"Grace and Truth"



VOLUME SIXTEEN

"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN
AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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SPECIAL NUMBERS OF THE YEAR

	Page No.
CONSECRATION NUMBER, January	1
CROSS NUMBER, February	33
FAITHFULNESS NUMBER, March	65
EASTER NUMBER, APRIL	97
FELLOWSHIP NUMBER, May	129
PRIDE NUMBER, June	161
PRAYER NUMBER, July	193
FISHERS OF MEN NUMBER, August	221
DEMONISM NUMBER, September	249
BIBLE CONFERENCE NUMBER, October	281
EVOLUTION NUMBER, November	305
VIRGIN BIRTH NUMBER, December	337

ARTICLES BY THE EDITOR

	Page No.
Evolution or the Virgin Birth—Which?	310, 343
"It is indeed Pathetic"	345
Life Laid Down (A)	5
Studies in the Book of the Revelation	
No. 1. God's Wonderful Outline of the Revelation	10
No. 2. Foreword Dealing Briefly with the Book of the Revelation (A)	41
No. 3. John's Salutation	74
No. 4. John's Salutation	106
No. 5. Seven Commands (The)	138
No. 6. Seven Commands (The)	256
No. 7. Seven Commands (The)	287
No. 8. Seven "I Am's" (The)	315
No. 9. Seven Activities (The)	346
Suggestion for Developing the Prayer Life (A)	196

ARTICLES

	Page No.
Basis for Consecration (The), C. Reuben Lindquist	7
Believer's First Responsibility (The), Ernest E. Lott	72
Can Prayer and Predestination Be Reeonciled? C. Reuben Lindquist	200
Choosing a Master, Andrew Telford	167
Christ's Birth and the Adamic Barrier, H. H. Stewart	344
Conversion of Self-Confidence (The), Ralph E. Obitts	169
Demons, W. S. Hottel	255
Did the Church Fathers Believe in the Virgin Birth? Arehie H. Yetter	341
Doctrine of Demons, V. F. Anderson	251
Does God Ever Break His Word? E. Glen Lindquist	73
Do's and Don'ts for the Soul Winner, J. O. Sanders	224
Elements of Prayer (The), Ambrose Bandow	198
Evolution and its Danger, W. Bell Dawson	312
Evolution, the Root of Atheism, Dan Gilbert	308
Evolution vs. the Bible, William Jennings Bryan	313
Facts of the Cross, R. A. Biddle	40
Faithfulness to the Brethren, H. M. Hildebrandt	69
Faithfulness of God in the Realm of Salvation (The), Paul Hutchens	70
Fellowship of His Suffering (The), Ivan E. Olsen	134
Forgotten Fundamental (The), Archie H. Yetter	285
Forward Steps	202
Four Bible Suppers, Andrew Telford	282
Friends of God, Alfred Mathieson	135
From Demonism to Bible Institute, G. A. Plunkett	254
Getting Ready To Move, From "Christian Service"	6
God's Answer to our S. O. S. Appeal	Opposite 292
God the Son: His Substitutionary Death, Louis Sperry Chafer	36
Grace in Rewards, Ralph E. Obitts	8
Habit of Prayer (The), F. Carl Truex	195
How Many Angels Were There at the Empty Tomb? Hilland H. Stewart	105
Is Conceit a Virtue? Elmer E. Seger	168
Is it Worthwhile? Jesse Roy Jones	9
Man's Little Self-justifier, Archie H. Yetter	164
Meaning of the Cross (The), Louis T. Talbot	37
Not Here, But Risen, Herbert Lockyer	100
Old Bones, Flints, Etc., Charles Haddon Spurgeon	309
Personal Observations of Demonism in China, C. A. Bunting	252
Power of the Blood, From "Bible League Quarterly"	253
Resurrection Blessedness (The), Robert G. Lee	102
Resurrection, a Literal Fulfilment of Prophecy (The), Joseph J. Edwards	104
Satan's Waterloo, S. D. Gordon	201
Scientist's Viewpoint of the Virgin Birth (A), Harry Rimmer	339
Significance of Christ (The), W. Graham Scroggie	38
Soul Winner's Reward (The), Archie H. Yetter	226
Soul Winning, Walter L. Wilson	228
Steadfastness Versus Stubbornness, Ralph E. Hone	166
Though I Speak, John W. Bailey	284
True Basis for Fellowship (The), Joseph G. Wright	132
What Great Men Have Said about Prayer	199
Why I Liked the Third Annual Bible Conference, (Testimonies of Conference Visitors)	286
Wicked Fellowships, H. A. Somerville	137

DEPARTMENTS

	Page No.
Berean African Missionary Society (The), Rose Encinas, Home Secretary	15, 46, 78, 110, 142, 172, 204, 230, 258, 288, 318, 348
Days of Youth (The), Hazel N. Johnson & Florence Taft Fowler	18, 50, 82, 113, 146, 177, 208, 236, 263, 291, 323
Editor's Mail Bag (The),	12, 49, 81, 111, 143, 176, 207, 261, 316
Book Reviews, The Editor	17, 48, 80, 112, 144, 174, 234, 262, 317, 350
In the Harvest Field, Ralph E. Obitts & Florence Taft Fowler	14, 44, 76, 108, 140, 206, 232, 260, 289, 319, 351
Light on the Lesson, Sunday-school Lesson Staff	20, 52, 84, 114, 148, 178, 210, 238, 264, 292, 324, 352

BIBLE SEED THOUGHTS

	Page No.
Angel's Message (The), H. A. W.	16
Apostolic Optimism, J. H. J.	141
Behold What Love, J. M. W.	141
Benefits of Temptation (The), F. P. W.	205
Blessedness of Considering the Poor (The), J. S.	77
Call to Arms (A), C. E.	290
Chaff Driven Away (The), C. H. S.	77
Challenge of the Gospel, (The), C. R. L.	45
Character of Caleb (The), Unknown	141
Child and the Kingdom (The), C. L. F.	77
Christ, A. M.	322
Christian Contentment, C. E.	259
Christian Ministry, (The), C. R. L.	175
Christian Rest, C. R. L.	141
Christian Suffering, C. L. F.	205
Christ's Authority Challenged, A. M.	259
Coming as He Went, J. J. E.	45
Confession of Sin, C. H. S.	205
Elisha's Bloodless Victory, E. E. L.	233
Eternal Name (The) C. H. S.	141

Page No.

Expiation, C. H. S. 109
Father's Business, (My), A. M. F. 16
Followers, C. L. F. 16
Four Bible Suppers, A. T. 259
From Victory unto Victory, A. H. Y. 290
Fulfiller of Righteousness (The), A. M. 141
Garden Gloom (The), A. M. F. 109
God is Love, R. A. T. 16
God Our Continual Resort, C. H. S. 45
God's Answer to Our Spiritual Problems, A. T. 259
God's Central Figure, A. H. Y. 259
God's Covenant with Noah, H. A. W. 77
God's Movables and Immovables, C. R. J. 233
God's Unimaginable Attribute, C. L. F. 290
Hard Things in the Twenty-Third Psalm (The), J. H. J. 109
Hell, C. L. F. 233
How to Obtain Eternal Life, A. M. F. 77
If Any Man Sin, C. L. F. 175
"Launch out into the Deep", H. L. 322
Lord's Legacy to His People (The), A. T. 290
Love of God (The), C. R. J. 259
Mary Magdalene, A. M. 233
Master and the Maiden (The), A. M. 290
My Need of Christ, Christ's Need of Me, J. H. J. 45

Page No.

New Birth (The), M. F. J. 322
New Commandment (The), C. R. L. 109
Night Tragedies of Scripture, R. J. S. 175
Our Helpless Estate, G. G. 175
Possibilities of Faith (The) C. F. 322
Proverbs 3:5-6, F. F. 290
Quietness and Sobriety, C. L. F. 141
Salvation, C. E. 259
Salvation of a Samaritan Sinner (The), A. M. 205
Secret Sins, C. H. S. 175
Shepherd's Joyous Night (The), J. J. E. 16
Shod for the Road, A. M. 45
Star of Jacob (The), C. H. S. 16
Steadfastness, C. L. F. 109
Strength, Comfort and Sanctification, E. H. B. 322
Tears of Mary, (The), H. P. L. 205
Three Foundations of our Belief, W. D. C. 322
Three Hearts, E. E. L. 259
Two Debtors, (The), A. M. 175
Touch of Faith (The), A. M. F. 45
Urgency of Life's Mission (The), W. T. C. 233
Victory over One's Temper, W. B. R. 205
Vision Splendid, (The), H. L. 233
Wisdom, C. R. L. 77

POEMS, STORIES, AND SONGS

Page No.

King of Glory Shall Come In (The), Mrs. Florence Wishard 35
Let Me Be Faithful to My Trust 93
Little Bit of Love (A), E. O. Excell 301
Missing, Hazel N. Johnson 236
More Love to Thee, O Christ 301
Must I Empty-handed Go? 247
Questions, Selected 68
Sunshine in My Soul 300
Sunshine Sam, Florence Taft Fowler 291, 323
Thy Fragrant Rose, Florence Taft Fowler 4
Too Late, Hazel N. Johnson 18
Uncle Henry's Proverbs, Hazel N. Johnson 50, 82
Value of One Soul (The), Estelle Edmeades 246
What for Today? H. N. J. 147
Alike, Yet Not Alike, Hazel N. Johnson 113, 146

Page No.

Barren Branches, William Olney 223
Bereaved, James Whitcomb Riley 297
Better Never Spread a Scandal, David Kepper 281
Blessed Assurance 94
Broken, C. Lucille Boese 185
Christ's Return, Henry Ostrom 67
De Jedge Done Smiled, Hazel N. Johnson 177, 208
Divine Fellowship, Mabel Glenn Haldemann 136
Have Thine Own Way, Lord 353
"He Is Not Here, but Is Risen," Florence Taft Fowler 99
He Will Keep His Promise to Me 93, 178
His Friend, Hazel N. Johnson 263
How Beautiful To Be With God, James Buckham 2
In the Field of Jesus 31, 140

CUTS, CHARTS, AND ILLUSTRATIONS

Page No.

Alumni who gathered for Commencement Week Homecoming 232
B. A. M. Missionaries Now in Congo-Land 230
Bible Conference ..... Inside of back cover 160
Brookes Hall ..... Inside of front cover 129, 160, 281
Church of the Open Door of Los Angeles, California 37
Dr. Leander S. Keyser 3
Dr. Louis Sperry Chafer 36
Dr. Richard S. Beal 203
D. B. I. Faculty, Staff, and Student Body (The) 307
D. B. I. Transportation Units ..... Opposite 337
Echo Lake ..... Inside of back cover 160
E. Glen Lindquist 73
Elizabeth Rae Hess 171
Emalou Anderson 170
Hilland H. Stewart 105
Idolatrous Shrine outside Kwangteh, Anhwei, China 253
H. Laurel Inabnit 170
James Moody Wood 171
Lloyd L. Olsen 170
Men's Dormitory ..... Inside of front cover 1
Men Sudents ..... Inside of front cover 161
Metropolitan Tabernacle, Ottawa, Canada 167

Page No.

Mountain Scene 64
Mr. and Mrs. Jansen and V 8 Ford Truck 142
Mrs. Helen Watson Lindquist 2
President C. Reuben Lindquist 7, 171, 202
Rev. Ambrose Bandow 198
Rev. Andrew Telford ..... Inside of back cover 220, 282
Rev. Archie H. Yetter 165, 203, 226
Rev. Clifton L. Fowler 75, 107, 138, 170, 196, 202, 256, 310
Rev. Elmer E. Seger 168
Rev. Ernest E. Lott 72
Rev. H. A. Somerville 137
Rev. H. M. Hildebrandt 69
Rev. Ivan E. Olsen 134
Rev. Joseph G. Wright 133
Rev. Paul Hutchens 70
Rev. Ralph E. Hone 166
Rev. Ralph E. Obitts 8, 169
Rev. Robert G. Lee 102
Rev. and Mrs. Irving Lindquist 5
Ruth Margaret Whaley 171
Stuccoing of Chapman Hall 260
Summer in Denver, East Denver High School ..... Back cover 248
Synthetic Outline of the Book of Revelation 11
Waiting 173

EDITORIALS

Page No.

Acknowledgement 35
Anchors for Cannon 68
Ban Removed, (The) 34
Bearing His Word 130

Page No.

Hearty Greetings 338
Homesick? 194
"I Know How" 98
In Appreciation 98

	Page No.
Behind the Atom	130
Bible Conference Number	281
Bible Names Outlawed	222
Bibles in High Schools	99
Blundering Demons	194
Confusion	222
Consecration Number	3
Cornerstone Laying	162
Correction	307
Cross Number	34
Day of Prayer	34
Dancing	68
Demonism Number	250
D. B. I. Soul Winners	223
Did Mussolini save the World?	281
Distorted sense of Values (A)	307
Dr. Leander S. Keyser	3
Editor (The)	98
Editor's Note	163
Evangelizing America	163
Evolution Number	306, 338
Explanation (An)	338
Faithfulness Number	66
Feed My Lambs	4
Fellowship Number	130
First Things First	280
Fishers of Men	222
From Truth to Fables	307
"Grace and Truth" Departments	163
Have you made your Reservation?	194
Is Europe a Madhouse?	281
Memoir	35
New School Year (The)	281
New Time Measuring Device (A)	222
New Voice (A)	67
Non-skid Christians	130
"Pluck it out"	250
Poker Face	131
Prayer Number	194
Pride Number	162
Result of Modernism (The)	3
Resurrection Number	98
Rev. A. H. Carter	162
Rising Tide (The)	34
Rising Tide of Jewish Hatred (The)	306
Salvation's Competitor	163
Saying it Again	66
Sold	163
Son of God Betrayed (The)	99
Sound Speech	35
Streets Paved with Gold	222
Summer Bible Conference Speaker	131
Try Giving Yourself Away	223
Unashamed or Unbalanced?	250
Uncrowded Field (An)	219
Victory	223
Virgin Birth Number	338
Was Christ's Likeness Engraved on an Emerald?	281
Will God Guide Adolf Hitler?	250
Word of Appreciation (A)	162

PASSAGES EXPOUNDED

	Page No.		Page No		Page No.		Page No.
Gen. 3:1-7	92, 344	Isa. 45:22	264	Luke 5:4-11	353	I Cor. 13	284
Gen. 3:15	311	Isa. 53:5-6	246	Luke 7:36-50	175, 229	I Cor. 15:2	269
Gen. 9:8-17	77	Isa. 53:10	109	Luke 8:41-55	45, 290	I Cor. 15:58	166
Exod. 20:2-11	264, 266, 270	Jer. 31:22	333	Luke 10:25-36	77	II Cor. 1:9	169
Exod. 20:12	292	Dan. 1:8-20	123	Luke 12:13-21	326, 327	II Cor. 4:1-7	45
Exod. 20:13	294	Dan. 9:2-3	197	Luke 13:10-17	270	II Cor. 5:10	71
Exod. 20:14	296	Joel 1:7	207	Luke 14:16-24	282	II Cor. 5:17-21	38, 141
Exod. 20:15	298	Matt. 1:17	335	Luke 19:1-10	298	II Cor. 5:20	93
Exod. 20:16	324	Matt. 2:1-12	330	Luke 19:45-46	298	II Cor. 6:1	269
Exod. 20:17	326	Matt. 5:21-28	294, 296	Luke 20:1-18	259	II Cor. 6:14-18	137
Exod. 32:1-8	266	Matt. 5:38-42	295	Luke 21:29	218	II Cor. 11:14-15	166
Num. 14:24	141	Matt. 5:43-45	328	Luke 22:31-34	358, 359	II Cor. 12:14	207
Num. 24:17	16	Matt. 6:34	207	Luke 22:41-44	109	Gal. 4:5	335
Deut. 33:25	45	Matt. 8:16	255	Luke 22:54-62	359	Eph. 3:1-12	291
Joshua 1:1-9	178	Matt. 15:8-9	269	Luke 24:3-53	100	Eph. 4:25	325
Joshua 14:6-15	180, 181	Matt. 15:19-20	324	John 1:12-13	335	Eph. 4:30	94
Joshua 24:14-21	179	Matt. 16:13-25	354, 355	John 1:40-42	352	Eph. 6:1-4	293
Judges 4:1-14	182, 183	Matt. 17:1-9	356	John 4:1-42	205, 266	Phil. 2:4	189
Judges 7:1-23	184, 185	Matt. 17:14-18	357	John 8:42-47	324	Phil. 2:12-16	259
Judges 13:12-14	56	Matt. 18:1-14	77	John 9:4	233	Phil. 2:21	167
Judges 14:5-6	186	Matt. 27:65	104	John 13:34-35	285, 328	Phil. 3:10	134
Judges 15:11-14	187	Mark 2:13-22	20	John 14:6	92	Phil. 4:11-13	259
Judges 16: 14-21	187	Mark 2:23—3:6	22	John 15:5	45	I Thess. 2:10	227
Ruth 1:6-18	210, 259	Mark 3:17-19	24	John 15:12-14	60, 135, 328	I Thess. 5:6-8	212, 213
I Sam. 1:1-28	214	Mark 3:31-35	25	John 19:26-27	292	I Thess. 5:17	195
I Sam. 2:1-5	215	Mark 5:1-17	26	John 20:13	205	I Tim. 4:1-16	175, 251
I Sam. 3:11-14	216	Mark 6:1-13	52	John 20:29	102	II Tim. 2:3	167
I Sam. 4:12-18	217	Mark 6:30-44	54	John 21:11-19a	361, 362	Heb. 4:14-16	61
I Sam. 7:3-13	238, 239	Mark 7:1-13	58	Acts 1:11	45	Heb. 10:23	92
I Sam. 10:21-25	240	Mark 7:24-37	84	Acts 2:22-36	88	Heb. 10:26-29	70, 176
I Sam. 15:20-23	240	Mark 8:27-37	86	Acts 13:39	70	Heb. 11:4-5, 7, 12	9, 28
I Sam. 20:4-17	242, 243	Mark 9:2-10	90	Acts 20:7	271	James 2:23	93
I Sam. 31:3-6	241	Mark 9:14-29	114	Rom. 3:21-22	61	I Pet. 1:18-19	60
II Kings 6 & 7	233	Mark 9:30-41	116	Rom. 3:24	60	III John 5-8	69
Job 32:2	164	Mark 10:2-16	296	Rom. 5:6-10	175	Revelation	10
Ps. 1:4	77	Mark 10:17-31	118	Rom. 5:17-19	343	Rev. 1:1-3	41
Ps. 41:1-3	77	Mark 12:13-17	120	Rom. 6:12-23	272, 273	Rev. 1:4-7	74, 106, 127
Ps. 19:12	175	Mark 12:28-34	121, 264	Rom. 6:23	59	Rev. 1:8-10	138
Ps. 23	109, 244, 245	Mark 14:3-11	148	Rom. 12:1-2	57	Rev. 1:8-18	315
Ps. 25:15	198	Mark 14:27-46	149-151	Rom. 12:12	141	Rev. 1:8-20	346
Ps. 71:3	45	Mark 15:24-39	154, 155	I Cor. 1:9	132	Rev. 1:11	256, 287
Ps. 72:17	141	Mark 16:1-8	152	I Cor. 2:2	40	Rev. 1:17	287
Prov. 3:5-6	290	Mark 16:14-16	152	I Cor. 3:8	227	Rev. 1:19-20	287
Prov. 4:10-23	212	Mark 16:19-20	153	I Cor. 3:14	8	Rev. 3:5	143, 156
Prov. 16:32-33	205	Luke 2:9-20	16	I Cor. 3:16-17	56	Rev. 17:8	111
Isa. 6:1-8	233	Luke 2:49	16	I Cor. 8:4-6	265	Rev. 19	304
Isa. 7:14	311	Luke 2:46-52	292	I Cor. 9:24-27	123	Rev. 21	316



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GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

January · · · 1938



The imperative need of a new men's dormitory become increasingly acute with each passing day. The temporary arrangements for housing our men students now in school are most inadequate and unsatisfactory. Furthermore, several young men, having indicated their desire to enter D. B. I. for training, are unable to do so simply because no accommodations are available for them.

What shall we do about this crucial need?

The goal set for the construction of a suitable dormitory as outlined above is $25,000.00. To date, offerings and pledges in the amount of $3,800.00 have been received. Will you not join with us in fervent prayer to the end that the full amount shall be provided soon? In order to complete at least one unit and make it ready for occupancy by the opening of next school year, construction should be under way in the next few weeks.

Let us lay hold of God's irrevocable promises to this end.

> Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.

THE DENVER BIBLE INSTITUTE
C. Reuben Lindquist, Dean
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of the Denver Bible Institute
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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

Clifton L. Fowler, *Editor-in-chief*

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IN THE CONSECRATION NUMBER

How Beautiful to Be with God ... 2
As the Editor Sees It ... 3
A Life Laid Down—*The Editor* ... 5
Getting Ready to Move ... 6
The Basis for Consecration—*C. Reuben Lindquist* ... 7
Grace in Rewards—*Ralph E. Obitts* ... 8
Is It Worthwhile?—*Jesse Roy Jones* ... 9
God's Wonderful Outline of the Revelation—*The Editor* ... 10
The Editor's Mail Bag ... 12
In the Harvest Field—*Ralph E. Obitts* ... 14
Berean African Missionary Society—*Rose Encinas* ... 15
Bible Seed Thoughts—*Joseph J. Edwards* ... 16
Book Reviews—*The Editor* ... 17
The Days of Youth—*Hazel N. Johnson* ... 18
Light on the Lesson—*Sunday-school Lesson Staff* ... 20

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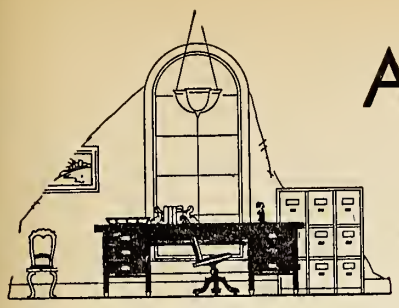
Absent from the body . . . present with the Lord

II Cor. 5:8

HOW BEAUTIFUL TO BE WITH GOD

How sweet to lay the burden by, the task inwrought with toil and prayer,
And from this mist-encircled shore we launch upon the unknown stream.
No doubt, no fear, no anxious care, but comforted by staff and rod,
In the faith-brightened hour of death, how beautiful to be with God.
How sweet to lay the burden by, the task inwrought with toil and prayer,
Assured that He Who calls will send One better still the yoke to bear.
What peace, when we have done our best, to leave the pilgrim path long trod
And in yon fields of asphodel, snow-white, be evermore with God.
Beyond the partings and the pains, beyond the sighings and the tears,
Oh! beautiful to be with God through all the endless, blessed years;
To see His face, to hear His voice, to know Him better day by day,
And love Him as the flowers love light, and serve Him as immortals may.
Then let it fade, this dream of earth, when I have done my life work here;
Or long, or short, as seemeth best, what matters so God's will appear.
I will not fear to launch my bark upon the darkly rolling flood.
'Tis but to pierce the mist, and then, "How beautiful to be with God!"

—James Buckham



AS THE EDITOR SEES IT

CONSECRATION NUMBER

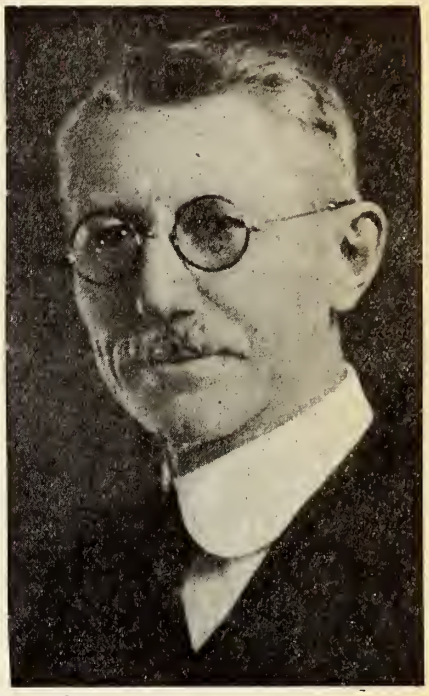
The tragic death of Helen Watson Lindquist stunned and dazed everyone of us. Her homegoing was made especially sad because of the time of the tragedy. It occurred on October 30, the same day on which she and her husband, Irving Lindquist, left Denver headed for New York, thence to the Congo via Belgium. But the sting of the tragedy has been somewhat alleviated by the remarkable courage of Mr. Lindquist, who was seriously, but not fatally, injured. After his recovery, followed by a few weeks of rest and deputation work, he embarked for Belgium, and at the moment of this writing is in Brussels completing the arrangements incident to sailing for the Congo. Another of less "stern stuff' might have wavered and turned back. But this man, fired by the consecration of his departed wife, said, as he laid her to rest, "I'll carry on, Helen, for Jesus and for you. I'll carry on." It is this consecration to our blessed Lord so vividly portrayed in the life of this missionary who was plucked from this earthly experience in the bloom of youth that has become the theme of this issue of *"Grace and Truth."* It is our earnest prayer that many young people shall pick up the torch of the Gospel where Helen Watson Lindquist laid it down and carry it to the "black man" and the "yellow man," yes, and to all men, for not one was forgotten by the Lord Jesus.

DR. LEANDER S. KEYSER

On October 18 Dr. Leander S. Keyser, Professor Emeritus of Systematic Theology in the Hamma Divinity School of Wettenburg College, Springfield, Ohio, went home to be with the Lord.

The life of Dr. Keyser was a life of rich and valued service for the Lord Jesus. He was a successful pastor, a prolific writer, a convincing preacher and lecturer, a popular teacher, a great scholar, and an outstanding educator. But best of all, yea, far above all else, he was a man of simple faith in God's Word, beautiful consecration to Christ, and utter willingness to spend and to be spent for the cause he loved so well.

Beside these things he was a man who knew the blessing of hobbies. The hobby which specially engaged his attention was the study of bird life. He made many delightful trips in pursuing this study. He wrote six books on ornithology and was regarded as an authority on the subject. Dr. Geo. Davis, of the University of Iowa, says the man with a hobby is smarter than the man with none.



Dr. Keyser was the author of two dozen or more works on theological subjects and in every instance his testimony to fundamental truth was absolutely faithful. Many of his works are used as textbooks in institutions loyal to the Faith once for all delivered. Dr. C. H. Buchanan well says in *Christian Life and Faith,* "This age can ill afford to lose a man like Dr. Keyser.

For several years Dr. Keyser had complete charge of Book Reviews of *"Grace and Truth."* His reviews were always marked by a refreshing fairness, entirely free from rant or cant or radicalism. In all his dealings he was large of heart, gentle of spirit, and unfailingly kind. The editor feels a sense of personal loss in the homegoing of this mighty man of God.

The editor and staff of *"Grace and Truth"* wish to express their deep sorrow at the death of this faithful warrior for God and to extend to the bereaved family and friends sincerest sympathy in Christ Jesus. 'Twill not be long before our Lord will return, and then we shall be reunited with those we love so well and sorrow and sighing shall flee away. Lord Jesus come quickly.

THE RESULT OF MODERNISM

The churches of America have had Modernism "a plenty" for quite a number of years; but during the past twenty-five years the condition has become appalling. In fact, this past quarter of a century has seen Modernism nicely settled into the saddle in many of the larger denominations of America, and Modernists

occupying the majority of the large pulpits of the land. We have had twenty-five years of modernistic predominance. This gives us a chance to check upon the practical results obtained under this leadership.

Dr. Chas. L. Goodell, executive secretary of Evangelism and Life Service of the Federal Council of the Churches of Christ in America, himself a leader among the Modernists of the United States as is evidenced by the organization he is connected with, writes with astounding frankness on the religious condition of the age. He says,

> Taking the country in the large, there are 25 percent less in our Sunday-schools than there were twenty-five years ago, notwithstanding the increase in population and more scientific methods of instruction. But that is not the worst thing about it. The percentage of these who come, through the teaching of the Sunday-school, into vital relationship with Jesus Christ has grown less and less with passing of the years.

Here is an awful indictment of Modernism by one of the giants of Modernism. Modernism has been on top for twenty-five years. For twenty-five years the down grade has been an illuminating testimony to Modernism's true character. Modernism cuts the nerve of missions, breaks the back of soul-winning evangelism, explodes faith in God's Word, and empties churches and Sunday-schools.

Will Christian leaders ever wake up?

THY FRAGRANT ROSE

A rose grew on the rugged wall,
And few could see its beauty rare,
Its lovely petals left to fall
Could but perfume the desert air.
And so the gard'ner plucked the bloom,
And it was placed where all could view;
Its fragrance there filled all the room,
There, all enjoyed its wondrous hue.

Another flower of fragrance sweet
Grew in our midst with beauty rare;
The blessed Saviour, at His feet
Saw her in loving worship there,
Abandoned to His purpose planned,
O'er sea or land, through darkest vale
For Him; obeying His command
With faith-filled vision naught could pale.

In love for thee, O rarest bloom,
Now plucked by Him, beyond our sight,
Who now adorns, in heaven's room,
'Mid glorious day, resplendent light,
His throne above where radiance beams;
And from thy fragrant life we see,
A more celestial fragrance streams,
And Christ is magnified in Thee!

O heart, bereft, now torn with pain,
The Saviour suffered grief for thee;
He'll hold thy hand, thy loss sustain,
New courage give, "thy portion be."
Rejoice in Him, behold His face;
Rest now in Him Who grace bestows.
His peace shall all thy grief efface
With fragrance sweet from Sharon's Rose.

—Florence Fowler

FEED MY LAMBS

Does our Saviour love children? Does He covet for them a place in heaven? The answer can only be in the affirmative. The written Word quickly satisfies us with this answer: "Take heed that ye despise not one of these little ones" (Matt. 18:10). And as our Lord spoke these words He was holding a child in His arms.

Children need to be brought up in "the nurture and admonition of the Lord" lest they fall into sin and never decide for Christ. Their tender minds must be guided and guarded by those who brought them into this world. If parents cannot or will not take on this responsibility, other agencies such as child evangelism and Sunday-schools should meet the need. However, these agencies are helpless without parental consent and cooperation.

We are brought face to face with the seriousness of unbelief among our children by the returns from a recent questionnaire sent out by the state of Virginia. 18,434 high school students responded with the following data:

12,000 could not name the four gospels correctly.
10,000 did not know as many as three of the apostles.
16,000 could not name more than two of the prophets.

This reveals an appalling unfamiliarity with God's Word. These poor boys and girls are starting into life, unacquainted with the Book of books that can tell them of the Lord Jesus Christ and His love in dying for them. And yet may we venture that those same boys and girls could name a score or more movie stars, give you the place and date of the next barn dance, and where to buy the best liquor for the lowest price.

We are impressed when the missionary piles high the figures of the unevangelized heathen. Don't we have a place in our hearts and prayers for these in our own land who are unacquainted with the true Guide Book?

In this connection we especially commend all who are evangelizing children in our country. Our hearts are thrilled over the report that the state of Georgia had just finished the distribution of 800,000 Bibles to the school children within its borders. Let us each one take to heart more seriously the admonition of the Word—"Feed My Lambs." —E. E. L.

A Life Laid Down

BY THE EDITOR

QUIET, unassuming, fair, determined, and devoted—these are some of the beautiful virtues which adorned the life of Helen Watson Lindquist.

In this brief biography, the editor gives us a glimpse of this life whose home-going has so stunned and stirred our hearts. The extent to which the truth of consecration was accepted, exemplified, fulfilled even unto death should inspire all who read to a new realization of their individual responsibility to the cause of Christ. —C. R. L.

In the Colorado city of Trinidad, beautiful for location and surrounded by mountains, Helen Watson was born in the spring of 1903. She was a twin and both she and her twin sister Hazel seemed to get a "bad break" in life, for their health was unusually delicate from the start.

The rest of the children in the family were full of the vigor of health. Doris and Anna Belle were the other sisters. There was one brother—William by name —"but the boys called him Bill." There is no doubt that the sparkling liveliness of the brother and the two sisters proved to be the needed stimulus to Helen's younger years, for her delicate health had produced a shyness and reticence which for many years made the meeting of strangers difficult for her. But at the age of about eleven years her health began to show improvement. It was a real blessing and encouragement to both her father and mother as they began to realize that the frail little body was becoming more robust, and that as her health improved the strange diffidence which had made contacting outsiders so uncomfortable an experience, was at least partially breaking down. She never did entirely lose her backwardness, but in her later years that which had originally been shyness, became an unusually pleasing and unassuming manner which gave to Helen Watson a sweet womanly attractiveness and modesty which one never forgot, after having once encountered it. Her attitude of self-effacement was indescribably beautiful.

The family moved from Trinidad to Denver, the state capitol, while Helen was but a little girl. She finished the grades in Denver, graduating from the Steele School in 1918. She took her high school work at the Denver Manual Training High and received her special training for school teaching at the Colorado State Teachers College at Greeley, Colorado.

As a school teacher she was invariably a success. Her early teaching experience was at Mary Bradford, First Creek, and Prospect Valley. In each of these schools she left an enviable record. Her last six years of teaching were done at Wheatridge, Colorado, where she was recognized as a teacher of highest character and outstanding ability. She resigned from her work at Wheatridge to enter the service of the Lord Jesus in the far away Congo. When she was among us, her references to her training and experience as a teacher were always to the effect that God had given her this training that she might dedicate it to Him, for His service and for His use. The sweeping fullness of her consecration was utterly without stint. She became the living embodiment of the truth of the old song,

> All for Jesus, all for Jesus!
> All my being's ransomed powers:
> All my thoughts and words and doings,
> All my days and all my hours.

But there had been in Helen Watson's Christian experience some sadly tangled and distressing years. During her girlhood she had known the blessing of a Christian home. The years of perplexity and darkness which came were the direct product of the subversive



This photo of Rev. and Mrs. Lindquist was taken a few minutes before they left Denver, Saturday, October 30.

teachings on the Bible, which teachings are so abundant throughout the grade schools, high school, and colleges of America. Although she had, in her girlhood, definitely accepted the Lord Jesus as her Saviour, when she came under the Bible-denying and Christ-rejecting teaching of "this present evil age," her soul was unprepared for the horrid onslaught of doubt and skepticism which Satan brought upon her, and she was swept along with the tide. It was a terrible experience. And for a while, having been robbed of her faith, her spiritual condition was very sad.

I shall never forget the night I first met her. It was at the close of the evening service about seven years ago. After we had been introduced she spoke for a few minutes of several passing matters of minor importance. She also spoke of enjoying the music in the service. Before I could proceed to a specific inquiry concerning her faith in the Lord Jesus, I found her looking at me very directly and I began to realize that she was on the verge of saying something to me that she was hesitant to say and yet she felt she ought to say it. She was wondering how I would react to her words. I sensed that a battle was surging in her soul. I waited a moment to give her a chance to say what was on her heart. When she did speak, her voice was calm, and her face had become almost expressionless. She spoke as though she were discussing the weather. She said in a low, even tone: "I don't believe anything you believe." It wasn't intended as a challenge. She was not inviting a discussion on religion. She was not as some folk say, "looking for a fight." That was farthest from her mind. The thing she was aiming at was to be square and fair with me. She was determined that she should not be sailing under false colors. She was dead set that I should know the facts.

Her method of imparting the facts to me may have seemed blunt. But this seeming bluntness was one of her most beautiful traits. It was always gentle. It was always kind. And it was always in the interest of fairness and honesty. One always knew exactly what Helen's feeling was on the subject, because with that singularly beautiful frankness which was so characteristically hers, she let her friends in, at once, on the ground floor. The thing that some persons would have called bluntness, for so it seemed, was really truthfulness at its best. She was never willing for the other person to have an untrue impression because that was not "*fair*."

This indescribably lovely flair for fairness found many beautiful expressions in her life and conduct. I was in her presence on one occasion when she learned that a certain young man had been subjected to exceedingly severe criticism. She had no special connection with the young man, in fact, did not know him so very well, but she realized the criticism under which he was laboring was unwarranted. Instantly her God-imparted sense of fairness came to the surface and it was an inspiration to observe the eagerness and alacrity with which she took up the cudgels on behalf of the castigated one. Her inmost being moved and surged with a lively

(CONTINUED ON PAGE 13)

Getting Ready to Move

THE owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of things he owned here, and even rejoices in what others would call "making a sacrifice."

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasteing them, all food here in comparison is insipid.

Two or three times I have been down by the border of the river that forms the boundary, and could almost wish myself among those on the other side. Won't it be fine to live "where we shall know even as we are known"; nothing to hide, no doubts, no misunderstandings—just Love, Fellowship, and Service, "pleasure for evermore"?

Many of my friends have moved there. I have seen the smile upon their faces as they passed out of sight. Here the really satisfying joys of life, its loves and fellowships, have always been hampered by the limitations of time, days, seasons, engagements, happenings; but there: "no night," and "time shall be no more."

Often I am asked to make futher material investments, but really, many of those I have made are more worrysome than satisfying. On the contrary, those I have made on the other side have given great joy and peace. As our hearts go with our treasures, I am therefore positively declining so called "good investments," for most sincerely I feel that I should be "Getting Ready to Move."

The Basis for Consecration



THE profound consecration of Helen Watson Lindquist will always be an inspiration to her many friends. It is to her Saviour, Whom she so devotedly served, that we look for the true basis for consecration. Mr. Lindquist, her brother-in-law and Dean of the Denver Bible Institute, has given us a beautiful unfolding of God's Word on this subject.

BY C. REUBEN LINDQUIST

CALVARY alone reveals to us the true significance of consecration. To fully comprehend and appreciate this wonderful truth underlying all Christian service, we must analyze the motives which prompted our Lord and Saviour to go to Calvary's cross. Here, and here alone, will we find the highest expression of consecration. The death of Christ provides the sole basis for all consecration. Upon this "finished work" God makes His appeal for consecration to Christian service.

UNDYING LOVE stands out first and paramount as the motivating attribute which led God the Father to offer His only begotten Son as a sacrifice for the sins of the world.

> But God commendeth His love toward us in that, while we were yet sinners, Christ died for us (Rom. 5:8).
>
> In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (I John 4:9-10).

Continuing with the familiar quotation, "For God SO LOVED the world that HE GAVE His only begotten Son," we are made to realize that God, in infinite love for fallen mankind, permitted His only Son to endure the tortures and agonies of Calvary that we might live. God gave because He loved. Nor was it the Father's love alone that made possible our salvation. The Son likewise, moved with the same compassion for the lost, gave His all to redeem them. Paul reveals the love of the Saviour when he says,

> I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

In speaking to His own disciples about consecration and service, the Saviour appealed to them on the basis of His love for them. Said He,

> This is My commandment, that ye love one another, AS I HAVE LOVED YOU (John 15:12).

Then He declared,

> Greater love hath no man than this, that a man lay down his life for his friends . . . Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit (John 15:13-16).

To this end were they saved. "Herein is My Father God desires that all believers bring forth much fruit glorified, that ye bear much fruit" (John 15:8). Only the same undying love which prompted the Saviour to give His life a "ransom for many" can impel the believer to consecrate his life and thus become a fruit-bearing Christian. No other motive will stand the test of service. Only when our service for Him is motivated by our love for Him will our service for Christ endure.

When we consider the sacrifice and hardship involved in all phases of Christian service, we are made to realize that it takes more than mere human ambition and desire, or any other incentive that man might naturally have, to inspire the Christian to give the life for full-time service. The love of Christ alone can constrain the child of God to leave home, friends, and the comforts and enjoyments of life, to go forth into the uttermost parts of the earth, often to suffer real privation and hardship, and in many instances martyrdom.

That the love of God manifested at Calvary was the motivating factor in the life of the apostle Paul is clearly set forth in his own testimony.

> FOR THE LOVE OF CHRIST CONSTRAINETH US; because we thus judge, THAT IF ONE DIED FOR ALL, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, BUT UNTO HIM WHICH DIED FOR THEM, AND ROSE AGAIN (II Cor. 5:14-15).

But he also included the consecration of all believers. We note that in the argument which follows in the succeeding verses, Paul reasons that since Christ "died for all," it follows logically that all who have been made to live through His death should not live unto themselves, but "unto Him Who died for them, and rose again." Paul's argument is irrefutable. He reasons, if we are new creatures in Christ (vs. 17), then we (believers) have been given the gospel of reconciliation (vs. 18). If unto us has been committed the gospel

(CONTINUED ON PAGE 29)



IF YOU have ever entertained any doubts about God's fairness in the Reward question, let them be quickly dissipated by this refreshing review of God's grace by Mr. Obitts.

Grace in Rewards

BY RALPH E. OBITTS

WILL Mrs. Helen Watson Lindquist, who met a sudden, accidental death before she even reached her field of labor in the Congo, be deprived of the reward she might have earned in a consecrated liftetime of service over there?

Let us consider a point or two as a basis for our discussion of this question.

While salvation is a gift, rewards are wages. "Every man shall receive his own reward according to his own labor" (I Cor. 3:8). Rewards are the wages which every man shall receive. "If any man's work abide which he hath built thereupon (upon the foundation Jesus Christ) he shall receive a reward" (I Cor. 3:14). When the Rapture occurs, and we stand before the Lord Jesus Christ at His judgment seat, together with the members of the Body who have gone on before us and who will be caught up together with us, we shall receive rewards for the work we have done for Him in this life. That will be pay day for the Christian.

And the wages we shall receive will be paid to us by the One Who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). The rewards will be remarkably worth working for, according to the estimate Moses placed upon them. For Moses turned down all that a world empire could offer him as a member of the royal family, because of his "respect unto the recompence of the reward" (Heb. 11:26).

We are accustomed to thinking of wages from the angle of fairness, justice, and equality. We are accustomed to thinking of a paymaster or employer as being fair if he pays two men equal wages for equal amounts of work, and unfair if he does not. We are inclined to think of God in the same light. God is the employer so to speak, of every believer. God will pay wages, or rewards, to every believer who serves Him in any way at any time. One who gives even a cup of water in the name of a disciple shall in no wise fail to receive reward for the act. "If any man's work abide, . . . he shall receive a reward" (I Cor. 3:14). "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12).

An employer who pays two workmen equal pay for equal work, is undoubtedly fair to them both, assuming of course that the wage is just. But suppose that to two workmen, for equal work, he does not pay equal wages, but pays the one more than he pays the other. Is the employer unjust to either? Not necessarily. If he pays to one a just wage, but gives to the other a bonus in addition to a just wage, then the employer is not unjust to either. This situation would be very difficult in actual practice, because of inherent human jealousy. Almost invariably, the average man feels unjustly treated, if his fellow man receives more than he, himself. But this feeling is often an erroneous conclusion, and can be supported only by such a perversion as, "It is more blessed to receive, than to give," or to even see the other fellow get something good.

The Lord Jesus told of an owner of a vineyard whose experience just illustrates the point under consideration. The story is recorded in Matthew, twentieth chapter. This vineyard owner employed several men at various times during a certain day. He first went out "early in the morning to hire laborers into his vineyard" (Matt. 20:1), agreeing with them upon a fair day's pay which they should receive after the day's work. He went out again in the middle of the forenoon and hired others whom he saw idle in the market place, saying to them, "And whatsoever is right, I will give you" (Matt. 20:4). So also again at noon, and in the middle of the afternoon, and again at the eleventh hour, which was an hour before sunset, he hired others for the day, on the same terms.

Before we go on with the story, let us pause to remind ourselves that this parable was setting forth not only an incident in human affairs, but also a truth concerning God Himself. The owner of the vineyard represented God: because at the outset of the parable Jesus said, "The kingdom of heaven is like unto a man . . . which went out . . . to hire laborers." Who but God could be the one who employs laborers in the kingdom of heaven? God Himself it is Whom we ask, as the Lord of the harvest, to send forth more laborers into His harvest, to reap the field which is white unto harvest, but wherein the laborers are so few. And so, in consequence, anyone engaged in the Lord's work is one of the laborers.

To continue the parable of the laborers in the vineyard, we find that at the close of the working day (twelve hours in those times!), the workmen all came for the day's wages. And we find that the employer

(CONTINUED ON PAGE 30)

Is It Worthwhile?

THIS question, "Is It Worthwhile?" often comes to God's children when Satan seems to gain a slight advantage. This is especially true in the case of an untimely death of a Christian worker. Mr. Jones gives a very satisfying and stimulating answer from the great Faith chapter of the Bible. This study will stabilize one's faith.

BY JESSE R. JONES

SIXTEEN of the world's greatest characters, besides a host of others referred to generally but not named individually in the eleventh chapter of the Epistle to the Hebrews, bear testimony to the fact that a life of absolute consecration to the Lord Jesus Christ is gloriously worthwhile. These mighty heroes of the faith, together with all who follow in their train, will shine as the stars forever after all the glory of this earth and its so called fame has passed into utter oblivion.

Would it not be worth our while, then, to catch a glimpse of the lives of several of these who "obtained a good report through faith" and learn from them how we may better please God? Surely this is the need of every true believer and should be the desire of everyone who has named the name of Christ.

Space forbids that we pause sufficiently long in this veritable "Faith's Hall of Fame" to consider each one of the characters mentioned, but we will consider as many as possible in order that we may learn something of the message of consecration God is conveying through the lives of these Old Testament worthies.

The first hero of faith named in this famous honor roll is Abel. His name in the Hebrew literally means "emptiness" or "vanity." How significant, then, this character becomes and what a great spiritual lesson he teaches us even in the name he bears. Abel realized that in himself he was utterly vain and devoid of anything good. He had nothing in himself to merit salvation and proved it by the kind of offering which he brought to the Lord Jehovah. The record is that he "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). This Scripture is the Holy Spirit's commentary of the account of Cain and Abel's offerings given to us in Genesis 4:1-7. And what a revelation it is of the simple fact that man is justified before God by faith in a perfect substitute and not on the ground of his own good works.

So Abel presents to us the prerequisite to consecration, namely, salvation. Many Christians fail to distinguish between these two things which differ. But salvation is one thing and consecration is another. Salvation is God's free gift of eternal life to all who receive His Son, Jesus Christ, as their personal Saviour (Rom. 6:23). Consecration is letting Christ live out His life in the life of the one who has first received Him as Saviour. There can be no consecration without there first being salvation. In Colossians 2:6 we have it expressed so clearly in these words: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." We shall see in the lives of the other characters the additional steps involved in the life of consecration. Strange as it may seem, there are no steps to salvation. How can a dead man walk? And that is our condition without Christ (Eph. 2:1). But when we received Him by faith He quickened us—made us alive spiritually—and then we were in a position to walk and take steps in the Christian life, doing the good works that He had before ordained (Eph. 2:4-10).

We now pass on to Enoch and find that his name means "dedicated" and "disciplined." And could there have been given to this hero of faith a better cognomen? Enoch was so dedicated and disciplined in the life of absolute trust in God that he walked with Him and talked with Him intimately and continuously until the Lord literally ushered him into His presence without letting him go through the experience of death, "because God translated him" (Heb. 11:5; Gen. 5:22-24). We, as believers in Christ, have also been translated in our Standing, according to Colossians 1:13. But can we say that our walk is so consistent that our Standing is being reflected in our State? The secret is found in the meaning of Enoch's name—"dedicated" and "disciplined." Perhaps you are a consecrated Christian dedicated to the Lord for His service and yet you are living a more or less defeated life. Have you ever stopped to consider the other phase of consecration, namely, discipline? It may be that a check-up on this point would reveal that right here is the difficulty. O yes, you have dedicated your life for service all right, but do you daily, momentarily discipline your life in the walk of faith? Enoch found such a life gloriously worthwhile. Would you not consider it worthwhile to have it said of you, "HE PLEASED GOD"?

In Noah we see a life that represents the steadfastness of consecration. His name carries with it the thought of "repose," "comfort," "consolation." And as we see this mighty patriarch under fire we are fully persuaded of the significance of his name.

While a godless world mocked, sneered, and jeered at Noah, he kept right on the job God had assigned to him—building, building, building the ark of safety. And while he was building he was also preaching, preaching, preaching the righteousness of God which is by faith! (Heb. 11:7; II Pet. 2:5)

Was it worth while?

(CONTINUED ON PAGE 28)

God's Wonderful Outline of the Revelation

THIS article is the first of the series which will continue throughout the coming year. Each monthly issue of "Grace and Truth" will bring you one article of this series. We deem it a privilege to once again have a series of Bible studies by our Editor, Clifton L. Fowler. May God abundantly enrich our lives by this study of His Word.—H. J. J.

BY THE EDITOR

THE message of any of the books of the Bible is much more readily understood and appreciated when the synthetic outline of the book is known. This is particularly true of the Book of the Revelation.

Synthesis is the opposite of analysis. Analysis is microscopic while synthesis is telescopic. Analysis differentiates while synthesis combines. Analysis sees the subject under investigation in its separate parts, synthesis sees the subject being studied, as a whole. The synthetic outlines of God's Word present the books of the Bible in their marvelous entirety, placing the various members of the outline in their inspired relationship to one another, and revealing an orderliness of arrangement which is so startling as to be an inescapable demonstration of divine inspiration, intention, and design. The Bible not only contains an inspired message, it is put together in inspired literary form. The synthetic outlines are from God.

In presenting the synthetic outlines of the books of the Bible, we have employed a diagrammatic arrangement which we have found, during thirty years of Bible teaching experience, facilitates the presentation and aids the student in understanding the outline as it unfolds.

The Book of the Revelation is set forth by the Holy Spirit in seven major sections. There are two brief introductory statements which precede the body of the book, one concerning the Book of the Revelation itself and the other concerning John, the Apostle, who is the author. These two introductory statements only use seven verses, and the remainder of the book is beautifully included in the simple sevenfold outline.

The entire book is divided into seven great divisions. These seven main sections themselves convey in every instance, a sevenfold message. The outline is built around a great central section which contains the germinal teaching and subject of the book. From this center extend the two wings of three members each.

The two outer members of the outline (the first and seventh, designated C and Cc) deal with the same subject—The Book of the Revelation. Section C contains the seven commands to John concerning the writing of this book. He is told to (1) "Write," and (2) "send," and (3) "fear not." This general instruction is finally made very specific in the four concluding commands.

The four commands are all governed by the verb "write." The four commands are, (4) "Write the things (visions) which thou hast seen," (5) (write) "what things they signify" (Dean Alford), (6) (Write) "the things which shall be hereafter," (7) (write) "the mystery of the seven stars, and the seven golden candlesticks." These seven commands stand in the very opening section of the Revelation. These commands are uttered by our blessed Lord Jesus. In direct connection with these seven commands the Lord introduces Himself and there occurs a comprehensive description of Him which can only refer to Him in the glory and wonder of His second coming beauty.

At the other end of the Revelation, the seventh main section (designated Cc) contains the seven declarations. And as the seven commands of the first section were all pertaining to the Book of the Revelation, just so, these seven stupendous declarations all pertain to the Book of the Revelation. In direct connection with these seven declarations occurs a thrilling description of our Lord and Saviour Jesus Christ, answering in blessed fashion to the description of Him which occurs at the opposite end of the book, in Section C.

The second main section of the Revelation is the most familiar portion of the entire book. It contains seven letters to the seven churches "which are in Asia" and is designated D. The fact that the Lord says, "which are in Asia, precludes the possibility of saying that these churches did not exist at that time. We may say with all certainty, "They did exist." Our Lord was not erroneously informed when He said "which are in Asia." His statement forever settles the question as to whether some of these churches were realities or not. The messages to the seven churches were fraught with profound dispensational import.

The sixth main section (designated Dd) of this wonderful book, places over against the Seven Letters with their dispensational messages, the Seven Consummation Visions. These seven visions set forth the wind-up of God's dispensational plan for this old earth, telling in graphic flashes the story of the Second Coming, the judgment upon the blasphemous worship of Satan, the binding of Satan himself, the thousand year reign of God's people with the Lord Jesus, the Great White Throne, the Heavenly Jerusalem, and the everlasting Kingdom of God and the Lamb.

SYNTHETIC OUTLINE OF THE BOOK OF THE REVELATION

DIAGRAMMATIC ARRANGEMENT BY CLIFTON L. FOWLER

A

FOREWORD

Concerning the Book of the Revelation itself.

1. From God
2. Through Christ
3. By the angel
4. By John
5. To his servant

"The time is at hand"

1:1-3

B

SALUTATION

from

JOHN

who is to bear record to "his servants." John introduces the Lord Jesus Christ, the leading character of the Revelation, by a sevenfold introduction.

"Behold He cometh with clouds"

1:4-7

C

THE SEVEN COMMANDS

Revealing the source, purpose, and dispensational position of the Revelation.

1. What thou seest, "write" 1:11
2. What thou seest, write and "send" to the seven churches 1:11
3. "Fear not" 1:17
4. Write the things (visions) which thou hast seen 1:19
5. (Write) what things they signify—Dean Alford 1:19
6. (Write) the things which shall be hereafter 1:19
7. (Write) the mystery of the seven stars and the seven golden candlesticks 1:20

1:8-20

D

THE SEVEN LETTERS

to the seven churches "which are in Asia."

1. EPHESUS
   Second Coming predicted 2:1-7
2. SMYRNA
   Overthrow of Satan's religion indicated 2:8-11
3. PERGAMOS
   Satan's personal defeat predicted 2:12-17
4. THYATIRA
   The Saints shall reign with Jesus over the nations 2:18-29
5. SARDIS
   The Saints shall not have their names blotted from the Book of Life 3:1-6
6. PHILADELPHIA
   The Saints shall be identified with the New Jerusalem, which shall come down from heaven 3:7-13
7. LADDICEA
   The Saints shall SIT on the throne of the Father and the Lamb 3:14-22

2:1—3:22

E

THE SEVEN SEALS

A. INTRDDUCTORY VISION
   1. Preparation for the breaking of the seals, the sounding of the trumpets, and the pouring forth of the vials. The throne room of God 4:1—5:14

B. SEAL VISIDNS
   1. White horse 6:1-2
   2. Red horse 6:3-4
   3. Black horse 6:5-6
   4. Livid horse 6:7-8
   5. Altar and souls 6:9-11
   6. Earthquake 6:12-17

C. PARENTHETICAL VISIDNS
   1. Sealing of the 144,000 7:1-8
   2. The countless multifude 7:9-17

D. SEAL VISION
   7. Silence in heaven 8:1

E. PARENTHETICAL VISIDNS
   3. Preparation for the seven trumpets 8:2
   4. The censor hurled to earth 8:3-S

SUMMARY: One introducfory vision, seven seal visions, and four parenthetical visions (in all twelve visions in this main section of the Revelation). These visions climax in the overthrow of the Kingdom of the Beast.

4:1—8:S

F

THE SEVEN TRUMPETS

A. INTRODUCTORY VISION
   1. Preparation for the seven trumpets' sound 8:6

B. TRUMPET VISIONS
   1. Hail, fire, and blood 8:7
   2. Burning mountain 8:8-9
   3. Falling star 8:10-11
   4. Sun, moon, and stars darkened 8:12-13
   5. Locusts 9:1-12
   6. Horsemen 9:13-21

C. PARENTHETICAL VISIDNS
   1. Angel and the open book 10:1-11
   2. The two witnesses 11:1-14

D. TRUMPET VISIONS
   7. Voices 11:15-19

E. PARENTHETICAL VISIONS
   3. The woman, the dragon, and the man child 12:1-17
   4. The first beast 13:1-10
   5. The second beast 13:11-18
   6. The Lamb and the 144,000 14:1-S
   7. The three angels and the prediction of the judgment on the followers of the Beast 14:6-13
   8. The Son of man, the angels, and the harvest 14:14-20
   9. The preparation for the pouring forth of the vials 15:1
   10. The vision of the host who had gotten victory over the Beast—their song 15:2-4

SUMMARY: One introductory vision, seven trumpet visions, and ten parenthetical visions (in all eighteen visions in this main section of the Revelation). These eighteen visions climax in the overthrow of the Kingdom of the Beast.

8:6—15:4

Eᴇ

THE SEVEN VIALS

A. INTRODUCTORY VISION
   1. Preparation for the seven vials to be poured forth 15:5—16:1

B. VIAL VISIONS
   1. On the earth 16:2
   2. On the sea 16:3
   3. On the rivers 16:5-7
   4. On the sun 16:8-9
   5. On the throne of the Beast 16:10-11
   6. On the Euphrates 16:12

C. PARENTHETICAL VISIONS
   1. Demon mobilization of armies for Armageddon 16:13-14
   2. Second Coming of the Lord to Armageddon 16:15-16

D. VIAL VISION
   7. On the air 16:17-21

E. PARENTHETICAL VISIDNS
   3. The fall of Babylon 17:1—18:21
   4. The throne room of God again is seen. God is praised for His righteous judgments in the seals, trumpets, and vials, and for the coming marriage of the Lamb. 19:1-10

SUMMARY: One introductory vision, seven vial visions, and four parenthetical visions (in all twelve visions in this main section of the Revelation). These twelve visions climax in the overthrow of the Kingdom of the Beast.

15:5—19:10

Dᴅ

THE SEVEN CONSUMMATION VISIONS

Showing the wind-up of the dispensations and leading into eternity

1. The Second Coming of the Lord 19:11-18
2. The two beasts, leaders of Satan's awful religion, judged 19:19-21
3. Satan bound and imprisoned 20:1-3
4. Saints participate in the 1,000 year reign 20:4-10
5. The wicked dead are sought for in the Book of Life 20:11-15
6. The New Jerusalem comes down from heaven 21:1-27
7. The Saints reign for ever and ever 22:1-5

19:11—22:5

Cᴄ

THE SEVEN DECLARATIONS

Concerning the "prophecies of this book," showing the importance of the Book of the Revelation

1. Blessed is he that keepeth the words of the prophecy of this book 22:7
2. I am of them that keep the words of this book 22:9
3. Seal not the words of the prophecy of this book 22:10
4. Testimony specially directed to every man who heareth the words of the prophecy of this book 22:18
5. If any man add to these prophecies, God shall add to him, the plagues which are written in this book 22:18
6. The supposition is advanced that some man might take away from the words of the book of this prophecy 22:19
7. To such an one God threatens to take away his part from the things written in this book (and also to take away his part from the Book of Life) 22:19

22:6-21

LOCAL SETTING—The churches which are in Asia

SUBJECT—The judgment of God on the work of Satan and the Antichrist

KEY THOUGHT—Christ is the Judge

APPLICATION—Believers are safe in the day of Judgment

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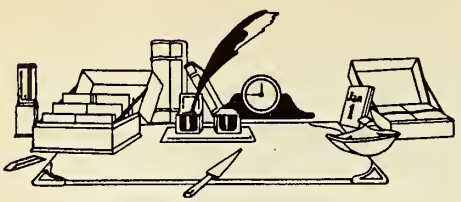
The third, fourth, and fifth sections (designated E, F, and Eᴇ) contain the very heart of the book and tell in amazing and repeated detail the prophecy of the Seven Seals, the Seven Trumpets, and the Seven Vials. These three major sections of the Revelation begin and close in the Throne Room of God. The Lord Jesus Himself sets the entire judgment activity into motion. The visions of the seals, trumpets, and vials move forward with a smoothness and orderliness which speaks of divine planning and divine execution. It is a program of infinite immensity, but when once it is set in motion by the divine hand it moves steadily, unfailingly, relentlessly—and gloriously—forward to its God-ordained climax, the defeat of Satan and the judgment on unbelievers, together with the mighty victory of the Lord Jesus and the rich rewarding of all who believe on Him. The climax event of the seals, trumpets, and vials is the overthrow of the Kingdom of the Beast, the Antichrist, and the Fall of Babylon, his capital city.

The three central sections of the book have identical arrangements. They consist of an introductory vision, six characteristic visions, two parenthetical visions, a single characteristic vision, followed by another group of parenthetical visions. And this unique arrangement persists in all three of the central sections of the Revelation.

An outline of such majesty and perfection is in itself a testimony of the divine origin and design of the Revelation. Such accuracy of literary form and arrangement could only be produced by an author who was a master craftsman. As we view the synthetic outline of the Revelation, the culminating book of the Bible, we behold an intaglio of the judgment purposes of God, a paradigm of infinite love and divine wrath, a delineation of God's plan for the consummation of the ages, and a projection of heavenly cartography in which there stands forth a full length revelation of our Lord and Saviour Jesus Christ, substitutionary and loving Redeemer,

(CONTINUED ON PAGE 28)

THE EDITOR'S



MAIL BAG

Enthusiastic words of commendation for "Grace and Truth" encourage us to faithfulness in getting out this testimony for truth in spite of many handicaps. Has this magazine brought refreshment to your heart and spurred you on to more earnest living for the Saviour? If so, why not make a worthwhile NEW YEAR'S RESOLUTION to "MAKE IT KNOWN"? Why not take this as a slogan for the coming year? A reader in Colorado suggests this to us by the following letter:

> LET'S MAKE IT KNOWN! Well I should say! I have heard much about "Grace and Truth," but never having the price of subscription never became acquainted with it. Recently I have been asked to teach a Young Married People's Class. I was afraid to undertake it, until Mr. ——, may the Lord bless him, loaned me a recent copy of his "Grace and Truth" and has just sent me another. I want to help make it known and submit the following names for sample copies . . .

She sent a number of names to which copies were mailed. Perhaps a gift subscription also to someone who enjoys "Grace and Truth" but who is unable to subscribe for it would increase its blessing in the individual life.

This first testimony is from a brother who has been a shut-in for many months:

> Received "Grace and Truth" this week. It is excellent; always interesting and edifying.

A business woman residing in Missouri expresses her delight in receiving "Grace and Truth":

> It ("Grace and Truth") certainly brings spiritual refreshment to my soul.

A busy housewife, who, despite her household duties, gives herself to the teaching of Bible classes and to the maintaining of a missionary vision, writes:

> I want to thank you for "Grace and Truth." I enjoy reading it very much. I also enjoy the explanation of the Sunday-school lessons.

This subscriber, beside using the magazine for her own help and enjoyment, has sent it to her sister that she, too, might share the blessing:

> I am a subscriber to "Grace and Truth" and can't tell you how much help it has been to me in understanding the Bible. I also had it sent to a sister in Iowa.

From Canada comes this word of cheer:

> I do appreciate "Grace and Truth" more than any paper I have taken.

Tennessee sends a word of testimony concerning the magazine:

> I praise God for your fine magazine. So much helpful material therein. I am enjoying the reading of the many articles.

Another Canadian, this time a housewife, writes about blessing received through the pages of the magazine.

> I am so pleased with "Grace and Truth."

A Sunday-school teacher has something to say about the helpfulness of "Grace and Truth" in her teaching work:

> Your Sunday-school lessons are the clearest and truest to the Bible that I have ever seen, and are such a wonderful help to me. The articles are also very valuable and interesting.

Perhaps the Lord will deal with one of the members of the family to stand by this good woman in supplying this spiritual help. If so, may we hear from you soon?

A pastor, laboring under financial difficulties in Missouri, writes concerning the blessing and help he receives in his work through "Grace and Truth":

> I want to thank you for the renewal of "Grace and Truth" through Mrs. ——— I am writing to her also. I don't know of a magazine that I appreciate more than I do "Grace and Truth." It is so much help to me in my work.

From Pennsylvania comes this encouraging word:

> Your magazine is more interesting every month.

Nebraska also contributes a word of testimony:

> I want to thank you again for your wonderful magazine "Grace and Truth." I find it very helpful to me.

This testimony comes from a young woman of college age who is eager to go on in the study of God's Word:

> I have found "Grace and Truth" so helpful, especially the Sunday-school lesson. Every week now when studying my lesson, I study the explanation in "Grace and Truth." I have found more enlightenment in it than any religious magazine I have read. It has been a great help in answering questions at Sunday-school. I thank God for it.

A subscriber residing way up in New York writes:

> Thank you for "Grace and Truth." I do enjoy reading its pages so very much and am glad for a paper from your section of the country which upholds the truths of the Gospel.

A brother residing in Montana, away from any Christian testimony and fellowship, receives a blessing through the monthly visits of "Grace and Truth":

> "Grace and Truth" gave us great joy.

Iowa also has something to say about the magazine:

> We received our "Grace and Truth" yesterday and it is full of so many good things. We enjoy receiving the magazine.

A consecrated brother, active in his home church, writes of the blessing received through the pages of "Grace and Truth":

> I want to thank you for "Grace and Truth." This paper has surely proven to be a real blessing in our home. We can only praise God for the fundamental testimony that is going forth through the pages of the magazine.

The following is the testimony of a missionary, laboring in the British West Indies, who has been receiving the magazine as the gift of a Christian friend:

A Christian brother has kindly written promising to help me with another year's subscription for "Grace and Truth." I cannot express sufficiently my thanks for such a gift. I had been wondering how I would get along without "Grace and Truth," and my blessed Lord has provided. To Him be the glory. "Grace and Truth" has been my comfort in the lone hours and helped me understand more about the Bible than I would ever know. I share it with my invalid sister. Thank God for "Grace and Truth" and the Christian friends who still remember me. God bless them and you from whose pen those soul-stirring appeals flow out to Christians all over the world. May you continue in the power of the Spirit 'til Jesus comes.

The two following testimonies demonstrate the attitude of our readers in seeking to get the message of "Grace and Truth" introduced to their friends. The first one comes from Missouri:

> May I take this opportunity to thank you for the privilege of sending you some names to make known the "Grace and Truth" magazine? I have many times wanted such an opportunity as you have offered.

The second one comes from Illinois:.

> I am enclosing the following names for you to send sample copies of "Grace and Truth" to if you so desire. I have spoken to some of these personally and told them the wonderful blessing I receive from your magazine. I hope and pray that some of these will respond.

A subscriber from Missouri sends this word of appreciation:

> I have been a reader of "Grace and Truth" for a year, and have found it to be the best of its kind I have ever read. It is sound on every line, and I thank God for a place where young folks can be trained.

Another letter from Missouri indicates that "Grace and Truth" is fulfilling its purpose in this life in giving spiritual helps:

> I subscribe to many Christian magazines and there is none I receive more spiritual help from than from "Grace and Truth." For this reason I am giving many subscriptions for Christmas, praying that the magazine will prove as great a blessing to my friends as it has to me.

After reading these testimonies of blessing, has the Lord stirred in any more hearts the purpose to make "Grace and Truth" known to others? Let's "MAKE IT KNOWN" for the honor of the Saviour and the blessing of many lives! Will you make THAT RESOLUTION and act NOW?

A LIFE LAID DOWN

(CONTINUED FROM PAGE 6)

sense of justice. Fairness was a veritable wachword with her. This devotion to fairness grew out of the fact that she had let the Lord Jesus make her the very personification of wisdom and the soul of honor.

Before leaving the church on that night when she had surprised me with the announcement, "I don't believe anything you believe," she said she would seek to attend the services from time to time. This promise she kept, and by and by began to ask questions which showed the heartbreaking turmoil through which she was passing. That her soul was seeking to find its way out of the darkness and skepticism into which she had been plunged by her teachers was self-evident. The process was difficult, but not so very long. Within a year she was testifying of the blessing that God had wrought in her soul, and her own family noticed the transformation and were overjoyed. Her questions were all answered, her doubts were all dissipated. The Lord had brought her back to Himself in blessed restoration, for her salvation had evidently occurred in childhood.

The important events of her life now began to come thick and fast. She entered the evening school, the church, she became teacher of one of the most promising classes in the Sunday-school, her engagement to Irving Lindquist was announced, and then came the big step and the greatest struggle of her entire experience.

After the engagement was announced, the Lord began to make known to this choice young couple His call for them to enter the Congo mission field in His service. The call presented many problems and as a consequence violent struggle in both of their souls. This severe struggle over giving their lives to God for the Congo continued for something in the neighborhood of a year and a half. As pastor, I was in close touch with the various phases of the ups and downs of those months of testing. But God had blessed victory just ahead. Irving, in writing of this crisis in their experience, has recently said, "Then when we did finally decide to go into the missionary work, we just quit struggling over it, and made application to the Mission Board." What a glorious lesson for them to have learned—"We just quit struggling." Many an older Christian is in dire need of learning the glorious lesson these young servants of God had so splendidly learned. It is a wondrous moment in any life when we desist from self-will and settle happily back into the will of God.

And Helen's consecration of her life to God and to Congo was utterly whole-souled. There was no hold back; and she brought to the missionary task to which God had called her a faith and enthusiasm which no difficulty and no problem could plunge into dismay.

After a delightful engagement period, during the latter part of which the two young people were planning and arranging toward their missionary work in Africa, the wedding was consummated, and the mission sent them out on a lengthy deputation trip in which God blessed them with a large measure of success. After their return to Denver there was much to be cared for—many purchases, much correspondence, large quantities of goods to be packed for the Congo. Then when all was done, a whole host of friends extended dinners and showers and receptions. Both Helen and Irving spoke in many meetings, giving their testimony of God's dealing and guidance. Then came the sad and glad farewells and our beloved missionaries were started on their twelve thousand mile journey to the field in the Congo. Five hours after they left Denver the first uncertain news of the accident filtered through by long distance 'phone. Then came the definite information that the beautiful young life that had become so endeared to us all had been struck down in the path of duty. While pressing on to an engagement for that very evening, the death angel came and took away Helen to be with the One Who was more to her than all else beside. "Absent from the body and present with the Lord." Irving was also seriously hurt in the accident but God graciously brought him back to health and strength, thus delivering us from sorrow upon sorrow. And now Irving, alone but not alone, has started to work for God in the place that Helen called her "home in Africa."

Before Irving embarked for Belgium, he wrote from New York, saying, "I would tend to get blue and discouraged but Helen would always buoy me up, with her enthusiasm." She was enthusiastic in everything, but particularly in her determination to go on with the Lord, to bring honor to His name, and to get the Gospel to Congoland.

The faith, the heroism, the sacrifice, the willingness to serve God which appears in this beautiful life constitute a call and a challenge to Christian youth everywhere. Here was a young woman of wide training, high ideals, and unusual brilliance who caught a glimpse of Calvary, and of lost souls. Here was a young woman who, in spite of youth, had valuable experience to her credit and was receiving high remuneration for her services. But she heard God speak to her soul, and all of the honors of this world paled into insignificance. She awakened to the values of time and of eternity, and she cast her lot on the side of God and of Christ and things eternal.

(CONTINUED ON PAGE 32)

In the Harvest Field

Conducted by Ralph E. Obitts

Rev. Elmer E. Seger, former editor of this page, and now pastor at Embarrass, Hilda, and Lehman, Wisconsin, held two weeks of meetings in November at the Gospel Tabernacle in Gladstone, Michigan, where Rev. Ervin Basler, a former student, is pastor. Mr. Seger also broadcasts for half an hour every Monday morning over a station at Appleton, Wisconsin.

The wedding of Miss Elizabeth Lower and Mr. Gilbert (Budd) Kirkpatrick took place at the Bethel Baptist Church in Denver on November 24. Both the bride and groom are students at the evening school and interested in the B. A. M.

Rev. and Mrs. Terrell W. Butler, of Sante Fe, New Mexico, were visitors in Denver through the holidays. They were brought here by the sudden death of Mr. Butler's mother, whose funeral service was held on December thirteenth.

Jannell Sarah was born to Rev. and Mrs. Russell L. Taft, '29, of Dolores, Colorado, on August 31, 1937.

A meeting of the Young Men's Fellowship was held at the Campus on the evening of December 16. A good number of young men from outside the student body were our guests. A turkey dinner was followed by a most enjoyable evening of Christian fellowship.

The D. B. I. group watched the New Year in, at the watchnight service at 2047 Glenarm. While the world spent the night in revelry, it was a blessing to enter 1938 with our hearts turned to God. On New Year's day a group of the students and workers went to Evergreen Lake in the mountains for ice skating and skiing.

We received holiday greetings from some of the missionaries, including Rev. Ernest Fowler, and Harvey and Georgiena Hammond in Colombia, South America.

Dean and Mrs. C. R. Lindquist and Miss Rose Encinas spent the holidays in Tucson, Arizona. Dean Lindquist spoke at the Wednesday night prayer meeting of the First Baptist Church, of which Rev. R. S. Beal is the pastor. En route he also held services in Santa Fe, New Mexico, with Rev. Terrell Butler, '35; in Superior, Arizona, with Rev. Clifford Peterson, '32; in Tempe, Arizona, with Rev. W. Ray Gorsage, '24; in Flagstaff, Arizona; and in Dolores, Colorado, with Rev. Russell Taft, '29.

Rev. Joseph Edwards and family and Miss Wilda Pattee went to Breckenridge, Colorado, with James Wood to spend Christmas with James' folks, including Rev. and Mrs. Clyde Shaffstall of Climax, Colorado.

Rev. Henry Dahl, in company with Mr. Hilland Stewart and some of the students, went to Burns, Colorado, on New Year's Day to visit the Albertsons and to hold services on Sunday.

Mr. Hilland Stewart and various ones from D. B. I. have been holding a series of meetings recently at Empire, Colorado.

Mr. and Mrs. Herbert Harper (nee June Holgate, '35), who were married in September, are living in Flagstaff, Arizona.

Into the home of Rev. Norman D. ('34) and Mrs. Renn (nee Maude Cooper), was born a baby boy, Richard Norman, on October 25 at Holyoke, Colorado. Mr. Renn is pastor of a Baptist church there.

Edward Calvin was born to Elbert C. and Mrs. (Anna Baessler) Taft on October 7 at Auburn, Washington.

Rev. Ivan T. Pulis, '34, and his wife (formerly Bessie Gozzard) are living in Wilsall, Montana, where he has the privilege of preaching at his home church, which has been without a pastor.

Hazel Leigh Whitney, '36, an applicant to the B. A. M., is now taking nurse's training at San Bernardino, California.

Idamae Lips, '34, who has been active in church work at North Platte, Nebraska since her graduation, is now in Chicago, taking some studies at the Moody Bible Institute while seeking an opening for Christian work among children.

Mr. and Mrs. Clarence Martin, Evening School '34, report that they are having good opportunities for testimony in the church and Sunday-school at Phippsburg, Colorado, and that they have been holding prayer meetings in Oak Creek. Mr. Martin has been doing personal work among the miners, and Mrs. Martin has been doing visitation.

Mrs. Jesse Roy Jones, who went to the hospital December 3 with blood poisoning from an infected left foot, returned after a week, but is still bedfast. We request prayer for her recovery.

Rev. Herbert H. Amster, Evening School '35, is engaged in itinerant Jewish evangelism in Atlanta, Georgia.

Ralph and Mildred Morningstar, '35 and '37, are happy in their new home in Elkhart, Indiana, and are active in the work of the First Baptist Church, of which Rev. David Gillispie is pastor. In spite of poor health Mr. Morningstar has been doing good work as president of the Young People's Society; and his wife is rejoicing in the opportunity of serving as assistant Sunday-school superintendent. She also teaches a week-day class for children.



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

REV. IRVING LINDQUIST'S SUPPORT

Shortly after the death of Mrs. Irving M. Lindquist, Attorney H. A. Davis, President of the Berean African Missionary Society, wrote to all the friends who had pledged toward the support of Mrs. Lindquist, appealing to them to transfer their days to Mr. Lindquist's support, thus expediting his departure for Belgium where his presence was so greatly needed in the consummation of negotiations for our territory. With but three exceptions every one of the donors responded to his appeal in a beautiful Christian spirit of helpfulness. Since leaving Denver Mr. Lindquist has secured all his Days and is now working on his General Fund pledges. He needs seventeen days for his share of the General Fund; that is, pledges of $1.00 per month for each of said seventeen days. Contributions for this part of his undertaking are very definitely and earnestly solicited. We sincerely believe that this appeal will meet with your approval.

FONDAW-JANSEN WEDDING

An announcement which will be of special interest to the friends of the B. A. M. is the marriage of Mr. Albert Jansen and Miss Mamie Fondaw. Mr. Jansen is a graduate of the Denver Bible Institute, having received his diploma in 1935. Miss Fondaw was to have graduated with the class of '38.

While the by-laws of the Berean African Missionary Society require that our candidates, besides having the equivalent of a high school education, shall also be graduates of a Bible Institute, the Board saw fit to waive that requirement in this case because of the emergency of the need for a married couple in our missionary group, which need was brought upon us by the tragic home-going of Mrs. Irving M. Lindquist.

Mr. Jansen and Miss Fondaw were purposing to be married in June immediately following her graduation. After prayerfully facing from all angles the situation as it was presented to them by the Board, they felt the pathway of duty lay in the direction of their immediate marriage. This meant to Miss Fondaw the sacrificing of her graduation, but she gladly and willingly entered into her responsibility and privilege for the Saviour Whom she loves.

Mr. Jansen and Miss Fondaw were happily married on January 7, 1938, and have already begun to arrange their itinerary for their deputation work in an earnest effort to secure all of their days, both for the individual support of each of them and their share of the General Fund, not later than April 20, 1938. They are planning to leave Denver, on their deputation work, not later than January 20. From information received from Mrs. Amie and Miss Johnson, it is exceedingly important that Mr. and Mrs. Jansen join our other three missionaries in Brussels not later than the last of April so that they can press forward to the Congo by May 1. The dry season in that part of the Congo which has been assigned to our Society begins in June, and they all need to be there on the field by that time in order to begin the erection of a home on the site to be selected for our missionary station. Further delay in Belgium would mean several months' delay in erecting the first building at the station because of weather conditions. Mr. Jansen needs seventeen days in his calendar for his individual support, having acquired pledges for fourteen days in deputation work done before the death of his father, upwards of two months ago. Mrs. Jansen has pledges for three days on her calendar. She has had no opportunity for deputation work because she has been working intensively as a member of the senior class of the Denver Bible Institute. Neither of them has yet obtained any pledges for their part of the General Fund. Each must have a total of thirty-one pledges for one day each for individual support, and each must obtain thirty pledges, of $1.00 each per month, as the share of each in raising the General Fund. This is a tremendous undertaking for these young people in the limited time they have, but surely, in view of their beautiful spirit of sacrifice, some of God's stewards will step into the breach and make it possible for them to go at the appointed time. We ask the prayers of every member of the "Grace and Truth" family and the B. A. M. constituency, and as the Lord directs, a loyal, sacrificial and joyous participation in the spreading of the Gospel to the darkest recesses of the Congo, through these young people.

IRVING M. LINDQUIST SAILS

On December 20, the Rev. Irving M. Lindquist sailed for Belgium. In his possession were all the legal documents which our president, Attorney H. A. Davis, felt might be helpful to him in consummating negotiations for our territory in the Congo. This is the moment for which we had been waiting and praying for many months. We are grateful to God that despite the terrific blow which he suffered, Mr. Lindquist "set his face" toward God's appointed place for him.

The few days spent in New York by Mr. Lindquist were busy ones. Between visiting some classes in the National Bible Institute, attending luncheons, special meetings, giving his testimony on several occasions, and making final arrangements for his departure, every moment was filled to the brim. He wrote of the special blessing brought to his own soul as he gave his testimony of the Lord's enabling grace in his life, and was very grateful for the many opportunities given him to speak a word for his Lord. He was much impressed by the large hearing which is being given the Word in that eastern city, and spoke very highly of the messages which he heard from well-known Bible teachers and preachers.

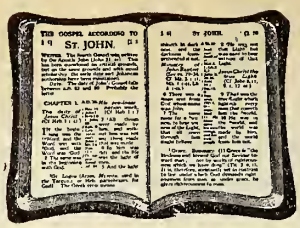
We bespeak the special prayers of our friends for this staunch soldier of the cross as he goes to the "front" to unfurl the banner of the cross.

THE MISSIONARY DAYS

We are very grateful for the beautiful way in which our Day pledgers have been keeping up the payments on their pledges. True, one here or there has gotten behind, but as a general rule the faithfulness of our supporters in getting their payments to us has been a real source for thanksgiving. Here is a point on which every one can cooperate, and that is, to get their offerings to headquarters before the first of the month. In that way their offering can be included in the check which goes to our missionaries the first of every month. If it does not reach us before the first, it means the amount that particular missionary receives is reduced, because that payment is not remitted until the following month. This additional step in faithfulness will mean everything to our missionaries and to us here at the home base.

We are sorry to say that two days are open on Mrs. Amie's calendar and five on Miss Johnson's. The reason so many days are open on Miss Johnson's calendar at this time is that various donors have failed to reply to our communications concerning her pledges, consequently, we have come to the conclusion that the pledges are cancelled. Are there not seven individuals or groups who would be glad for this opportunity which is open to them to support the spread of the Gospel in a special way? Our

(CONTINUED ON PAGE 32)



BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS

"FOLLOWERS"

Scripture Reading:
I Cor. 11:1
Eph. 5:1
I Pet. 3:13

I. FOLLOWERS—IN SOUL WINNING AND TEACHING THE SAVED
I Cor. 4:15-16

II. FOLLOWERS—IN SEPARATION FROM EVIL
Phil. 3:16-18

III. FOLLOWERS—IN AFFLICTION
I Thess. 1:6
I Thess. 2:14

IV. FOLLOWERS—IN FAITH AND PATIENCE
Heb. 6:12

APPEAL: Are you a FOLLOWER or just a believer?

—C. L. F.

THE STAR OF JACOB

Num. 24:17

I. A STAR IS THE SYMBOL OF GOVERNMENT
Num. 24:17
Isa. 9:6

II. A STAR IS THE IMAGE OF BRIGHTNESS
Rev. 22:16
II Thess. 3:8
Heb. 1:3

III. A STAR IS THE PATTERN OF CONSTANCY
Job. 9:9
Luke 9:51

IV. A STAR IS A FOUNTAIN OF INFLUENCE
Job 38:31
Ps. 119:11

V. A STAR IS THE SOURCE OF GUIDANCE
Matt. 2:9
Ps. 48:14

VI. A STAR IS THE OBJECT OF WONDER
Matt. 2:9-10
John 4:29

VII. A STAR IS THE HERALD OF GLORY
Matt. 2:2
Luke 2:14

—C. H. S.

MY FATHER'S BUSINESS

Luke 2:49

I. THE CONSTRAINING POWER OF HIS LIFE
Luke 2:49

II. THE CONTINUAL PURPOSE OF HIS HEART
John 8:29

III. THE CONSUMING DESIRE OF HIS WILL
John 4:34

IV. THE COMPASSIONATE DEVOTION OF HIS SACRIFICE
Heb. 12:2-3

V. THE CONSUMMATING EXPRESSION OF HIS LOVE
Rom. 8:32

—A. M. F.

THE ANGEL'S MESSAGE

I. THE BRINGING OF THE GOSPEL
Luke 2:10

II. THE BIRTH OF THE SAVIOUR
Luke 2:11

III. THE DECLARATION OF HIS DEITY
Matt. 1:21

IV. THE ANNOUNCEMENT OF HIS GLORY
Luke 2:14

V. THE PROCLAMATION OF HIS KINGDOM
Luke 2:14

—H. A. W.

THE SHEPHERD'S JOYOUS NIGHT

I. A HEAVENLY SIGHT
Luke 2:9-14

II. A MANGER SCENE
Luke 2:15-16

III. AN AMAZING STORY
Luke 2:17-18

IV. A GLORIOUS SOUND
Luke 2:20

—J. J. E.

GOD IS LOVE

I. HE SHOWS HIS LOVE BY PARDONING SIN
Isa. 55:7
Isa. 1:18

II. HE SHOWS HIS LOVE BY TAKING ACCOUNT OF SIN AND PUNISHING IT
Heb. 12:6
John 15:2

III. HE SHOWS HIS LOVE BY SYMPATHIZING WITH US
Isa. 53:9
Heb. 2:18

IV. HE SHOWS HIS LOVE BY HIS GIFTS
I John 3:2
James 1:17

V. HE SHOWS HIS LOVE BY THE SACRIFICE HE MADE
John 3:16
Rom. 5:8

—R. A. T.

BOOK  REVIEWS

CONDUCTED BY THE EDITOR

GUIDED HEARTS

A delightful story of a young man and woman who have given their lives to the Lord for service, and who give Him first place in their lives. The young woman is led to India, while the young man remains in the homeland to labor for the Lord. These young people are deeply interested in one another, but in making this important decision they set aside their own desire, in order that they might be in the center of God's will. It is truly an inspiration to see the way in which God vindicates the faith of these two young people in following Divine leading.

Within the story there are many incidents where the Gospel message is given forth, and through the testimony of these young people souls are brought to the Saviour. Many who have been indifferent to the need of living a godly Christian life are awakened to their need, and make precious decisions to live for Him. This story will hold the attention of the reader, and will bring delight in seeing the wonderful way in which the Lord works.

"GUIDED HEARTS," by Charles Elmo Robinson. Publishers, Zondervan Publishing Co., Grand Rapids, Michigan. 280 pages. Price, $1.00, cloth.

THE ROMANCE OF A DOCTOR'S VISITS

A book of interesting experiences in soul-winning by a doctor of medicine, who is not only interested in healing the body, but far more concerned in dispensing the life-saving message for the soul. Outstanding in the narration of each chapter is the use of God's Word instead of human argument in dealing with the problems of life. That Walter Lewis Wilson is deeply interested in souls is also evidenced by the appeal given to the reader to accept Christ. This urgent appeal appears at the end of almost every chapter in the book.

"THE ROMANCE OF A DOCTOR'S VISITS," by Walter Lewis Wilson. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London, Manchester, Edinburgh. 128 pages. Price, $.50.

THE BOOK OF THE CROWN

A unique book showing in the first few chapters the place that the Word and the Man of the Word play in the coronation of "Their most gracious majesties, King George VI and Queen Elizabeth." England's regret because of Edwards rejection of the crown is tactfully touched upon.

The last half of the book deals with crowns in the Scripture and the subject is exceedingly well and thoroughly handled.

"THE BOOK OF THE CROWN," by Henry J. Barker. Publishers, Thynne & Co., Ltd. 28-30 Whitefriars St., Fleet St., London, England. 158 pages. Price, $1.25, cloth.

BOOKLETS AND PAMPHLETS

SATAN THE ANTICHRIST

Herbert Lockyer traces the slimy trail of the devil, the arch-enemy of Christ and of good throughout the history of mankind, from the fall in the Garden to the Great White Throne. His discussion of Satan's enmity to the "Seed of the woman" is exceedingly interesting and soundly scriptural.

"Satan the Antichrist," by Herbert Lockyer. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price, $.35.

TRENDS TOWARD REVIVAL

Many Christians today are praying earnestly for revival; not only local revival but world wide revival. The author of this booklet believes it is coming and cites many interesting trends which point toward its realization, namely, The Despair Trend, Bible Trend, Second Coming Trend, Persecution Trend, and Prayer Trend.

"Trends Toward Revival," by Rev. Arthur P. Sengpiehl, B.D. Published by Fundamental Truth Publishers, Findlay, Ohio. Price, $.25.

WHAT HINDERS PRAYER

Have you been eager to develop your prayer life? Have you been yearning to know the secret of effective praying? This helpful little booklet takes up the elements of effective prayer and answers the query, "What hinders prayer?" A valuable study on this most important phase of the Christian life.

"What Hinders Prayer," by Richard W. Lewis, D.D. Published by The Bible Institute Colportage Ass'n, 843-845 N. Wells St., Chicago, Ill. Price, $.30.

THE NEW SOVEREIGNTY

Captain Reginald Wallis accents, in this little book, Christ's claim on the life and His right to reign, showing that the life recognizing the Lordship of the Saviour is the only normal Christian life. "For to this end Christ both died, and rose, and revived, that He might be Lord."

"The New Sovereignty," by Capt. Reginald Wallis. Published in Great Britain by Paternoster Press, Guardian House, London, E.17; in the U.S. by American Bible Conference Ass'n, 1121 Spring Garden Street, Philadelphia, Pa. Price, $.40.

THE BEAUTY OF THE CROSS

Contains choice thoughts for daily meditation for thirty days. A devotional booklet with the accent on the cross of Christ. This compilation includes choice thoughts on the cross by such well known writers as Andrew Murray, F. B. Meyer, Horatius Bonar, Isaac Watts, Frances Ridley Havergal, Annie Johnson Flint, and many others.

"The Beauty of the Cross," by Zelma Argue. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price, $.25.

"DANNY AND THE ALABASTER BOX," by Constance Savery. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London, Manchester, Edinburgh. A delightful story for children which centers around a boy and girl that decided to help missions. The different means used to raise money and the childish scrapes involved make the story very interesting. There is the wholesome atmosphere that will stir children's minds to missionary giving. 62 pages. Price, 35 cents, cloth.

"THE HOPE OF THE FUTURE," by W. Bell Dawson. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. A hope that is steadfast and sure is set forth in this small book. The author proves from both Old and New Testaments that the Lord is coming back to this old earth and he decries the lack of teaching in our churches today on this important subject, the Second Coming of Christ. 63 pages. Price, 20 cents, paper.

"A PRAYER-ANSWERING GOD," compiled by Reverend A. Sims. Publishers, Sims Book and Tract Depot, 813-15 Franklin St. S.E., Grand Rapids, Michigan. Four good short stories depicting the faithfulness of the Lord to those who serve and trust Him. The last chapter is an appeal to the Christain to exercise greater faith and thus prove God true to His promises. 15 pages. Price, 10 cents, paper.

THE DAYS OF YOUTH



TOO LATE

Conducted by Hazel N. Johnson

Little Louise's pink dress blended with the delicate coloring in the western sky. All the liveliness, charm, grace, and energy of youth seemed captured in her little body. Her grandfather, bent with age and sorrow, was sitting on a stump by the neatly stacked wood pile. His fast-ebbing life seemed to also blend and harmonize with the evening twilight The motionless stillness of tired muscles, the sad helpless look on his kindly face, the thin body, the ax held loosely in his large hand, all seemed to cry out, "It's over; life is nearly over." Only waiting now in the twilight for the dawning of life's tomorrow.

Without rising, he leaned the ax against the wood pile and as he did so Louise watched his hands. Old people's hands are always interesting. They say so much to one who loves old age. They speak of long weary hours of toil, hard work gladly given as a labor of love after children have been snugly tucked in little beds. They tell of work out in the cold of icy storms, fences mended, cows milked. There is so much to be done when one owns a few acres of ground. They speak of long lonely hours of despair when the hands have been idle but the soul is racked with regret and sorrow.

Grandfather Hall's hands were beautiful to Louise. She had always loved them. They had done so much for her. For five years they had combed her hair every morning and had lovingly patted her fair curls. They had wiped the tears from her eyes—those bright blue eyes which reminded him so much of another Louise, her grandmother, his wife who years ago had ruthlessly been killed by the Indians. Returning from work one day he had found her dead—murdered. Their child, little Louise's mother, was saved, because the Indians had not found her as she lay asleep in her little bed.

He had cared for her, watched her grow to womanhood. She was the pride of his life. Finally she married. She and her husband lived with him, and for two years all were happy together. Then one day little Louise was born and the mother died in child birth. A few days afterward the father was killed when he was thrown from a horse. It seemed to Mr. Hall that sorrow and tragedy would be his lot forever. Aged and saddened he again took on the task of caring for a little one, this time not his own child but his daughter's. So he had raised her from babyhood. Long weary nights he had watched over her when she was sick. His hands had sterilized her bottles, had fed her the first spoonful of solid food, had been held out for her first steps. His hands had felt of her first tooth, put on her first shoes and stockings. His hands had in love smoothed her path over the rough places of early childhood.

Tonight as Louise stood by her grandfather's side she gently stroked those hands she loved, little realizing how much they had done for her, but knowing she loved them. Then quickly she layed her soft cheek upon his hand and looking up through her curls said, "Granddaddy, I love you." Without waiting for him to answer she continued, "Look Granddaddy, the stars are coming out, and look! O look! there is the big dipper. Granddaddy, it has a long handle, doesn't it?"

"Yes, dear, it does; all dippers have long handles so you can dip clear down to the bottom of the bucket."

"I wonder why God put a big dipper and a little dipper up in heaven? Do you suppose, Granddaddy, that's where mother and grandmother are? Do you s'pose they can look down and see us? I wonder if they ever want to come back to us. Oh, it must be beautiful up there. Angels, and Jesus—you know, Granddaddy," she said climbing up in his lap, "my Sunday-school teacher is so nice; she tells me so many things, 'cause—'cause I ask her about heaven where mother, grandmother, and Jesus are. She—she is so pretty and good. I think she must be something like my mother was. Why—why Granddaddy! why are you crying? Did—did I make you feel bad again? I am so sorry," she said putting her arms around his neck. "Every time I talk about heaven I make you cry. Why, Granddaddy? Why does it make you cry? It is such a beautiful place."

"There, there child, we'd better go in and get a bite to eat. It is too dark to cut any more wood tonight."

"But, Granddaddy, tell me first," she insisted, "why do you feel sad when I talk about heaven?"

"Sometime, Louise, I will tell you; not now. You would not understand," he said as he put her off his lap and stood up, looking for a moment at the west. The color was fast fading and the light, drifting clouds were becoming gray and dull again. Softly he said to himself, "Too late, too late; lost forever!" Then taking Louise gently by the hand he led her toward the house.

The kitchen fire was still burning and the tea kettle was singing merrily. A kettle on the back of the stove was softly boiling and Louise, clapping her hands, said, "Oh! Granddaddy, it smells like chicken; did you buy a chicken for us tonight? Oh! I love it; can—may I have the gizzard?"

"Yes, child, you may, and the liver, too," he said as he lit the kerosene lamps. They cast a feeble glow at first then soon brightened, revealing a tidy, clean kitchen.

"Come, Louise, wash your hands, then set the table while I finish the supper," he said as he dipped warm water out of the reservoir attached to the end of the old cook stove. As the long handled dipper scraped the bottom of the iron reservoir it seemed to say to him, "Too late, too late, too late." Then casting this dread from him he sought to be cheerful. At least he could appear happy for little Louise's sake, for it was not too late for her. Taking the empty water bucket he hurried to the well. As he pulled at the old rope, letting one bucket down and pulling the other up, the squeak of the pully wheel seemed to say, "Lost forever, lost forever, lost forever."

Back in the kitchen again with his bucket full of cool sparkling water he tried to forget. Furiously he shook the grate in the stove and shoved in fresh wood. Then rubbing his hands together He smiled as he walked over to the old cupboard and slyly took out a dish, pretending to hide its contents. "Oh! oh! oh! noodles, Granddaddy, noodles. Oh! with chicken; goody, goody, goody! Isn't this going to be a grand supper. Chicken and noodles and what else, Grandfather?" asked Louise as she placed one large plate and one small one on the table.

"You wait and see, Louise. We're going to have a swell supper tonight for—"

"For why, Granddaddy?" she asked, "why are we having such a lovely supper?"

With a twinkle in his eye and a finger pointed at her in fun, he asked gravely, "Little miss, have you forgotten what day it is?"

"Day?" she said puzzled. "Why—why—why it is my birthday! Oh! Grandfather," she said laughing, "isn't that

funny, I've been looking and waiting for my birthday for so long and here it is and I didn't remember. Oh! Grandfather, this is fun. We will have a real birthday party, won't we?"

"Yes, child, we will," he said with just a trace of sadness in his voice as he thought how much more fun it would have been for both if mother and grandmother were here. But he had determined to make up to little Louise for the loss of her mother as best he could. So while she was taking her nap that afternoon he had made noodles, hurried to town for some more surprises, and had everything in readiness.

Soon the chicken was on a platter. How good it smelled. The noodles were tender, the potatoes mashed, and the peas were in a dish in the warming oven, bread was cut, cocoa made, water poured; in fact, everything was ready, and Grandfather Hiram said, "Now, Louise, you sit over here with your back to the table and shut your eyes."

This was lots of fun, so she squinted her eyes tight, for grandfather had taught her it was wrong to peek. However, she couldn't help hearing a scratch, and then she knew grandfather was doing something but she couldn't guess what. "Now open your eyes, Louise."

"Oh! A cake! candles! frosting! pink and white! Oh! Grandfather, you are the best grandfather in the world. I love you so much. You are so good to me," she said as she crawled up on his lap and put her arms around his neck.

"Come, now, dear, let's eat, I'm hungry," said Grandfather, leading her to her chair.

"Yes, let's, Grandfather," she said, climbing up. "Only—only—"

"Yes, what is it, Louise?" he said, taking a drink of water.

"Only Grand—fath—er," she hesitated. "Could we—my Sunday-school teacher says that before we eat we should thank Jesus for our food. Could we do that tonight, since it's my birthday?"

"Well—I—can you do it, Louise?"

"I'll try—Granddaddy. I never have, only our teacher told us how to do it. You bow your head and close your eyes like this, then fold your hands in your lap. That's right; now I'll pray. 'Dear Jesus, this is my birthday and —and granddaddy has fixed such a nice supper and—and a cake with candles. Can you see it, Jesus, from up there in heaven? Tell mother about it won't you, Jesus, and —oh! I forgot, that makes grandfather sad. But we're happy tonight, Jesus.

In Jesus Name,
Amen.'"

"Oh! look Granddaddy, one candle has fallen over." Grandfather was glad to have something to do quickly in order to hide a tear which was rolling down his cheek.

What a happy little girl Louise was that evening. Her bright blue eyes shone in the lamp light. How like a little angel she appeared and her very beauty, grandfather thought, seemed not for this world. It was fit for heaven. Why did his thoughts always turn to heaven?

Several years had passed since the evening of little Louise's birthday. She was now a young lady and her fair curls had been caught up with pins into a soft knot at the back of her neck. Her cheeks had not lost their rosyness, nor her eyes their soft blue color. Chubbyness had given way to gracefulness and her sweet sunny disposition made everyone glad to have her around. Today she had prepared supper and she smiled as she remembered one night years ago when granddaddy had surprised her on her birthday. Today the tables were turned. She had been looking through an old, old Bible she had found in the attic stored away among old musty clothes and little intimate things that had belonged to her mother of long ago. As she sat on the front porch tonight waiting for grandfather to return from the post office she had that Bible in her lap and had been reading from Matthew 27 about the crucifixion of Christ. Her heart went out to her Saviour for she had, under the guidance of her Sunday-school teacher who was now her intimate friend, known Jesus as her Saviour for several years. She loved Him dearly and could not understand how men could be so cruel as to nail Him to a cross, but she knew it must be so for He came to die for the sins of the world. How much she wished granddaddy would believe. He was so good, so kind; he did so much for her. He seemed so happy, yet she recognized a sadness about him that she could not understand. As she saw him coming down the street she thought that he didn't seem to look much older than he ever had. He was so small; he spoke to every one he met for all loved him and he knew everybody in the small town. He and his beautiful grand-daughter were the topic of many a conversation around the evening meal in different homes.

As he came into the yard Louise slipped the old worn Bible, which she knew must have been her mother's, under the cushion of her chair. How she had enjoyed reading it, knowing her mother had read those very verses for there were words underlined with lines that had become dim and faded. She knew her mother must have been a Christian, and tonight she longed with all her heart for one who could talk to her about the Saviour. With a smile she rose, and went to meet grandfather.

"Granddaddy, do hurry, for supper is all ready. Come, let's eat." She led him into the kitchen and dipped warm water out of the old reservoir so that he could wash his hands.

"Why, Louise, it smells like chicken in here. Did you buy a chicken for supper?" he asked smiling.

"Yes, Granddaddy, a nice plump one. Here, sit down while I light the lamps and put supper on the table," she said pulling up a chair.

"Oh! Louise, I do believe you've made noodles. Oh! how I love noodles—chicken and noodles, yum, yum."

"Now, Granddaddy, close your eyes tight and don't peek."

He heard a scratching and knew she was doing something. Soon she said, "Look!"

Granddaddy Hiram looked and he kept looking. His mouth opened as he saw the cake and the candles. He looked at Louise with the light shining on her hair and in her eyes. She looked like an angel.

Finally he spoke: "Louise, child, come here." Quickly she came to where he was seated and reaching down took both his hands in her own. Those hands she loved. those hands which had done so much for her.

"Yes, Granddaddy, here I am."

"Louise, child, how did you know it was my birthday? I never told you, Louise, how did you know?"

"Granddaddy, the other day you went away. It was raining outside and I went up in the attic. I saw a small chest with my mother's name on it. I opened it, Granddaddy, and on top of the other things was an old Bible. Eagerly I took it over to the window and sat on the edge of a box and looked in it. It must have belonged to mother, Granddaddy. I loved it so much that after I had glanced through the chest a little I closed it but brought the Bible downstairs with me."

"Yes, Louise, go on," he said.

"I found a slip of paper in her Bible and on it was a list of birthdays. Yours was there, Granddaddy. And I have kept it a secret so I could surprise you. Grandfather," she hesitated. "Grandfather, do you remember a long time ago you gave me a birthday party and it was the first time we—I—ever returned thanks?"

"Yes, Louise."

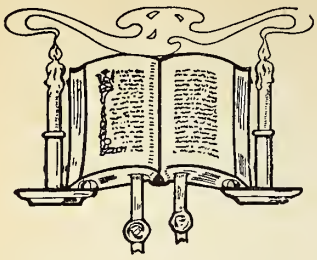
"Well—could—could we do it again tonight? Would you Grandfather?"

"You did so well that time, you do it again, Louise," he said, bowing his head and closing his eyes.

After the simple prayer she said, "Look, Granddaddy, one candle has fallen over!"

"Yes, Louise," said Hiram, glad for an excuse to hide the tears. "Let's eat." He tried to be happy. It was his eightieth birthday. He was still active and energetic both in mind and body, but tonight he had not felt so well. Today all day that old dread, that old fear had kept coming back. Everything seemed to say to him, "Lost, lost forever, no hope, no hope—lost." In agony of soul he had cried out, "Lost."

(Continued on page 31)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

First Quarter, Lesson 6 — Sunday, February 6, 1938

CHALLENGING THE SOCIAL ORDER

Lesson Text: Mark 2:13-22
Devotional Reading: Isa. 65:17, 21-25

Golden Text:

"I came not to call the righteous, but sinners to repentance" (Mark 2:17).

Jesus came to seek and to save that which was lost irrespective of class, race, or position. The poor have always been suppressed and oppressed by the rich and therefore our Lord seems to have championed the cause of the down and out. He never refused to save a rich man but He always made it clear that earthly possessions paid no dividends in heaven. We see Him in this lesson today taking sides with publicans and sinners in defiance of Jewish tradition and class prejudice.

Our outline deals with pairs:

1. Two Men—Mark 2:13-15
2. Two Questions—Mark 2:16-20
3. Two Parables—Mark 2:21-22

I. TWO MEN

The two men in our text are the Lord Jesus and Levi. The Lord is giving the invitation and Levi is the invited one. This is a perfect picture of the entire world. Jesus Christ is saying, "Come, all things are ready," and man is the recipient of the invitation. Levi said, "Yes," but alas! many souls in the world are saying, "No."

Levi is another name for Matthew who is the author of the first gospel. Matthew himself confirms this in Matthew 9:9. Matthew must have been of a reckless, extravagant turn of mind for he held one of the publican jobs, collecting taxes. No respectable Jew would ever lower himself to such an occupation. Publicans were regarded with suspicion, being accused of bribery, extortion, and dishonesty. One historian records an amusing case of an epitaph on a tombstone, "Here lies an honest publican." Matthew, perhaps of honest character, evidently cared more for money than either reputation or popularity.

Our Lord's words to this tax collector were, "Follow Me." Matthew had real spiritual perception for he recognized the divinity of Jesus and counted service for Him greater riches than collecting taxes. He also displayed real strength of character by his quick response to the invitation for, according to the record, without hesitancy he arose and followed Jesus. But Matthew was not a poor man as his next move demonstrates. Like Elisha (I Kings 19:21), he prepares a feast for all his friends—sort of a public announcement of his new stand. It was no small feast for "many publicans and sinners" were there. Luke speaks of them as a "great multitude." Whether the guests came merely for personal gain or out of curiousity or as earnest souls seeking what their fellow-publican had found, we do not know. Whatever their purpose, Matthew's aim was accomplished—he brought his old friends face to face with the One Who could save their souls. And that is more than can be said for lots of missionaries and preachers who pose as angels of light but never introduce their charges to the Second Person of the trinity, the Saviour of souls. We admire Matthew's evident courage in publicly renouncing worldliness and a secular occupation in order to follow a Man Who did not have the pharisaical stamp of approval.

II. TWO QUESTIONS

The Pharisees were very zealous in their attempts to get incriminating evidence against our Lord. They never came for the purpose of hearing Jesus preach. They came to spy on Him. At the occasion of the above described feast the Pharisees, though uninvited, were there, too, looking for trouble. They could find nothing wrong with our Lord's observance of the Law (Matt. 5:17), nor could they "get" anything on His character. They therefore seized upon His association with the despised publicans as a major offense. They were too cowardly to speak with Jesus so they complained to His disciples: "How is it that He eateth and drinketh with publicans and sinners?" (vs. 16). Is not that the spirit of the devil, sowing discord among brethren? And it is a characteristic of the old fellow to work deceitfully, behind one's back at it were. (Rom. 7:11)

We are told that Jesus heard the objection of the Pharisees. He may have been out of earshot but that would make no difference, for being omniscient, nothing is hid from Him. He saved the disciples the embarrassment of a reply: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (vs. 17). In this statement the Lord Jesus upset the whole scheme of pharisaical theology. The brazen self-righteousness is vividly portrayed in the case of the publican and Pharisee praying in the temple. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14).

Our Lord's proverb about the sick needing the physician rather than those who are well is only intended to demonstrate that the publican's very sinfulness is sufficient reason for his receiving special attention. The proverb in no wise attempts to diagnose the Pharisee's condition. Our Lord takes care of that in another passage when He calls them hypocrites (Matt. 23:23-27). Of the two sins, dishonesty and hypocrisy, one is no better than the other in God's sight.

It is a great comfort to our hearts to realize that Jesus Christ died for sinners, because that includes us." "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). If He had died only for the righteous, then all of us human beings woud have been left out, for "all have sinned and come short of the glory of God."

Another good use has been made of our Lord's words about the physician in connection with Divine Healing. In proving a spiritual point, Jesus used an illustration from life. We can use that same illustration, only using it this time as a fact. SICK PEOPLE NEED PHYSICIANS. Surely Jesus Christ had no antipathy toward doctors, for one of His disciples was an M.D., Dr. Luke. The only time that doctors' help should be spurned is when God's Word definitely indicates that to be the procedure. The next age of healing, according to the Bible, will be the Kingdom in Violence known as the Great Tribulation.

The second question came from John's disciples and some followers of the Pharisees. The strict religious rule was to fast twice a week. These men observed that Jesus' disciples did not fast at all. Our Lord quickly came to the rescue of His faithful followers, using another illustration: "Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (vss. 19-20). Fasting is a symbol of mourning, and Jesus argues that men should not mourn when the bridegroom is with them. This becomes another one of our Lord's presentations of Himself as the Messiah. The disciples of John the Baptist should have understood easily, because their leader was so clear in his testimony in pronouncing Jesus as the "Lamb of God Which taketh away the sin of the world."

III. TWO PARABLES

The first parable is about sewing new cloth on an old garment and the second deals with the putting of new wine into old bottles. Both parables were employed by Jesus in His answer to the question about fasting.

In order to better understand the first parable we must delve for a moment into oriental life. New cloth needed to be shrunk after coming from the loom, whereas, old cloth had been shrunk much from repeated washings. Patches of all sizes, colors, and shapes were almost a fad in Palestine. However, the careful tailor or seamstress never attached a new piece of cloth to an old garment for the subsequent shrinking would tear the old cloth, thus making a worse rent than at first.

The message Jesus tried to bring home to the hearts of these Jews was that fasting, or pharisaical Judaism, represented the old garment and that the Bridegroom's presence represented the new cloth. The two do not work together—Judaism and the teaching of Jesus. What was needed was an entirely new garment. Judaism, with its formalism, outward observance of Law, and self-righteousness, was nothing more nor less than the antithesis of Grace—salvation by works. Grace plus works will not save. The old Book clearly avers, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. 3:5). Judaism would pervert that glorious old hymn of grace "Jesus Paid it All" so as to read something like this:

Jesus paid a part,
I the rest you know,
Sin had left a crimson stain,
We'll wash it white as snow.

Paul handled this question of a little bit of Law and a little bit of Grace when he said, "I do not frustrate the grace of God; for if righteousness came by the Law, then Christ is dead in vain" (Gal. 2:21).

The other parable about the bottles and wine teaches exactly the same truth as the above. This time our Lord points out the folly of putting new wine which ferments and expands into old bottles (skins) which will not stretch. The result would be disaster. New wine must be put into new bottles. The old skins stand for Law and the new skins speak of Grace. It is folly to trust in the old bottle, the Law, for "by the works of the Law shall no flesh be justified" (Gal. 2:16). "For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). It is impossible to wed Grace with Law. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8-9).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A friend of mine traveled a long way for an interview with a distinguished savant. When he came to his home and rang the bell, the door was opened by a butler. He was ushered at once, on the presentation of his card, into the study of the great scholar. Here he was cordially greeted. Before seating himself he stopped to ask a question: "Doctor, I have come far to ask of you just one question. I observe that the walls of your room are filled with books. They are literally lined with them from ceiling to floor. I suppose you have read them all. I know you have written many yourself. You have traveled the world over; it has doubtless been your privilege to hold intimate converse with the world's wisest men, its leaders of thought, its creators of opinion. Tell me, if you will, after the years you have spent in study, out of the things you have learned, what is the one thing most worth knowing?" The great man's face flushed with emotion. He put both of his hands over the hand of his caller and replied, "My dear sir, out of all the things I have learned there are only two lessons worth knowing. The first is, 'I am a great sinner.' The second is, 'Jesus Christ is a great Saviour.' In the knowledge of these two facts as applied to my own personal experience, lies all my happiness and all my hope."

—Dr. J. C. Massee

1. By what other name was Levi known? (Matt. 9:9)
2. What was Levi's occupation? (Matt. 9:9; Mark 2:14)
3. How did Levi announce his new occupation? (Mark 2:15; Matt. 9:10)
4. Why was his action especially commendable? (Ps. 107:2; II Cor. 4:13; Luke 9:26)
5. Who were the first to complain about Levi's feast? (Matt. 9:11; Mark 2:16)
6. How did Jesus answer the complaint? (Matt. 9:12; Mark 2:17; Luke 15:3-32)
7. Of what is fasting a symbol? (Matt. 9:15; Mark 2:19-20; Luke 5:34-35)
8. Did these men accept the bridegroom? (Mark 2:19; Matt. 12:14, 24; John 8:13)
9. What do garments stand for in the Scripture? (Isa. 64:6; Rev. 19:8)
10. Can we mix law and grace? (Rom. 11:6; Gal. 2:16; Rom. 3:20; Eph. 2:8-9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

It is so interesting to study the characters in the Bible, and to see how each and every one of them face the same problems of life. Each one is held responsible for his own salvation.

In the second chapter of the Gospel of Mark we are told of a man named Levi. We read of this man in other places with the name of Matthew; so since that name is more familiar to you, we will call him Matthew instead of Levi. Matthew was a tax collector, and was trained to be accurate in his line of work. The tax collector was despised by the Jewish people, therefore Matthew was not in high standing

with the people. But the Lord Jesus came along where Matthew was collecting taxes and spoke to him, bidding him to stop his task and follow Him. Matthew was to play an important part in writing the gospel message as we have it in our Bibles today, and the Lord knew that he was fitted for the task.

The Lord Jesus calls men and women, and boys and girls, too, from all walks of life, for His service. We should never feel as though we are not good enough to take on a task, for the Lord can work in and through our lives to make them fit vessels for His use.

When Matthew heard the Lord say, "Follow Me," he did not hesitate, wondering whether it was the right thing to do or not, but the Bible tells us that he rose from his task and followed Jesus. His example of full obedience should be a lesson to all of us. He was quick to obey and did as the Lord bade him.

Even in Matthew's day there were people who did not like it because the Lord called some of the disciples to be His followers. They felt that Matthew was not worthy to be a disciple; but the Lord counted him worthy, and that was all that was necessary. When Matthew made this all-important decision to follow the Lord, it meant that he was leaving his work, his loved ones, his ambitions in life, and all that goes with it. But his love for the Lord was greater than his love for these personal things, and that is why Matthew found it easy to answer the Saviour's call.

May the Lord find in us just such willingness. Though we may have many earthly possessions, many loved ones, and many ambitions in life, none of them can compare with the joyous privilege of serving the Lord.

Yours in joyous service for Him,

Aunt Anna

First Quarter, Lesson 7 **Sunday, February 13, 1938**

CONSERVING THE SABBATH FOR MAN

Lesson Text: Mark 2:23—3:6
Devotional Reading: Ps. 122

Golden Text:

"And He said unto them. The Sabbath was made for man" (Mark 2:27).

Sabbath day keeping was a very large part of the Jewish religion. It was, of course, based on a very specific command (Exod. 20:8; Gen. 2:3) and patterned after God's own example (Gen. 2:2). But it had become so perverted that the Doctors of the Law would not permit any digression from Sabbath day observance even in case of life and death or performance of good deeds. Sabbath day keeping was all right if it had been observed in the spirit of the Law rather than the letter. But what we say about the Sabbath is equally true of the whole Law. It was intended as a schoolmaster to bring the Jews to see their need of Christ (Gal. 3:24). The Doctors perverted it down through the years until it became the code of good works standing at the very gate of heaven.

The text deals with two noteworthy incidents, both of which occur on the Sabbath. I. Jesus Defends the Disciples (Mark 2:23-26); II. Jesus Defines the Sabbath (Mark 2:27-28); III. Jesus Defies the Pharisees (Mark 3:1-6).

I. JESUS DEFENDS THE DISCIPLES

On one of the Sabbath days our Lord and His disciples were walking along one of the narrow footpaths bordered on either side by waving fields of grain. This grain is not the corn with which we are familiar. "Corn" is a word used in the Bible to refer to wheat, barley, millet, and most small grains. Corn as we know it was not known to Europe until the discovery of America. This grain which the disciples plucked and rubbed in their hands (Luke 6:1) was undoubtedly wheat, for barley would not thresh in one's hands so easily. These men were hungry and it was not stealing for them to eat of the standing grain. The Mosaic law gave them that privilege. "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine own hand" (Deut. 23:25). They were guilty of no misdemeanor; they had a perfect right to satisfy their appetites which strangely enough were not dormant on Sabbath days.

However, the Pharisees manufactured an offense. They used the old Sabbath law which restricted reaping on Saturday in accusing these men of law breaking. This is typical of the terrible extremes to which the rabbis had taken law-keeping. In order that we might more fully appreciate their excrescences we quote from Alfred Edersheim who is an authority on Jewish customs: "A 'burden' was determined as anything the weight of a dried fig, and nothing as heavy as that could be carried on the Sabbath day, because it would involve labor. The standard measure for forbidden food was the size of an olive, and, if a man had swallowed forbidden food of such a size, rejected it, and again eaten of the size of half an olive, he would be guilty of breaking the Sabbath, because the palate had all together tasted food the size of a whole olive. If an object was thrown into the air with the left hand and caught again in the right hand, whether or not this involved sin was a nice question, though there could be no doubt that a man incurred guilt if he caught it with the same hand with which it had been thrown, but he was not guilty if he caught it in his mouth, since, after being eaten, the object no longer existed. If a person were in one place, and his hand filled with fruit stretched into another, and the Sabbath overtook him in this attitude, he would have to drop the fruit, since if he withdrew his full hand from one locality to another, he would be carrying a burden on the Sabbath. No fire was to be lighted on the Sabbath day." Little wonder that the disciples were accused of Law-breaking when such extreme interpretation as we have seen was exercised.

Our Lord did not come as a breaker or defier of the Law. He kept every jot and tittle of it (Matt. 5:17-18). The fact of the matter is that He is the only One Who ever completely observed the Law, for only a perfect man could keep it. Our Lord would not permit the disciples to break it either. The difference was that Jesus and His followers kept the true Spirit of the Law instead of the rabbinical perversion of it. In answering the Pharisees our Lord used a method which will always work—He turned to the Word of God for refuge. The case which He cited was that of David who went into the house of the Lord and ate shewbread which only priests were permitted to eat. God endorsed this digression from the Law because of David's physical need and the inescapable application was that the Law should again be set aside since the disciples needed food for their bodies.

A discrepancy has been imagined here in the reference to Abiathar as high priest. I Samuel 21:1-6 gives Abimelech that position and I Samuel 22:20 names one of Ahimelech's sons as Abiathar. However, the tangle does not look so hopeless when we turn to two other passages and discover that Abimelech was Abiathar's son (I Sam. 8:17; I Chron. 18:16). The conclusion that we arrive at is that father and son both had two names just alike. Sometimes they were called by one name and sometimes by the other. Modern critics who use this apparent contradiction forget that the Pharisees found no flaw in our Lord's reference to Abiathar. The Palestinian Doctors would be much more capable to confound our Lord than our modern Pharisees, but they had no case.

II. JESUS DEFINES THE SABBATH

No one was better qualified to explain the true meaning of the Sabbath than our Lord, for He it was Who instituted that day of rest in the beginning (Gen. 2:2-3). He said unto them, "The Sabbath was made for man, and not man for the Sabbath" (vs. 27). In other words, the Sabbath was intended to be the servant or slave of man. The rabbinical practise had made man the slave of the Sabbath instead. God's Sabbath is created on the fact of man's need for physical rest. His body can endure only as it is given periodical rest. But greater even than the physical need is the spiritual. God's plan was that spiritual resuscitation should take place also on the seventh day together with physical rest. Not that spirituality should be neglected six

days a week, but simply that additional emphasis be laid upon it once a week. In this we see God's watchcare over man's body, the physical side, and over his soul, the spiritual side. The great majority of mankind have accepted the first part of God's provision and rejected the latter.

Before our Lord's death and resurrection Sabbath keeping was godly and right, but after that glorious resurrection from the grave it is no longer a requirement. Christ fulfilled the Law and it was nailed to the cross with Him (Col 2:14). Now we are under grace and not required to keep the seventh day or any other day as a day of worship (Col. 2:16). The reason we observe Sunday (improperly called the Christian Sabbath) is because Jesus rose on that day (Matt. 28:1, 5, 6) and the early disciples established the precedent (Acts 20:7; I Cor. 16:2; John 20:19).

Our Lord's next statement concerning His lordship over the Sabbath, "therefore the Son of man is Lord also of the Sabbath," means that to Him belongs the right of interpretation of the Law. It also means that He can change the Law too if He so desires. However, as we have already pointed out, Jesus apparently had no intention of defying the sabbatical laws. He purposed to and did keep the Law to the very letter. He openly opposed and exposed the unreasonable applications made by the rabbis.

III. JESUS DEFIES THE PHARISEES

One proof that our Lord kept the Law was that He worshipped in the synagogues on the Sabbath day. "He entered again into the synagogue" (vs. 1). There were two reasons why He worshipped in the synagogues. One was because it was the Jewish custom, and the other was because an opportunity was afforded Jesus of meeting a large number of people at one time. This latter principle applies to Christians, too. A large fellowship is possible when Christians gather together in public worship. They also draw others under the testimony of the Gospel. We do not have any sympathy for the person who says, "I can worship the Lord just as effectively in my own closet." The old Book admonishes us, "Forsake not the assembling of yourselves together."

The Pharisees seem to have given themselves the job of spying on our Lord. We meet them again in the synagogue. "They watched Him, whether He would heal him on the Sabbath day; that they might accuse Him" (vs. 2). Surely not all the Pharisees were thus minded, but we have a record of only two or three others being in sympathy with Jesus. We refer to Nicodemus (John 3:1-7; 7:50-51; 19:39), possibly Gamaliel (Acts 5:34-39), and another Pharisee named Simon (Luke 7:36-40).

Jesus knew of the trap that was laid for Him but fearless and undaunted He prepared to heal the man with a withered hand. He commanded the man to stand forth from the crowd. The reason for this was that all men might see the miracle. There would also be less likelihood of Jesus being accused of trickery if all the men saw the miracle. Jesus then looked around on those who opposed Him and was grieved in His heart because of their hardness. He said unto the man, "Stretch forth thine hand," and as the man obeyed, the miracle was wrought and his hand was restored. The miracle was INSTANTANEOUS and COMPLETE. These two tests should be applied to all so called divine healing.

We are amazed at the terrible hardness of these men's hearts in criticizing Jesus for healing this man on the Sabbath. We are told that they immediately took counsel how they might kill Him. Jesus' argument to them was unanswerable. "Is it lawful to do good on the Sabbath days?" (vs. 4). In another Scripture we see their willingness to save the life of an ox that had fallen into a pit but at the same time criticizing Jesus for healing human beings. (Luke 14:1-6). Old nature wickedness and unreasonableness knows no bounds and all who yield to it grieve our Lord's heart (vs. 5).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Judging others is a perilous procedure. Some excellent Sabbath-keepers once, about forty years ago, accused a Christian railway superintendent of breaking the Fourth Commandment by habitually sending out and sometimes riding on an extra engine on Sunday afternoon. Had these critics attended the preceding Sunday-school convention of their home county they would have known more and perhaps said less. The county missionary there reported that he had found the village of M. without Sunday-school, public worship, or Christian leader, but not without saloons. The railway superintendent had honored himself by attending the convention and looking for work. Beginning with the next Sunday, the village of M. had a Sunday-school, manned by leaders carried back and forth on that engine after the day's work in the schools of their home town was done; and the said superintendent sometimes served as engineer rather than appoint an employee to this extra Sunday labor. Others may often justly do what we could not justly do. —"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is it possible for sinful man to keep God's perfect Law? (Rom. 3:10-12; Gal. 3:10-11; James 2:10)

2. What was God's purpose in giving His perfect Law to man? (Gal. 3:24; 3:19; 2:21)

3. Why did not the Jews, who sought to keep the letter of the Law, see God's purpose in giving the Law? (Heb. 3:18-19; 4:2; II Cor. 3:14-15)

4. Did Jesus fully keep the Law, though disagreeing with its pharisaical interpretations? (Mark 2:23-27; Luke 23:4, 14; John 18:38; 19:4; Heb. 4:15; I Pet. 2:21-23)

5. Is God's Sabbath-rest for the believers His plan for daily Christian living for every believer? (Heb. 3:19; 4:9-11; Col. 2:6; Ps. 37:7a)

6. Does the Word of God oppose the keeping of special holy days in this dispensation? (Col. 2:16-17; Gal. 4:9-11)

7. Has God called the believers into something better than the bondage of Law-keeping? (II Cor. 3:6, 17; Gal. 5:1; 5:25; Eph. 1:17-19; Col. 1:9-11; 3:1-3)

8. Is the Christian warned against using his liberty in Christ for his own selfish desires? (Gal. 5:13; 5:16; I Cor. 8:9; I Cor. 8:12-13)

9. Is it commonly possible for souls to be very religious and at the same time opposed to the truth of the Scriptures? (Matt. 23:2-6; Mark 2:24; Gal. 1:13-14; 1:23; I Tim. 4:1-2; II Tim. 4:3-4)

10. Is a soul justified before God by keeping the deeds of the Law? (Gal. 5:4; Eph. 2:8-9; Tit. 3:5; Rom. 4:2-3; 5:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Sometimes we think that we have hard times—and perhaps we do—but during the days when the disciples were in close touch with the Lord Jesus, we find that they not only had to live a day at a time, but many times did not know just what the next moment held for them. They lived from hand to mouth. Some wise man has said, "From God's hand to my mouth."

The Jewish law would not permit the people to do any work on the Sabbath day, for the people fully believed that that day was given to them as a day of rest and worship. If a Jew failed to observe the Sabbath day he was criticized. However, the Pharisees and scribes had perverted the true meaning of the Sabbath and would not even permit deeds of kindness and mercy to be done on the seventh day.

In the lesson today, some of these critics are asking the Lord this question: "Is it lawful to heal on the Sabbath day?" The Saviour, when born into this world, was called Jesus, because He was to save His people from their sins. Many times in winning souls He would heal them of their physical diseases before saving their souls. Sometimes the Saviour would go to the temple on the Sabbath day, and would bring relief to some poor soul who needed physical healing. These people had this in mind when they asked Him the question, "Is is lawful to heal on the Sabbath day?"

The Saviour knew their hearts, and instead of answering the question as they expected, He said, "It is lawful to do good on the Sabbath day." What the Saviour

did was help poor sin-sick souls, and that was lawful, therefore He was not working on the Sabbath day. It was God Who was working in and through the means used, but man is just an instrument in God's plan and purpose.

The Bible tells us that it is "God which worketh in us, both to will and to do of His good pleasure." When the Lord works, it is a work that will last forever. In His Word He tells us, "Whosoever believeth on Him shall not perish but have everlasting life." We become new creatures in Christ our Saviour. We worship Him on the first day of the week, because that is the day on which He was raised from the dead. We have a living Lord, and One Who brings liberty to the soul from the bondage of sin. We should be happy and glad in our new-found Saviour.

Keeping the Sabbath will never bring you salvation. Keeping every part of the Commandments will never save you. There is only one way to be saved, and that is by believing that Jesus Christ is the Saviour of your soul. You are a sinner and need a Saviour. He is the Saviour that can save you from your sins. Will you make Him your Saviour today?

Yours in the love of Christ,
Aunt Anna

First Quarter, Lesson 8 **Sunday, February 20, 1938**

CHOOSING COMPANIONS IN SERVICE

Lesson Text: Mark 3:7-19
Devotional Reading: Isaiah 55:1-11

Golden Text:

"For whosoever shall do the will of God, the same is My brother" (Mark 3:35).

Today's lesson covers the formal ordination of Jesus' disciples to the ministry. Many of them had been following Him faithfully before this, but now our Lord calls them apart and gives them their commission. Along with this we also study Christ's further ministry with the multitude and slight altercation with His relatives. The outline is as follows: I. Serving the People (Mark 3:7-12); II. Setting Apart the Disciples (Mark 3:13-19); III. Standing against His Brethren (Mark 3:31-35).

I. SERVING THE PEOPLE

As we pointed out at the beginning of these studies, Mark's gospel presents Jesus as a Servant. Everywhere Jesus is seen serving others. Sometimes He does it at His own physical expense. At times the people almost trampled Him to death as they literally mobbed Him in their effort to be healed. But our Lord stayed on the job and only took Himself away from them when His physical needs made it imperative. We must not forget that God Himself in the incarnation was subject to the same limitations as humans. The duality of His personality is strongly contrasted by the four Gospel writers. John and Matthew emphasize His deity and kingship, whereas Mark and Luke dwell on His servitude and humanity.

We are impressed by Mark's description of the multitude. He tells us that they came from Judea, Jerusalem, Idumae, Tyre, Sidon, and from east of the Jordan. A glance at the map will demonstrate that Mark was trying to show us that all of Palestine was stirred by our Lord. Idumea is at the extreme south of Palestine, Tyre and Sidon are the north end, and the country just east of the Jordan forms the other boundary of the promised land. Yes, Jesus was very popular at this time, but it was only a passing popularity, for in a short time He was looked upon as Public Enemy No. 1. The only difference between a modern criminal hunt and this one is that G-men (meaning government agents) apprehend our criminals whereas C-men (meaning church agents) apprehended our Lord.

After giving us the extent of the large crowd of people, Mark lets us in on one of those incidents when our Lord was forced to protect Himself from a friendly mob. "And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him" (vs. 9). A few verses further on we discover that both our Lord and the disciples could not even eat their meals because of the people (vs. 20). And yet there is not one hint that our Lord grew impatient with the people. He was so burdened for their poor souls and bodies that He would gladly spend and be spent. It is this self-forgetfulness that gripped Paul when he spoke of Epaphroditus: "Because for the work of Christ he was nigh unto death, NOT REGARDING HIS LIFE, to supply your lack of service toward me" (Phil. 2:30).

Mark comments further in his account of Christ's labor with the multitude that many who were possessed of evil spirits were healed. He carefully explains that the unclean spirits acknowledge Jesus as Lord. "And unclean spirits, when they saw Him, fell down before Him, and cried, saying, THOU ART THE SON OF GOD" (vs. 11). Of course the demons were not believing unto salvation for they were not included in Calvary's provision. However, they do not seem to be blinded to Christ's divinity by "degrees" or caps and gowns. Neither do they seem to be "puffed up" because of their liberty from a body of clay. Lucifer became very arrogant under similar circumstances but these demons appear to be quite submissive. We cannot help but be profoundly impressed by the contrast between the simplicity of their acknowledgement of our Lord and the reticence of humanity on the same subject. Those who were physically healed and released from demon possession became so wild in their enthusiasm that Jesus had to caution them against broadcasting the news for fear of getting Him into additional trouble. Jesus did not wish to suppress their testimony; He only desired to be protected from undue persecution until the day was ready for His crucifixion. Jesus did not shun the cross, He only prevented His crucifixion until precisely the right moment. "When the fulness of time was come (Gr. "time was fully come") God sent forth His Son" (Gal. 4:4). God keeps a perfect schedule.

II. SETTING APART THE DISCIPLES

The night before the ordination of the disciples to apostleship our Lord did a thing which all leaders should emulate. He prayed. Mark does not divulge this bit of information but Luke does (Luke 6:12). Every work or step for God should be preceded by prayer. As someone has said, "God wants action, but 'knee action' comes first."

Jesus chose twelve men to represent His Gospel before men. The significance of the number twelve is easily seen when we understand that Israel was divided into twelve tribes and these men were sent to minister to a lost Israel (Matt. 10:6). Twelve in the Word means "God manifest in human affairs."

Jesus ordained them first of all "that they should be with Him" (vs. 14). How we like this thought. These men were as a whole, unlearned men with training confined to a very limited sphere such as fishing. They could not hope to serve as apostles, even though they had had a college education, for God must train those who work for Him. Jesus put these men through the finest training school in the world. Christ was the faculty, God's Word was the textbook, and the Holy Spirit was the Director of Evangelism. We walk not by sight but by faith and we too can attend this training school where we will "be with Him."

Jesus also ordained these twelve that "He might send them forth TO PREACH, and TO HAVE POWER TO HEAL sickness, and TO CAST OUT DEVILS" (vss. 14, 15). This was their commission. Their gifts included healing and working of miracles because their message was a Kingdom one. Christ wanted them to have these powers after His withdrawal from this earth and so He endowed them at this time. There was no question about the text of their message—it was to be about the Good News. No Fanaticism, no Modernism, just preaching the Word. And then in order to have the power over disease and demons, they had to walk by faith. On one occasion, at a later date than this, the apostles were severely rebuked because they could not use the power. They were faithless (Matt. 17:20).

In verses 17, 18, and 19 Mark gives the list of names of the twelve. Mark places Peter at the top of the list as do Matthew and Luke. Peter was not the beloved disciple, John carried that honor, but he held a pretty warm place in Christ's heart otherwise he would not have received this distinction. Judas is placed at the bottom of the list by all three accounts. Let us not distress our minds with the problem of why Jesus selected one whom He knew to be a traitor. Suffice it to say that God did not predestinate Judas to his dirty job. God knew about it beforehand, but there is a vast difference between predestination and foreknowledge. We cannot take time to discuss the meaning back of some of these different names nor can we review the various experiences incident to their calling. The whole is a beautiful story and worthy of diligent study and meditation.

III. STANDING AGAINST HIS BRETHREN

This incident was perhaps one of the hardest which our Lord had to endure. It doubtless equals the heartache caused by Judas' betrayal because these who opposed Him at this moment were His own flesh and blood, His brethren.

Verses thirty-one to thirty-five, together with twenty-one, tell the story. Our Lord had been abusing His body through loss of sleep and food and His friends (brethren) actually said, "He is beside Himself." This is proof that they entertained more than normal watchfulness for His welfare. They had begun to believe Him to be mistaken about His Messiahship. How pitiful.

At the latter end of chapter three they are seen to come to the house where Jesus was preaching and ministering and send a message inside for Him to come out to see them. The mother of Jesus was in the party and if words mean anything, they meant to forcibly "lay hold on Him" (vs. 21). Jesus knew their unbelief and evil designs and refused to see them. It all sounds a bit cruel and severe on Jesus' part but our faith tells us not to accuse Jesus of wrong doing. Jesus does not sin. Perhaps Jesus intended to use this as an illustration of Mary's fallibility in order that no one in the future would deify her. If so, the effort was at least a partial failure, for Catholicism has done that very thing.

May we also conjecture that Jesus saw His opportunity to teach the people a truth by way of illustration. In refusing to heed His brethren's request, He said, "For whosoever shall do the will of God, the same is My brother, and My sister, and mother" (vs. 35). We believe that Jesus was teaching that neither money, position, caste, works, nor even FLESH RELATIONSHIP to God's Son will have any weight with God in regard to salvation. Submission to the will of God alone will avail, and the will of God is to believe on Jesus Christ. To us this is the death knell for belief in the efficacy of works for salvation.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Once, when I was working in western India, I went to a place near Poona for a week-end. On Saturday night, when I entered the hotel dining-room, I found seated beside me a naval officer; next him an infantry major and his wife; next to them a sergeant-major and wife. When conversation started, the naval officer said, "Why don't these missionaries stay at home and mind their own business? Why do they come here and worry these people? You can get all the converts you want at one rupee a head."

It was at the time of the Armenian massacres, and there were rumors that the British fleet might be ordered to Constantinople. I turned to that naval officer and said, "Suppose you were ordered to take your battleship to Constantinople tomorrow, and I were to say, 'Why don't you stay here and mind your business; there is no sense in your going to the Bosphorus'?" The man's eyes flashed fire as he said, "I would tell you to mind YOUR business; if we are ordered to go we must go, even if every ship is sunk and every sailor killed." I said, "Quite right, my friend; but I have my marching orders, not from any human government, but from the divine government. My command was to preach the Gospel to every creature, and India has one-fifth of the population of the world, and the primary question is not whether in India coverts may be made at one rupee or fifty rupees a head; the primary question is not whether I get any converts at all, but whether I am going to obey the last wish of my Lord and Saviour. Are you a Christian?"

The man tried to change the subject. I said, "Play up, old man; you brought this on yourself; if you are not a Christian I can understand your position; but if you claim to be a Christian, surely that means to follow the Lord Jesus Christ and to carry out His will." For two hours we spoke, but not about foreign missions; we spoke about Jesus Christ and His claims. No one left the table. It was one of the best opportunities I have ever had to witness for Christ. At the end of the meal the infantry major followed me out and said, "There are not 20,000 such Christians in the world as you would have us be; furthermore, you cannot be in the army and be a Christian." I said, "Well, that is news to me; where are you stationed?" He told me, and I said, "Do you know a certain young artillery officer?" He said, "Yes; he has no business in the army; he ought to be a parson." I mentioned several other army officers who were earnest Christians, and the next day when I was preaching in the open air in the vernacular in front of an idol temple, this infantry major and his wife and the naval officer came and stood by me during the service. It was a beautiful thing to do.

—Robert P. Wilder in address at Keswick, England

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What spirit prompted the vast multitudes that followed Jesus throughout His ministry? (Mark 3:8; Luke 5:15; John 6:24-26)

2. What was Jesus' purpose in frequently withdrawing from the multitudes? (Matt. 5:1; 14:22-23; Mark 6:45-46)

3. Was Jesus desirous of the acknowledgement and acclaim of the evil spirits? (Mark 1:23-34; 3:11-12; Luke 4:41)

4. What special activity of evil spirits—demons—is evident in the present age? (I Tim. 4:1-2; II Cor. 11:4; Eph. 6:12)

5. Did the Lord show partiality to Peter, James, and John in making them His inner-circle confidants? (Matt. 17:1; 26:36-37; Mark 5:37; 13:3; 14:33 II Sam. 14:14; II Chron. 16:9; Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:24-25)

6. What is the basis of an intimate relationship with the Lord for any and all believers? (I Chron. 29:9; Isa. 1:19; John 7:17; II Cor. 8:12)

7. What is the Lord's deep desire for the lives of His own people? (I Sam. 15:22; Isa. 1:19; Luke 9:23; Rom. 6:11-13)

8. Is it possible through human relationship to gain favor with God? (Rom. 3:23; 2:11; John 1:12-13; Mark 3:35; Eph. 2:8-9; Tit. 3:15; I Tim. 2:5)

9. In His dealing with His relatives, did Jesus belittle human relationships or seek to exalt the spiritual? (Mark 3:34-35 with Luke 14:26-27; Matt. 4:19; Luke 15:10-11)

10. Should human relationships ever be permitted to dissuade a soul from the will of God? (Luke 14:26-27; Rom. 12:1-2; John 12:24-26)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Every boy and girl likes to have companions or playmates. Sometimes in choosing your friends you do not make good choices, and your parents will have to tell you that your friends are not the kind that you should have. The difference between your choice and theirs is that they see things which you are not able to see just now.

There was a time in the Lord Jesus' life when He called together a group of twelve men as His companions. He chose them Himself, and took them from every walk of life. His purpose of calling them into companionship with Himself was that they might spread abroad the Gospel message. Among the twelve, we find that He called Judas Iscariot. Some may wonder why it was that the Lord chose Judas, since it was Judas who was to

betray Him. But the Lord knew when He called Judas, that he would do that very thing. In the Old Testament it was prophesied that one would betray Him; and Judas fulfilled that very prophecy.

When we choose the wrong kind of companion, we are not always aware of the danger, but when the Lord chose Judas, He knew just what Judas was. However, Judas had the same opportunity of being saved as did every other person brought under the sound of the Gospel, but Judas refused to believe in Jesus as his personal Saviour.

All of the disciples who really took Jesus as their Saviour enjoyed wonderful fellowship and companionship with Him. Those of us who have taken Him as our Saviour know the blessing that comes in just trusting Him, and taking Him at His Word. The companionship of our earthly friends is sweet, but it is not as sweet nor does it meet the need in our lives that the fellowship with the Lord does. The writer of that old song, "What a Friend We Have in Jesus" knew that this was true.

Yours in knowing Him as Saviour,
Aunt Anna

First Quarter, Lesson 9 **Sunday, February 27, 1938**

MEASURING A MAN'S WORTH

Lesson Text: Mark 5:1-17

Devotional Reading: Psalm 8

Golden Text:

"How much then is a man better than a sheep?" (Matt. 12:12).

The healing of the demoniac of Gadara is the theme of this lesson. It is covered by three of the Gospel writers, Matthew, Mark, and Luke. The Holy Spirit gives it a place of importance in these different accounts because of the lesson it has for us. Our outline has five points: I. A Strange Case (Mark 5:1-5); II. A Strange Confession (Mark 5:6-9); III. A Strange Request (Mark 5:10-13); IV. A Strange Salvation (Mark 5:14-16); V. A Strange Prayer (Mark 5:17).

I. A STRANGE CASE

The man in this story is a poor demon-possessed fellow. The character of the demon which has seized him causes him to be mentally deranged. This is more or less true of all demon-possessed people with the difference being only in degree. His case is a pitiful one but not unlike many such today especially in the Orient and in savagedom where superstition prevails. He possesses abnormal strength, so that the chains which had been placed upon him were broken and he lives like a wild man. In his demented condition he cuts his body on the stones. A strange case indeed and only the Lord Jesus can overpower the demons and cause them to release their victim.

This demoniac's condition is a perfect picture of the natural man, he who is without Christ.

Demoniac	Unbeliever
1. The demoniac is an alien. "Had his dwelling among the tombs" (vs. 3).	**1. The unbeliever is an alien.** "Alienated from the life of God" (Eph. 4:18).
2. The demoniac is beyond the help of man. "No man could bind him" (vs. 3). "Neither could anyone tame him" (vs. 4).	**2. The unbeliever is beyond the help of any man.** "Gospel . . . not after man" (Gal. 1:11). "Not of works lest any man should boast" (Eph. 2:9).
3. The demoniac increases his own misery because he is helpless. "Cutting himself with stones" (vs. 5).	**3. The unbeliever increases his own misery because he is helpless.** "Not that we are sufficient of ourselves" (II Cor. 3:5).
4. The demoniac could be helped by no one save Jesus. "Saw Jesus" (vs. 6).	**4. The unbeliever can be helped by no one save Jesus.** "Neither is there salvation in any other" (Acts 4:12).

II. A STRANGE CONFESSION

We mortals are so unaccustomed to seeing men come to the Lord and spontaneously acknowledge Him that it does seem a bit strange to read the accounts of demon acknowledgement. The demon whom Jesus contended with in our text makes two admissions. He testifies to Jesus' divinity, "Thou Son of the Most High God," and he recognizes Jesus' sovereignty, "Torment me not" (vs. 7). Jesus is truly Lord over all things including the little-known demon world.

In verse nine we are informed that this demon is really plural, "for we are many." Evidently there is a spokesman for the crowd and it is he who does the talking.

III. A STRANGE REQUEST

Now all of the demons begin to address our Lord and they make a request of Him. The text of Mark is not as clear as Luke so we will quote Luke: "And they intreated Him that He would not command them to depart into the abyss" (Luke 8:31). They knew that they were subject to Jesus Christ and that He had the power to send them to the abyss where other demons were imprisoned. Naturally they did not wish to go and thus we have the reason for their request.

But the strange part about their request is revealed in the following, "And all the devils besought Him, saying, Send us into the swine, that we may enter into them" (vs. 12). It is quite a mystery to some folks that these evil spirits should want to dwell in the bodies of swine. We have a theory and it may be wrong. It is our belief that the demons, now disembodied, were once the possessors of bodies. If this be true, then it is easy to understand why they always seek a body whether animal or human in which to reside. Our conjecture is futher strengthened when we note that the demons are now in a state of judgment. They were not always thus for God surely must have given them a fair chance sometime in the past. God's grace reaches to angels and demons as well as men.

Jesus granted the request and the swine were suddenly possessed of demons. The pleasure of the evil spirits was short lived for the swine ran violently down a steep place and were all drowned. This catastrophe did not hurt the demons except to rob them of their bodies. The reason that Jesus did not send the demons to the abyss is because that day of judgment has not yet arrived.

IV. A STRANGE SALVATION

To those of us who have tasted of God's Word and grace there is nothing strange about God's salvation. But after all, salvation is a strange thing for it is so unnatural. However, God's ways are not our ways and on a great many things we only see through a glass darkly.

The exorcism of the demons left the poor demoniac a free man in his right mind. Those who heard of the great miracle came quickly to where Jesus was and they found the delivered man "sitting, and clothed, and in his right mind" (vs. 15). These words seem to testify only of physical deliverance, but a few verses further on we read words which indicate that a spiritual regeneration had also taken place: "Go home to thy friends, and tell them how GREAT THINGS THE LORD HATH DONE FOR THEE" (vs. 19). The man became a powerful missionary, according to verse twenty, and men were stirred. He who had been violent, indecent, and mad is now calm, decent, and rational (II Tim. 1:7). He who had been a menace to society is now an evangelist who preaches the gospel of Good News. Strange? yes, to the natural man, but a wonderful reality to all believers (Acts 16:31-33).

V. A STRANGE PRAYER

The pathetic part of our story comes last. After all of this wonderful exorcism and conversion we come face to face with the realization that the Gadarenes expelled Jesus

m their coasts. "They began to pray Him to depart out their coasts" (vs. 17).

They placed the value of two thousand swine higher .n that of a human soul. They were greatly distressed :r the loss of the hogs and seemed to care little or :hing about the wonderful things accomplished for their fortunate fellow-citizen. Does not our Lord ask in the den text, "How much then is a man better than a :ep?" (Matt. 12:12). At another time Christ said that : soul was worth more than the whole world (Matt. 26). Animals do not have immortal souls, whereas men have. The evolutionists have erred here too. They have ight to place the animal kingdom on the same plane :h the human kingdom.

The error of these Gadarenes caused them to turn us away from their country. No greater mistake could y have possibly made. Jesus alone has the remedy for human needs and He alone can forgive sin. The enemies Jesus had it right when they said, "Who can forgive s but God only?" (Mark 2:7). Jesus' answer was, "I d My Father are one." The Gadarenes lost the Saviour the world when they expelled Jesus from their coasts.

Our minds shift to another scene. This time our Lord a prisoner before Pilate. Pilate examines Him and finding fault in Him says, "I will therefore chastise Him, and ease Him." But the Jews are set on crucifying Jesus and y cry out, "Away with this man, crucify Him, crucify m." John was right when he predicted, "He came unto s own, and His own received Him not" (John 1:11).

The most disastrous sin, which one can commit aside m the sin against the Holy Ghost which is reserved for : Great Tribulation, is the sin of rejecting the Lord Jesus. fe that believeth not is condemned already, because he th not believed in the name of the only begotten Son God" (John 3:18). And for believers the sin of unbelief ll stultify their growth. Paul admonishes the Philippians "continue in faith."

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Wm. J. Doherty in "China's Millions" says, "In western nds demons are no longer found, but in our Middle Kingm they abound. Why? Because Christ in His day drove em out of Judaea, and His apostles and the succeeding nerations of Christians have for almost 2,000 years been sting them out in the West, so that they have had to me East to find a dwelling place." But the learned editor "The Watchword" in 1905 said, "A man of science has cently put himself on record concerning possession of mons at the present day. This Chicago man unwittingly nfirms the truth of the Bible. Recently a murderer in w Jersey has been on trial and the evidence shows inly that the man had been under the control of at ast three evil spirits for a number of years. A beloved other in Peterboro, Canada, tells of an extraordinary se of a lady who had been so tortured by demons for ars that the doctors finally gave her up to die. This other was fully persuaded that there was no disease cept the disorder caused by the evil spirit. After being buffed for his 'superstition' he was finally allowed to ay and call upon the evil spirit to depart in the name of e Lord Jesus, and the lady was conscious of the derture of the spirit and is now perfectly well."

—"The Illustrator"

The tranquilizing effect of faith in Christ was never hibited more forcefully than in the case of a man who as converted under the preaching of Rev. J. J. Turner Shansi, China. He had been driven almost crazy by the rfidy of a friend and the infidelity of his wife. He had en a student, and won his degree. He had a friend, a some companion; together they took their examinations, d went home together to take part in the festivities tten up by their friends. Before these festivities were er, he found that his friend was false, and had brought ame into his home. A terrible scene ensued. The wife mmitted suicide by jumping down a well. The husband nt out of his mind, fled his home, and wandered about e district in a frenzy of hatred and despair. When he turned his hair was gray and his face changed. He took his abode in a deserted temple. He fasted till he almost ed. He shunned his fellow men. He feared them, and his diseased imagination at last peopled the whole district with malicious beings until he was afraid to move, afraid even of the summer breeze as it rustled in and out of his broken paper windows. But he came to us; he heard the Gospel of Christ; he learned to pray; he gave himself up to Christ. He said, "Now I can smile!" and his bright laugh told better than any words how his newly-found happiness had driven out his terrors, distress, and misery.

—"The Illustrator"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. To what depths of sin can men descend who are not trusting the Saviour for deliverance? (Gen. 6:6; Jer. 17:9; Rom. 3:10-18; Mark 1:23, 34; 5:1-5; Matt. 26:34-35, 74-75; 26:47-49; 27:1-2; Acts 5:1-3; 7:57-58; 16:16-24; 23:12-14).

2. Did Jesus ever manifest fear of inability to overcome the power of evil spirits? (Mark 5:2-5, 8; 1:23-25; 9:25; Luke 4:33-35; 9:42)

3. Did evil spirits—demons—always immediately become subject to Jesus' authority? (Mark 7:26-30; 9:25-26; Luke 4:35-36; 9:42-43)

4. Does God give definite warning against seeking contact with beings in the spirit world? (Lev. 19:31; 20:6, 27; II Kings 21:6; 23:24; Isa. 8:19-20)

5. Did Jesus drive the demons into the swine when He cast them out of the man? (Mark 5:13; Luke 8:31-32)

6. Did Jesus have a right to release a human soul from bondage at any cost? (Gen. 18:25; Deut. 32:4; Col. 1:16-17)

7. What does God's Word teach about the worth of a soul? (Matt. 16:26; Mark 8:36-37; Luke 12:22-24; John 3:16)

8. Is there any sin to which men are subject, from which the Saviour cannot deliver? (Matt. 19:26; Luke 18:27; Heb. 7:25; Luke 19:10; Jude 24-25; Rom. 5:20b)

9. Did the attitude of the people toward Jesus indicate the attitude of the natural man everywhere toward eternal verities? (Mark 5:16-17; Rom. 3:10-12; Jer. 6:16-19; 17:9; Luke 12:19-21)

10. What responsibility is placed upon believers relative to the spiritual need of others? (Dan. 12:3; Prov. 11:30; Matt. 28:19-20; II Cor. 5:18-19; Jas. 5:20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

It is easy to ask the question, "What is this worth" or, "what is that worth?" We usually put a value on things according to dollars and cents. But how can we measure the worth of a human soul? We cannot measure it by money, occupation, or friends. In fact, we cannot measure it by any of the things with which we are familiar.

We know that in the Bible the Lord puts a value on a human soul in a far different way than we put the value on things here in this life. The soul is so valuable to the Lord that He was willing to come to earth to die for it. You recall the words of John 3:16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Every soul is precious in His sight; so precious that its value is beyond any comparison that we can make.

Sometimes we find people living in deepest sin, yet the Lord loves them. Never in the Bible do we find the Lord condemning man, but only condemning the sin which is in that man. He loves sinners, but hates sin. "He is not willing that any should perish, but that all should come to repentance."

During the earthly ministry of the Lord Jesus He was surrounded by people who needed to be saved. Some were looked upon as very sinful, and yet whenever a soul would see his sinfulness, and turn to the Lord, Jesus never turned him away. He saves the soul who will trust in Him.

Dear boys and girls, may you not look upon those whom you know as too bad for Jesus to save. There are none too bad. "ALL have sinned and come short of the glory of God." All are bad; but Jesus saves! "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in the Saviour,
Aunt Anna

OUTLINE OF REVELATION

(CONTINUED FROM PAGE 11)

wrath-filled Judge, and glorious coming King.

The great subject around which the Holy Spirit has woven the fabric of this book of prophetic visions is God's judgment on the works of Satan, Antichrist, False Prophet, and all men who follow in the train of this appallingly wicked leadership. The key thought, which, from chapter one to the close of the book, challenges the attention of the reader, is the fact that the Lord Jesus is the Judge. This truth is manifested as the Lord is described in chapter one; it again appears when none other than He can be found to break the seals of the volume of judgments in the hand of the Throne-sitter in chapters four and five. It is again accented when He thrusts His sickle into the harvest at the end of the age. And the truth confronts us with indubitable clarity when He rides forth from heaven on a white horse in His second coming and destroys the Antichrist and False Prophet by the brightness of His forth shining, in chapter nineteen. This fact of the judgeship of Jesus had been clearly declared by the Saviour Himself while He was here in the humility of His first coming. When He said, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

The lovely personal message which runs like a silver thread through the Revelation, is the wondrous safety of all believers in Christ throughout the ravages of judgment over the earth. The believer in Christ is always safe. The thunders of God's judgment cannot bring any alarm to the soul that is sheltered 'neath the blood of Christ by simple faith in Him. Though nations, kingdoms, and thrones may crash to their fall and extinction, the one who has cast his lot with Jesus Christ shall move unscathed through the holocaust. Though the souls of men may be swept into awful delusion, confusion, and final acceptance of Satan's spurious and damning gospel, the soul of the believer knows no fear and suffers no qualms. Though the poor dupes who receive the Antichrist as their Saviour shall have their names removed from the book of life, the believer in Christ Jesus, having been once saved, shall not be blotted from the Lamb's book of life. The glorious personal message which towers high above the judgment horrors of the book of the Revelation, is the eternal security of the believers. God's loving thought for His own is that they may have boldness in the day of judgment (I John 4:17). The Revelation tells the story of God's judgment and encourages the believer to walk in a God-given calm and composure in the midst of the fury of the Adversary and the wrath-filled thunderbolts of the God of grace.

IS IT WORTHWHILE?

(CONTINUED FROM PAGE 9)

When we stop to consider God's estimate of values there can be no question about the worthwhileness of Noah's consecration. The Lord Jesus tells us that one soul is worth more than the whole world (Mark 8:36). Since Noah was used in the salvation of his own household of eight persons he had a rich reward.

Are you building for God and for eternity as did Noah? The ark which he made was a wonderful type of Christ the Saviour to Whom his life was steadfastly consecrated. Can you repose as did Noah in the consciousness that in spite of how much fun the world makes of you in your task for the Lord you will keep right on building, building, building for Him? You will find it really worthwhile.

Abraham and Sarah command our attention next.

Three things should be said about Abraham as we pause for a moment to consider him. His name mea "father of a great multitude." He was called "the frie of God" (James 2:23). And these two outstanding blessin were bestowed upon him because HE OBEYED GO (Gen. 18:17-18; 22:18; 26:4-5), hence his life becomes beautiful example of the obedience of consecration. T record of this man's life is expressed so forcefully in t words of inspiration: "He staggered not at the promi of God through unbelief" (Rom. 4:20).

Can we doubt the worthwhileness of Abraham's cons cration when we stop to consider that all the nations the earth are blessed through him? We, too, as childr of Abraham by faith (Gal. 3:7), can be a real blessi and find it exceedingly worthwhile if we trust Go promises and obey His precepts (Isa. 1:19; Ps. 84:11).

> But we never can prove the delights of His lo
> Until all on the altar we lay,
> For the favor He shows, and the joy He bestow
> Are for them who will TRUST and OBEY.

Sarah's name carries with it a meaning similiar to th of her husband's. Her name means "princess of the mul tude." It is quite significant that both the names Abrah and Sarah have to do with a heritage resulting in a gr multitude when naturally they were utterly incapable bringing offspring into the world (Heb. 11:12; Gen. 1 17; 18:11). But God proved His ability on the part of bo Abraham and Sarah and together they set forth marvelous fashion the truth of the FRUITION OF CO SECRATION.

God wants you and me to learn the lesson of obedien as did faithful Abraham, and though, like Sarah, we cann understand how the Lord can do anything with lives naturally barren as ours, yet, if we will but receive t strength that He is willing to impart, our lives will fruitful for Him and souls will be blessed through us. A we ready for the lesson of the obedience of consecrati that we might experience the fruition of consecratio We cannot have the one without the other.

And now let us pause to look at Abraham's son, Isa In him we see the one who became the channel of blessi to the entire human race (Gen. 17:19; Rom. 9:7-8; G 3:16) because he was a wonderful type of Christ. His na a so is remarkably significant. Isaac means "laughte "joy." With this thought in mind we can better und stand and appreciate the Mount Moriah incident. He not shrink and draw back from becoming a comple sacrifice any more than did our Saviour at Calvary. Wh you ask. Simply because "for the JOY that was set bef Him (He) endured the cross, despising the shame" (H 12:2).

The life of Isaac affords us a perfect setting forth the joy of consecration. He, too, found it worthwhile view of the blessing that was to be passed on through hi Have you entered into the joy of consecration? It is self-sacrificing life but gloriously worthwhile,

Jacob presents to us another phase of consecrati which is absolutely essential if we are to succeed in t Christian life. His name in the Hebrew means "supplant and how he lived up to that name until he had close tou with God and intimate dealings with Him at Peniel (G 32:24-32)! From the time of that memorable and bless experience onward, he bore a new name, a name whi the Lord gave him as result of what took place at Peni No more was he to be called Jacob, the "supplanter," Israel, "the prince with God and with men."

Jacob's experience with God at Peniel reveals to us t truth of transformation by consecration. He was chan from the scheming, cunning, crafty, cheating Jacob the square, benevolent, loving, and princely character whi God alone was able to make of him. And it was all becau he definitely laid hold of God and would not let go un He blessed him (Gen. 32:26-29). You and I can also cla the blessing of transformation by consecration if we, li Jacob, will meet the requirements. But we must fully reali that it only comes as a result of entering into the pray battle. Then and then only, as we behold His face, are transformed or "changed into the same image from glo to glory, even as by the Spirit of the Lord" (II Cor. 3:1

We press on now to Joseph and find in him st another important angle to consecration truth. His na

eans "increase," "addition." As we study the life of this ero of faith we find that he too lived up to his name. He creased in favor, influence, position, and wealth in the ourts of Pharaoh of Egypt. But never once did he lose ght of the fact that every step toward this exalted station as challenged by Satan. He was put to every test conivable from the time he encountered the jealousy of his rethren until he reached the top (Gen. 37:1 to 42:6). es, Joseph was increased marvelously and found it truly orthwhile, but only as he endured the trial of consecration. lay we all aspire to the highest place God would have us ut never forget the "trial of faith" that surely must ccompany the journey to any exalted position for Him.

We will terminate our visit to "Faith's Hall of Fame" y considering for a little while the life of Moses. When his great character was "taken out" or "drawn forth" om the waters of the river of Egypt, a message was given rough his name which was indeed significant and farcaching. The story of the Exodus centers around Moses, ho was "taken out" of that land of bondage by the mighty hand of God and with him the host of Israel.

Moses could have remained in Egypt and become an heir the throne of that wealthy land. He had the opportunity nd all that was necessary to qualify him for the place, ut he spurned it. The decision of this great man of God eloquently expressed in the inspired record of Hebrews 1:24-26:

> By faith Moses, when he was come to years, REFUSED to be called the son of Pharaoh's daughter;
>
> CHOOSING RATHER to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
>
> ESTEEMING THE REPROACH OF CHRIST greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

pecial attention should be called to the words in capitals n this passage of Scripture. Notice what Moses refused, hat he chose, and why he made such a choice, and you ill see the lesson God has for us in the life of this last ero of faith in our present discussion. Moses speaks us of the price of consecration. Yes, there is a price pay if we would enjoy all the blessings which the life f consecration holds. But it is only the price of a few gyptian baubles which are so very transitory and not to e compared with the eternal rewards of heaven's glory. Vill you not then, like Moses, make God's choice your noice? You will find it, as he did, gloriously worthwhile!

What an array of testimony the lives of these mighty eroes of the faith present concerning the life of consecration. Is it worthwhile? They found it so; and you will lso if you are willing to follow in their train. By His grace t that be the decision of each one of us.

BASIS OF CONSECRATION

(CONTINUED FROM PAGE 7)

f reconciliation (vs. 10), then we are now empowered s ambassadors for Christ (vs. 20). This eliminates no one nd includes all. We, believers, are ambassadors for Christ, n the basis that God "made Him to be sin for us, Who new no sin; that we might be made the righteousness of od in Him" (vs. 21). What can this mean other than that ll Christians, because of Calvary, should consecrate their ves to Him and not be content to live their lives unto emselves? Consecration is not for a limited few. God ppeals to all believers on the basis of His love manifested r them at Calvary.

UNFEIGNED HUMILITY, as manifested in the person f Christ at Calvary, claims second place in our consider- ion of the truth of consecration. Where can we find such umility as was manifested by the Son of God upon alvary's cruel tree?

Humility, when applied to the Christian life, differs, owever, from other Christian virtues in that we are never structed in God's Word to ask God to make us humble. n the contrary we are repeatedly admonished to "humble URSELVES" (Matt. 23:12; James 4:10; I Peter 5:6). Being naturally proud, arrogant, defiant, and uplifted with notions of our own self-importance, we poor finite creatures need only to reflect upon God's estimate of us as revealed in His Word. He has nothing good to say about the natural man. We find that in God's sight we have no merit of our own; nothing to boast of. Naturally we are only depraved creatures, brought low in the sight of God by our proneness to sin. What we are, we are by the grace of God.

If, therefore, we consecrate our lives to the service of Christ, we too must humble ourselves before we can be used of Him. Pride and self-righteousness, man's natural prerogatives, have nothing in common with consecration. They will but hinder and impede progress, and if permitted to have control of the life will eventually spoil the life entirely for effective Christian service. The consecrated life, clothed in humility, becomes an open channel through whom God can flow out to others. "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God; Who also hath made us able ministers" (II Cor. 3:5-6).

If Christ, being in the form of God, made Himself of no reputation, but took upon Himself the form of sinful man, and being found in that fashion, humbled Himself the more, even to the humiliation of going to the cross, what should be the attitude on the part of each one of us if we would serve Him acceptably? Surely nothing less than the humility manifested by our blessed Saviour.

As the result of Christ's unfeigned humility, God highly exalted Him and gave Him a name above every other name, and power over every sentient creature (Phil. 2:9-11). If it became Christ, Who knew no sin, to humble Himself, truly it behooves us, if we would live consecrated lives, to humble ourselves, that in due season we too might be exalted to His praise and glory.

Nothing in the line of Christian service will be too menial or too commonplace to perform for the soul that has learned the secret of humility. Humility must be an integral part of our every day lives if we would render faithful service acceptable to God. The humble soul will not be disappointed in Christian service. "He giveth grace to the lowly" (Prov. 3:34).

UNQUALIFIED OBEDIENCE, the third motive, stands closely associated with consecration, as revealed at Calvary. Without obedience there would be no consecrated lives.

God had a plan and purpose for the Lord Jesus Christ. To this plan the Saviour submitted Himself and gave unqualified obedience to the Father's will. Of Himself He said, "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). Of His purpose He declared, "For I came down from heaven, not to do mine own will, but the will of Him that sent Me" (John 6:38). The same attitude of obedience was manifested as He prayed for deliverance from the death Satan sought to impose upon Him in the garden of Gethsemane: "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. 26:39).

Because of His unqualified obedience to the Father's will, our Lord and Saviour was able to say in His high-priestly prayer, "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do" (John 17:4). This found its culmination at Calvary when He declared, "It is finished."

God also has a definite plan and purpose for each and every believer. In Ephesians the second chapter, verses eight to ten, we find that believers, saved by His matchless grace, are not only declared to be "His workmanship created in Christ Jesus unto good works," but that "God hath before ordained that we (believers) should walk in them." In line with this truth, God appeals for consecration. The challenge comes to us in the words of the apostle Paul,

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT WILL OF GOD (Rom. 12:1-2).

It requires unqualified obedience to "prove what is that good, and acceptable, and perfect will of God." Once

having presented the life to God for service, God expects us to walk in simple obedience, proving His perfect will for our lives each step of the way. Herein lies the way of peace and happiness. To turn aside from following His perfect will is to entertain remorse and unhappiness.

Paul's was an exemplary life of unqualified obedience. Once having caught the vision of God's will for his life, as revealed to him on the Damascan road, he swerved neither to the left nor to the right. His life was a living testimony of what God can do with a life wholly consecrated to do His will. In defending the truth before the Roman ruler he declared, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). At the close of his long, fruitful ministry he was able to say,

> For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing (II Tim. 4:6-8).

Such was the rich testimony left to us by the man who not only knew God's plan for his life but also chose to obey God in the fulfilling of that plan.

UNWAVERING DETERMINATION, as personified in the life of Christ, constitutes the fourth motive in consecration. Christ was born to die. To this end came He into the world. But He did not come to die as other men die, for His death was a vicarious death, atoning for the sins of the whole world. As Christ neared the end of His earthly ministry, we find many expressions of His determination to fulfil the Father's will. One which stands out clearly is recorded by Luke:

> And it came to pass, when the time was come that He should be received up, HE STEADFASTLY SET HIS FACE TO GO TO JERUSALEM (Luke 5:51).

Jerusalem meant only one thing to Christ—death. But He rejoiced to do the Father's will even though it meant death. Significantly, the word Jerusalem literally means "the city of peace." To Christ, it marked the place where He was to hear the rabble cry, "Crucify Him, Crucify Him," finally to be led forth bearing a cross. Here it was that the scoffers, mockers, and religious leaders, under the sanction of a great government, were to parade Him forth, to be hung upon the cross outside of the city wall. But through it all He had only one objective: that of fulfiling His Father's will.

In like manner, service for Christ on the part of the believer demands an unwavering determination to do the Father's will. God has not promised an easy pathway for those who would follow Him. On the contrary we are told that, "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). However, in the midst of trials and testings He has promised to make a way of escape that we may be able to bear them. He has also promised to recompense all who will "take up their cross daily and follow Him."

One of the greatest hindrances in Christian service today is the lack of determination and steadfastness. All too often we find those who, having started in a life of service, are suddenly turned aside either by some circumstance, or having become dismayed through trials and testings, have lost heart, only to drift on aimlessly. In many instances, consecrated young people have allowed themselves to be turned aside from God's pathway, either by some passing fancy or by some entangling alliance, ofttimes involving marriage or some business partnership. Such conduct, when it means stepping out of the will of God for the life, can only bring remorse and sorrow to the lives involved, and grief to the heart of God.

On the other hand, there are those, definitely convinced that God would have them in full-time service, who are content to give Him second place or such spare time as may be convenient. The Saviour registered His disapproval of such half-hearted service when He replied to those who would make excuse: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God" (Luke 9:62). Truly, many today are making Christian service sort of a side-line. Little wonder that the testimony and influence of the church of Christ is languish both at home and abroad. It has been aptly said, "Not give Him all is not to give Him anything at all." Consecration implies that we give Christ our all. Unwaver determination will give God a chance to manifest power in our behalf and thus make the hard places ea A glimpse of Calvary and a knowledge of God's will the life, seasoned with real determination, will keep soul of the believer steady in the midst of the most t ing circumstances. This was the testimony of Paul. "No of these things move me, neither count I my life d unto myself, so that I might finish my course with j and the ministry which I have received of the Lord Jes to testify the gospel of the grace of God" (Acts 20:2 His parting words to the Corinthians likewise have help many a soul to press on toward the mark, "Therefore, beloved brethren, be ye steadfast, unmoveable, alwa abounding in the work of the Lord, forasmuch as ye kn that your labor is not in vain in the Lord" (I Cor. 15:5

It goes without saying, therefore, that unwavering termination is essential to consecration. Without it, child of God is apt to fall by the wayside and the life come fruitless. God has promised to honor the man or woman who steadfastly determines to press on, giv Christ first place in the life.

In conclusion, we call attention once more to the fo essentials of consecration which we have considered.

First, we found that UNDYING LOVE, which led Lord Jesus Christ to Calvary, will constrain the soul the consecrated believer to devote his time, strength, complishments, his all to the Lord Jesus Christ.

Secondly, UNFEIGNED HUMILITY, personified Christ as He went to Calvary for the redemption of m kind, when permitted to grace the life and conduct of believer, will result in a friutful service not rendered unto man but as unto God.

Third, UNQUALIFIED OBEDIENCE, demonstrated the life of the Saviour, will lead the consecrated Christ to present his body a "living sacrifice" unto God and "prove what is that good, and acceptable, and perfect of God."

Fourth and last, UNWAVERING DETERMINATIO manifested in the "finished work" on Calvary, will ste the soul of the yielded Christian, thus enabling him press on victoriously in the strength provided through Lord Jesus Christ.

> Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God . . . For ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's (Rom. 6:13; I Cor. 6:20).

GRACE IN REWARDS

(CONTINUED FROM PAGE 8)

paid exactly what he agreed. To those who had wor the full day, he paid an honest day's pay, which he agreed upon with them in the morning. But, stra to say, he also paid a full day's pay to all the oth even to those who had worked during the last hour o

This vineyard owner was a kind, tenderhear employer. Probably these eleventh-hour workers their families needed the day's pay as sorely as did th workers hired first. And perhaps it was through fault of their own that they had been compelled to ans —when asked, "Why stand ye here (in the market pla all the day idle?"—"Because no man hath hired us" (M 20:7). Perhaps they had been eager to work through the full day, and had been simply unable to find empl ment: their words seem to imply this.

At any rate, the owner of the vineyard wanted to merciful to these unfortunate men who had not been a to put in a full day's work. In so doing, however, broke no part of his agreement with any of the workm He paid the first ones exactly the wage he had agr upon. And he more than fulfilled his promise to give all others "what is right" (Matt. 20:4). And over and ab

this, he showed himself merciful and gracious to all the workmen who had been prevented, for some reason or other, from serving him for the whole time. No question was asked about the reason why any one of these workmen failed to put in his full time. Regardless of the time spent, every one of the workmen received a full reward, or wage, for his work.

And although there was some jealousy at first on the part of some of the workmen (Matt. 20:11, 12), we trust that as they thought over the matter they came to see that the employer had not been unfair to anyone, but had been fair to all, and had, moreover, been gracious to those who would otherwise have been unable to receive full pay.

This wonderful parable which fell from the lips of our Saviour is a gem which sparkles with the light of God's grace. God is not only just; God is not merely fair; God is not simply honest. Nay, our God is more than just; He is more than fair: our God shows mercy and grace.

Of course, grace is not the only principle upon which the Lord will give rewards. He will give them according to the individual's light; according to the individual's willingness; in fact, according to all the standards of the Word of God. But these other factors will not interfere with the operation of God's grace at the judgment seat of Christ where we shall receive our rewards, along with the believers who have gone on before, and who shall be caught up with us to meet the Lord in the air.

It was, indeed, with great sadness that we received the news of the sudden, accidental death of Mrs. Helen Watson Lindquist. She was a laborer actually en route to a place in the great harvest field; she was surely needed very much, because the laborers are few; she was in the full vigor of health—a young woman in her best years.

But our sadness over her death is mingled with some considerations which bring comfort to our hearts. We are glad that she was in God's will, and not fleeing, like Jonah, from God's will, when she was taken. We are glad that it was not by any circumstance over which she had any control, that she was taken. She was asleep, and had been asleep for some time when the accident happened; in fact, she never regained consciousness from that sleep. And we are glad too, for the assurance that God works all things together for good, to those who love Him (Rom. 8:28).

Even if it had been through some circumstance within her control, that the fatal accident had occurred, still we would be compelled to remember that in the parable of Matthew twenty, no question was asked as to why any workman failed to put in his full time—no, regardless of the time he spent, each laborer in the vineyard received full pay.

What about martyrs like John and Betty Stam and Arthur Tylee, whose years of service in the Lord's harvest field have been cut short? Will they be deprived of a full reward? What about invalids and cripples and others who are eager to be on the firing line for God, but who cannot—will they be deprived of a full reward? Let all such be assured that God will not forget their work and labor of love (Heb. 6:10). Let them be encouraged by the fact that "it is accepted according to that a man hath" (II Cor. 8:12); which means doubtless, among other things, that God will accept our work according to the opportunities we have, and not discount our work according to opportunities which we have not.

If God will reward His servants in grace, according to Jesus' parable of the laborers in the vineyard, then we have found the answer to the question which we have been considering. For if God rewards Mrs. Helen Watson Lindquist according to His grace, then she shall in no wise be deprived of a full reward.

Although the lord of the vineyard asked no questions of the laborers when they appeared for their wages, yet he had previously asked them a question worthy of our consideration. He had asked, when he found them in the market place still unemployed late in the day, "Why stand ye here all the day idle?" This is a question today for any child of God who is not engaged in the great harvest field for God. The harvest is great; the laborers are few; help is sorely needed from everyone who can help in any way whatsoever. Yet many Christians are idle, not turning a hand to help in the Lord's work. Surely the Lord's own question to the heart of every such Christian is, "Why stand ye here idle?" May He bring this question home to some heart among the readers of this article.

If those idle eleventh-hour laborers had remained idle another hour, they would not have received the pay so graciously bestowed upon them. Many laborers, perhaps, remained unemployed until the close of the day, and thus received no pay at all. What a question this is, which was put to the idle ones: Why miss the reward? Let every Christian today who is not busy for God, face this same question, between his own soul and the Lord of the harvest, "Why stand ye here idle?" And may someone volunteer in Helen Lindquist's place, and heed God's call in Matthew 20:7, "Go ye also into the vineyard."

In the field of Jesus
There is work for you:
Work that even angels
Might rejoice to do.
Why stand idly waiting
For some lifework grand,
When the field of Jesus
Needs a helping hand?

DAYS OF YOUTH

(CONTINUED FROM PAGE 19)

Louise felt that the birthday supper had not been so much of a success after all. She could not help but shed a few tears as she cleared the table and washed the dishes.

Coming out into the kitchen, Granddaddy Hiram came over to her and said, "Louise, that was mighty nice of you to fix that swell supper for your old Granddaddy. It was so good and I enjoyed it so much."

"I don't believe you did enjoy it, Granddaddy, you look sad."

She was sorry she had said it for she knew he had not wanted her to know he was sad, but now that it was out she might as well try to find out why.

"Tell me, Granddaddy, why aren't you happy?"

He lowered his head in his hands and his body shook with sobs. Gently she led him to a chair and drew another one up close for herself.

"Granddaddy. I've known for a long, long time that you have not been happy. You once promised me that when I was older you would tell me. Won't you tell me why? I am old enough now to understand. Please."

Lifting his head he looked long at her with his dim blue eyes, then said, "Yes, Louise, I believe you are old enough. I never wanted to tell anyone, but you have become so near to me, Louise. I've tried to forget but I can't. I've tried to fill my life with other things but I've failed. It keeps coming back all the time. The older I get the worse it gets for I know that soon I must face it."

"Yes, Granddaddy, tell me," she said, patting his hand.

"Louise, honey, it's hard to tell you, but it seems that I must tell someone. Years ago, Louise, when I was young I was not good. I was wild, sinful; I grieved my parents. I did terrible things, little girl." Now that he had started he talked fast, seeming to be afraid to stop. "I used to go to church, and I laughed at what the minister said. I scoffed. I ridiculed. I would not take the Lord as my Saviour. I rejected so long—too long. An evangelist came to our town. I can see him yet. He talked with me, he plead with me, but I was stubborn. Finally he told me that I had sinned away my day of grace; he said that the Lord had stopped dealing with me; that I had no chance. I am—LOST. The cry seemed to be a cry of agony from the heart; a cry in the darkness of despair; the wail of a tormented soul, a soul going into eternity alone.

"Lost, Louise, forever—too late, too late. Jesus has forsaken me. I rejected Him too long. That's why I haven't wanted birthdays." He was talking rapidly now and breathing hard. "Every birthday just brings me that much nearer eternity. LOST." His eyes were bright with fear and horror. "I sinned. I spit in His face just as much as did the Jews when He hung upon the cross. He will not take me now. I shall never see Him. I shall never see your mother, Louise, or your grandmother. After death I shall never see you again. I shall never see heaven—lost." He buried his head in his hands and sobbed.

Quietly Louise sat for a moment, thinking. "Then this

is why he has never liked to have me talk about heaven. Poor Granddaddy," she stood up so quickly that her Grandfather was startled and with a look of determination upon her face she walked to the front porch and from under the cushion she brought forth her mother's Bible. Bringing it back into the room she opened it and said, "Granddaddy, I don't believe it. I don't believe you cannot be saved. Stop crying, Granddaddy. Jesus isn't so unfair as to refuse to save you just because you disobeyed Him so long. Jesus loves, not rejects."

"But, Louise, I—" interrupted grandfather.

"Wait, Granddaddy, let's see if we can find what Jesus says about Himself in mother's Bible. I don't know where to look but surely there must be some place that tells us. Let's pray and ask the Lord to show us where to look."

Without waiting for him to object she bowed her head and simply asked the Lord to show them if granddaddy was not mistaken.

No sooner had she said "Amen," than a knock was heard. Rising to answer it, Louise was surprised and happy to see her old Sunday-school teacher, who was now her best friend. "Oh!" she said, "I am so glad you've come. Come in, we need you. I was just asking the Lord to show me where to find something in the Bible and He sent you along to show me."

"I am so glad I came, then. Somehow I just felt that I should come, and you had told me that it was Granddaddy Hiram's birthday, so I thought I'd drop in. I have a little gift for you, Granddaddy," she said as she placed a small package in his hand.

"A gift for me? Why bless your heart. This is a surprise. Why! why!" he said unwrapping it. "It is a Bible. I've never owned one. I never thought I was good enough."

"Good enough!" said Miss Huston. Why Granddaddy, I know of no one that is any better around here. But you know, my friend, it is because we are all sinners that we need this Book, for it tells us the way of victory over sin. It points out our sin and also points us to the One Who died for all our sins."

"Not for all our sins. Perhaps for all of yours, but not mine. I've sinned too long. It is too late."

"Oh, no; as long as you're alive it is not too late, Granddaddy. Jesus loves you as much as He does me. He died for your sins. Let's read it from His Word." So opening up the new Bible which she had just given him she read, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Louise had turned to the familiar passage in her mother's Bible and let out a cry of surprise for in the margin was written, in tiny words, a prayer.

"Granddaddy, look," she said, carrying the Bible to him. "Listen; here in mother's Bible just opposite this verse, John 3:16, mother has written these words: 'I know God will answer my prayer which I pray every day for Daddy's salvation.' "

The room was quiet. Finally granddaddy spoke. "Miss Houston, then the Lord still loves me?"

"Yes."

"And I can yet be saved?"

"Yes."

"And it isn't too late?"

"No."

"And I can come by faith as a child, as I had the chance to come when I was a boy?"

"Yes."

"Are you sure?"

"John 3:16 is as much for you as for anyone."

"Then, Jesus, I come." Falling to his knees he wept bitter tears, Nor were Miss Houston's eyes dry as she praised the Lord for using her in the life of granddaddy.

Dropping to her knees beside her grandfather, Louise wept tears of joy and sympathy. She took both his hands in hers and kissed them. They had done so much for her. She loved them.

"Granddaddy, just think, mother and grandmother are in heaven tonight. They are waiting for us."

"Oh! Louise," he cried, "to think that some day I can see them! I will be there," he cried in delight. "I will be in heaven; you will join us some day, Louise. I'm not lost. No, I am—why, Louise, I am saved." He stroked her hair with his hands—hands that were worn with work for others, hands that had sacrificed, hands that had become misshapened with labor of love, hands that Louise loved. "Lord," he said, "at last I am happy. I do believe, forgive my wasted years of unbelief and doubt. I am saved."

The Berean African Mission

(CONTINUED FROM PAGE 15)

unique Day-a-month plan makes it possible for persons of small means to have a very definite part in sending the Message of Light without entailing a heavy burden upon them. We would be most happy to count seven more loyal Christian stewards among our Day-plan pledgers. Lay the matter prayerfully before the Lord and "whatsoever He saith unto you, do it."

A few weeks ago we had the pleasant privilege of hearing a splendid missionary message from Rev. Floyd Pearson, of the Africa Inland Mission, who showed us one of the very best collections of colored slides we have ever seen and gave some very valuable information concerning his experience on the field. One thing that brought us special joy was the fact that he is acquainted with the part of the Belgian Congo which has been assigned to us. He told us that it is one of the best locations to be found in the Congo. He said it is an especially healthful part of the Congo. The river close by is the only one in which there are no crocodiles. This should be a source of great relief to our missionaries and their friends and supporters. We are deeply grateful for this heartening information.

A LIFE LAID DOWN

(CONTINUED FROM PAGE 13)

I heard Him call:
Come follow, that was all,
My gold grew dim
My soul went after Him
I rose and followed! that was all.
Who would not follow if they heard
Him call?

The testimony of her husband, Irving, as to the influence of this noble life upon his own soul, is an eloquent revelation of how Helen Lindquist was used of God in many other lives to turn them toward the things that are truly worthwhile. His words are,

> My being in Christian service today is largely due to the influence of this godly young woman, my wife, whose evident purity and refreshing earnestness was an inspiration to me to go all the way with Him.

This story of the consecrated life of Helen Lindquist may fall under the eye of some young man or young woman who, even now, stands at the threshold of life. The question of life-work comes knocking at the heart's door demanding consideration and settlement. Helen Lindquist had discovered that God has a life-plan, a life-task for His every believing child. Perhaps, dear young Christian, you have never been brought to realize that God has a life work for you. Helen sought the mind of God concerning His plan for her life until no shadow of doubt remained in her pure soul. When she became confident as to what God's will for her life was, there was no moving her from the pathway that God had set her feet in.

Young man, young woman, young Christian, the mission fields of the world are calling! The needy fields of our own land languish for lack of consecrated men! The cause of Christ offers opportunity for sacrifice and service and blessing. It offers the glory of spiritual heroism, but very little of worldly honors, recognition, or acclaim. The souls of men stand in awful need of hundreds more like Helen Lindquist and Irving Lindquist who have caught a glimpse of the blood of Calvary and who are willing to dedicate their lives to the carrying of the story of free grace and imperishable love to a lost and dying world.

Young man, will you give Jesus your life?

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

THE REVELATION SERIES

We wish to call your attention to the new series of Bible studies starting in this issue of "Grace and Truth." You will find the first of twelve articles on "The Book of the Revelation" on page 10 of this magazine.

Time and space permits only the merest mention a few of the forthcoming articles.

The title of the February article is "The Book of the Revelation and Its Writer." The March number of "Grace and Truth" will contain the third of the series and will be entitled, "The Seven Commands and the Commander." Both of these studies will bring messages of unusual merit.

"Grace and Truth" readers are going to find themselves enjoying more and more this series of studies during the coming year. There will be many subjects, generally regarded as the most important subjects of our day, presented with biblical clarity. In point of Bible interest we believe this series will remain as a long cherished memory for those of us fortunate enough to have received it. One vital function of our magazine is to carry this type of message to the Christian public. If we are going to do this we must have the assistance and cooperation of our friends. We are most eager that this series shall bear remarkable fruit in the next few months. You may materially aid to this end by giving it the publicity it merits among your friends and acquaintances.

We are printing a number of extra copies this month in anticipation of numerous requests for subscriptions which will contain the complete series of studies on the Book of the Revelation. Therefore, since the supply must be limited, send in your new or renewal subscriptions at once.

Address any further inquiries to the Business Manager of "Grace and Truth."

"GRACE AND TRUTH"
2047 Glenarm Place, Denver, Colorado

Having a desire to
depart, and be with
Christ; which is
far better.

Philippians 1:23



CROSS NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

February · · · 1938

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

OUR GREATEST ASSET

"And the whole multitude of the people were praying" (Luke 1:10).

The Denver Bible Institute was born in prayer. It has continued to grow and develop in answer to prayer. Today it carries on in answer to the prayers of God's people everywhere. It has no endowment, no annuities, no regular source of income. But it does have a host of friends who are daily interceding on her behalf at the Throne of Grace. Here are some testimonies coming from a few of our loyal intercessors:

I remember the school daily (Colorado).

I cannot pledge a regular monthly payment, but will keep you in mind and pray daily for your work (Montana).

My income is small and my donation little, but the school has had my prayers for some time past and I will continue to pray for it (Georgia).

Believe us when we say we pray daily for D. B. I. (California).

I am remembering your need before the Throne of Grace daily (Colorado).

May the Lord bless all of you in His work and supply your every need is our constant prayer (Missouri).

We truly will remember you in our prayers (Illinois).

Although it has not been possible for me to contribute very much in a financial way, I have remembered your school and its needs in my prayers to the Heavenly Father (Oklahoma).

THE DENVER BIBLE INSTITUTE
A Training School for Christian Workers
2047 Glenarm Place, Denver, Colorado

I will endeavor to remember this enterprise in prayer. It is certainly worthy and a real need (Oregon).

I am helping with my prayers for dear old D. B. I. (California).

My prayer is that the Lord will bless my gift and multiply it many-fold to His glory, and that His richest blessing shall be upon you in your labor for Him (Kansas).

I pray that God will bless the enclosed mite as He did the fishes (Illinois).

Be assured of our prayerful concern (Ohio).

I am a bedridden invalid and cannot give, but will pray daily that others may give until the need is supplied (Kansas).

We are with you every day in prayer (Missouri).

We praise God for these faithful prayer-helpers who are literally making possible the training of Christian youth in this Rocky Mountain training center. If you have not already placed the Denver Bible Institute on your daily prayer list, will you not do so now? Your soul will be blessed and our beloved school prospered.

"GRACE AND TRUTH"

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

Clifton L. Fowler, *Editor-in-chief*

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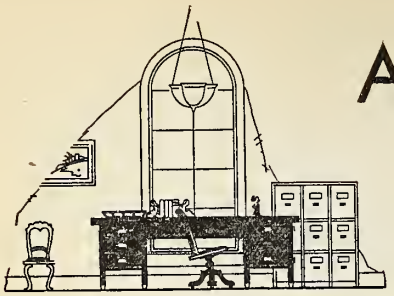
IN THE CROSS NUMBER

As the Editor Sees It 34
God the Son: His Substitutionary Death—*Louis Sperry Chafer* 36
The Meaning of the Cross—*Louis T. Talbot* 37
The Significance of Christ—*W. Graham Scroggie* 38
Facts of the Cross—*R. A. Biddle* 40
A Foreword Briefly Dealing with the Book of the Revelation—*The Editor* 41
In the Harvest Field—*Ralph E. Obitts* 44
Bible Seed Thoughts—*Joseph J. Edwards* 45
Berean African Missionary Society—*Rose Encinas* 46
Book Reviews—*The Editor* 48
The Editor's Mail Bag 49
The Days of Youth—*Hazel N. Johnson* 50
Light on the Lesson—*Sunday-school Lesson Staff* 52

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AS THE EDITOR SEES IT

CROSS NUMBER

THE theme of the cross is a very extensive one to be covered in a few short articles appearing in one issue of a magazine. However, we are confident that our readers will benefit from the several expositions printed herewith from the pens of such outstanding men of God as Dr. W. Graham Scroggie, Dr. Louis Sperry Chafer, and Dr. Louis T. Talbot. Pass your "*Grace and Truth*" on to a friend and let him get the blessing also.

THE RISING TIDE

The Rising Tide is the name of a picture paper which Buchmanism, also called the Oxford Group Movement, has placed on news stands and magazine rack everywhere. The style of get-up employed in the *Rising Tide* is an apeing of the flamboyant popular style used in *Look* and *Life*. It does not appear that the Buchmanites purpose to publish this *Rising Tide* thing periodically. It is simply a publicity gesture on a big scale.

Buchmanism is a full-fledged modern day delusion. It talks much of "sharing" and "life changing" and "spiritual leadership" and "God's plan" and "patriotism." It occasionally speaks patronizingly of Christ. But it has no place in its program for doctrinal truth, particularly the declaration of the power of the shed blood of the Lord. It does not proclaim the inspiration of the Bible, nor are its devotees "waiting for His Son from heaven" as the one and only solution of earth's ills. They have a typical modernistic program of human works, social welfare, and reform. Regeneration and justification by faith based on the finished work of Christ as God's slain Lamb, are forgotten fruits of an archaic vintage, so far as Buchmanism is concerned.

Buchmanism, with its popular appeal, its wide publicity, its religious talk, and its self-evident use of mob psychology, is a most subtle enemy of the "faith once for all delivered." Well saith the Scriptures, "From such turn away."

THE BAN REMOVED

FOR years, Park College at Parkville, Missouri, has been an ideal institution of Christian training. Its stand for separation from the world has been a blessing and inspiration. Christian parents have had a sense of safety and protection in sending their boys and girls to this high type educational center.

But, alas, the standard has now been lowered. In a recent order issued by the new president of Park, Dr. William Lindsay Young, the students are notified that they are now permitted to attend dances and smoke. Granted there are some restrictions laid down, but the heart-breaking fact is that dancing and smoking are now permitted in a school which, since 1875, when it was founded by Col. Geo. A. Park, has stood as a tower of strength in the midst of the spiritual decadence of this age. This shift of policy at Park has been given wide editorial notice both by secular and church papers.

There were those who were confident that when this order was promulgated there would be a general protest on the part of the faculty. But, alas, not so. The faculty, so far as we have learned, made no protest of any sort. But one employee of Park College showed his scriptural covictions and his strength of character by instantly sending in his resignation. To this man Christian consistency was worth more than a job.

For the collapse of Christian principle at Park College we hang our heads in shame; and for the outstanding Christian loyalty of one man who would not compromise we lift a shout of praise. God give us more such men.

DAY OF PRAYER

THE Christians of the world have a responsibility to the Jewish nation which to date is grievously unmet. The Bible, God's Written Word, the Divine Oracle, is available to the Christian today because God selected certain Jews as channels through whom the Holy Spirit could speak. Jesus Christ the Living Word is a Man at the right hand of God today because God chose a Jewish maiden to be the mother of the Son of God. Is this not enough to obligate us to the Jews? God thus honored them—we should be willing to respect them.

Christian men who love the Jew and long for his salvation have called us to a day of prayer on the twenty-seventh of March A.D. 1938. Among those who are thus burdened are such godly men as Dr. H. A. Ironside, Dr. Louis Talbot, Dr. L. S. Bauman, Dr. Britton Ross, and Dr. Marshall T. Morsey.

That we might pray more intelligently, they have outlined for us three great needs:

1. Ask God to stem the rising tide of Anti-Semitism all over the world.

2. Petition God for a greater passion for Jewish souls.

3. Pray for the political and religious peace of Jerusalem.

Will you pray?

—E. E. L.

ACKNOWLEDGEMENT

THE January issue of *"Grace and Truth"* carried a delightful allegory under the title of "Getting Ready to Move." Through an oversight the name of the publishers, *Christian Service* of Bustelton, Philadelphia was omitted. We regret the error and thank *Christian Service* for the use of their material.

MEMOIR

THE Institute Publishing company will be happy to respond to the request of a number of friends who have expressed a desire for a copy of the picture of Irving and Helen Lindquist published in the January issue of *"Grace and Truth."* The picture will make a desirable memoir of Helen as she started for the Congo with her husband. Address all requests to H. J. Johnson, 2047 Glenarm Pl., Denver, Colo. (Kindly enclose 3 cent stamp.)

THE KING OF GLORY SHALL COME IN

As we look around us on another New Year
We see the stormclouds gathering—men's hearts are filled with fear;
But we know from God's own Holy Word the time is drawing near
When "The King of Glory shall come in."

Oh, the groanings of creation! The travail and the pain
Of everything in nature—sounding forth in minor strain!
The outlook's growing darker, but this our glad refrain,
"The King of Glory shall come in."

E'en we who have the firstfruits of the Spirit, here below,
Do groan within ourselves, our full redemption yet to know.
But soon these bodies shall be changed, and up to Him we'll go
When "The King of Glory shall come in."

Yes, the outlook's growing very dark, but the uplook is bright!
The "Morning Star" will soon appear and banish this dark night.
The trump will sound, the dead shall rise, O what a glorious sight
When "The King of Glory shall come in"!

Who is this King of Glory? The Lord of Hosts His Name,
The Mighty, Strong in battle, Who met and overcame
The enemy of God and man, "The Prince of Peace" Who came;
"He is the King of Glory."

Who is this King of Glory? Christ Jesus is His Name;
The One Who took upon Him my guilt and sin and shame.
The One Who was rejected, but—blessed be His Name—
He is the King of Glory!

The One Whose brow was pierced with the crown of many a thorn,
Whose side, with sharp and cruel spear for you and me was torn,
The One Who bears the nailprints that His hands and feet adorn,
"He is the King of Glory."

And so, in this New Year, as we see His Word fulfilled,
Look up!" "Lift up your heads!" and let your hearts be thrilled
With the "Blessed Hope" that soon stormy winds shall all be stilled
For "The King of Glory SHALL come in."

—Mrs. Florence Wishard, San Rafael, Calif.

SOUND SPEECH

SPEECH, like everything else in this modern day, is undergoing a constant change. Old words of past decades are being revived and put to new uses. New words, neologisms, are constantly being coined, adopted, and accepted into our daily vocabularies to meet the ever increasing demands of our modern civilization.

But the disheartening thing about this change is the wholesale trend toward the acceptance and use of slang. It seems to be the popular notion of the day that one must employ a certain amount of slang in order to really be understood and to keep pace with the times. Like barnacles, they cling to our vocabulary and demand place in our conversation. Most of these slang phrases and expressions have significant connotations, while others seem to serve as short-cuts for more dignified speech in describing objects, conditions, or individuals. In either case, the result is degenerating and not conducive to the development of good speech.

The subtle effect of the use of slang upon Christian behavior is obvious. Surely its promiscuous use does not tend to encourage but to discourage the use of good English. One of the common terms used indiscriminately by old and young, believers and unbelievers, is the little expression "okeh." On every hand, and under almost every conceivable circumstance, one hears this familiar expression. The use of this term, however, leaves a very peculiar reaction upon the soul and savors of an obnoxious familiarity. Instead of fostering an attitude of humility and submissiveness, such as should characterize the speech and conduct of the Christian, the use of the term "okeh" in reply to an inquiry carries with it the atmosphere of superiority, an attitude of passing judgment, or the rendering of a final decision. While this slang expression sounds unbecoming to an adult, the retort "okeh" or "oke doke," when it falls from the lips of a little child barely able to utter its first syllables distinctly, is indeed most inappropriate, disrespectful, and reprehensible.

In view of the clear exhortation from God's Word, "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6), we as Christians need to guard against the unwarranted use of slang, that we use only "sound speech that cannot be condemned" (Titus 2:8). —C. R. L.

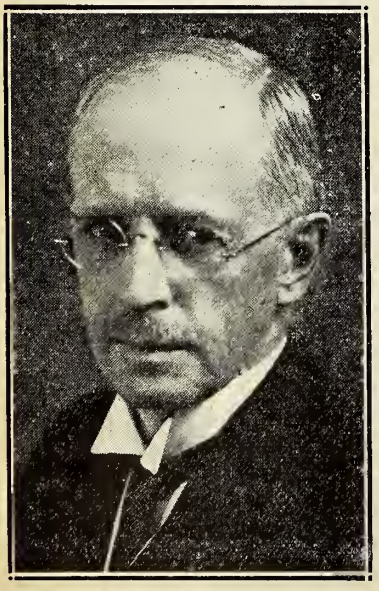
GOD the SON:

His Substitutionary Death

BY LOUIS SPERRY CHAFER

WHETHER in Bible doctrine or in common speech, the word *substitution* means the replacement of one person or thing for another. Though not a Bible word, its specific meaning when related to the Scriptures is concerning the work of Christ on the cross, and by it is indicated the fact that those unmeasured, righteous judgments of God against the sinner because of his sin were borne by Christ substituting in the sinner's room and stead. The result of this substitution is itself as simple and definite as the transaction—the Saviour has already borne the divine judgments against the sinner to the full satisfaction of God. There is therefore nothing left for the sinner to do or for him to persuade God to do; but he is asked to *believe* this good news, relating it to his own sin, and thereby claim his personal Saviour.

The word *substitution* fails to represent *all* that is accomplished in the death of Christ. In fact, there is no all-inclusive term. By popular usage, the word *atonement* has been pressed into this service; but the word *atonement*, which does not once appear in the original text of the New Testament, means, as used in the Old Testament, only to *cover* sin. However, the word *atonement* does clearly indicate the divine method of dealing with sin before the cross. In the Old Testament, while requiring no more than a symbolic animal sacrifice for the *remission* of sins (lit. toleration, Rom. 3:25), and *winking at* sin (lit. to overlook and not punish, Acts 17:30), God was acting in perfect righteousness since He was awaiting the coming of His own Lamb Who would in no way pass over or cover sin, but Who would take it away forever (John 1:29).



DR. CHAFER, head of the Dallas Theological Seminary, is well known to Bible loving Christians for his fearless stand for truth and peculiar ability in expounding the grace of God. This article is a reprint from his book, "Major Bible Themes" and is a good example of Dr. Chafer's fidelity to the Bible. It is a short, instructive exposition that will lift one's soul.

In attempting to consider the full value of the death of Christ we should distinguish:

1. That the death of Christ assures us of the love of God toward the sinner (John 3:16; Rom. 5:8; I John 3:16; 4:9); added to this, there is, naturally, a reflex influence or moral appeal through this truth upon the life of the one who really receives it (II Cor. 5:15; I Pet. 2:21-24); but this appeal concerning the manner of daily life is never addressed to the unsaved.

2. The death of Christ is said to be a redemption or ransom paid to the holy demands of God for the sinner and to free the sinner from just condemnation. It is significant that the one discriminating word *for*, meaning "instead of," or "as a price paid for," is used in every passage wherein this aspect of truth appears (Matt. 20:28; Mark 10:45; I Tim. 2:6).

In like manner, the death of Christ was a necessary penalty which He bore for the sinner (Rom. 4:25; II Cor. 5:21; Gal. 1:4; 3:13; Heb. 9:28).

So, also, the death of Christ was an offering for sin; not as the animal offerings of the Old Testament which could only cover sin in the sense of delaying the time of righteous judgment, but as taking it to Himself, bearing it, and bearing it away forever (John 1:29; Isa. 53:7-12; I Cor. 5:7; Eph. 5:2; Heb. 9:12, 22, 26; I Pet. 1:18, 19).

3. The death of Christ is represented on His part as an act of obedience to the law which sinners have broken; which act is acceptable to God in their stead (Gal. 4:4; Phil. 2:8; Rom. 5:19; 10:4).

4. The death of Christ was a priestly mediation by which the world was reconciled unto God. Reconciliation results when enmity is removed, and, while it is never implied that the world's enmity toward God is removed, it is declared that the judicial state of the world is so altered before God by the death of Christ that He is said to have reconciled the world unto Himself. So complete and far-reaching is this provision that it is added in the Scriptures that He is not now imputing their trespasses unto them (II Cor. 5:18, 19; Eph. 2:16; Col. 2:20).

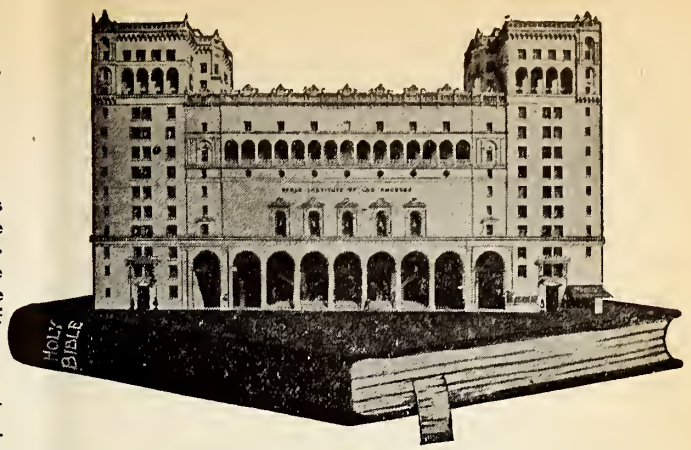
5. The death of Christ removed all moral hinderances in the mind of God to the saving of sinners. By that death God is propitiated and thus declared to be righteous when He, (1) anticipating the value of the

(CONTINUED ON PAGE 62)

The Meaning of the Cross

BY LOUIS T. TALBOT

"THE Meaning of the Cross" is really the keynote of this group of messages on the cross. Dr. Talbot is pastor of the Church of the Open Door of Los Angeles, California, conducts a radio ministry, and is in demand as a conference speaker. The accompanying message may be found in the book "God's Plan of the Ages," price $.50 cents, care of the author.



IF WE were to make a chart of God's plan of redemption through the ages, there would be two outstanding points: the line of sin would grow increasingly blacker with each succeeding age and the line of sacrifice would become plainer and plainer.

Through promise and prophecy, through shadow and type, God paints a portrait of the coming Saviour, even Jesus, the Lamb of Calvary. But with His cross the line of typical sacrifice ends; for since He died for sin "once for all," "there is no more offering for sin" (Heb. 10:19).

THE MESSIANIC PROPHECY

WHEN an artist draws a portrait, he first puts on the canvas mere daubs of paint. Then under his skillful hand there later appears—a face. Likewise, in the Old Testament God first showed through the animal sacrifices that "it is the blood that maketh an atonement for the soul" (Lev. 17:11). Even in these animal sacrifices He was pointing sinners to the Saviour Who was to come. But as time went on, He placed the emphasis not upon the type, but upon the reality, not upon the animal sacrifice, but upon a Face, both human and divine. In the Messianic prophecy we see the portrait of that Face in minute detail, revealing the love that from the beginning was in the heart of the God of grace.

It was Moses who wrote first of Him, saying that He should be "the Seed of woman" (Gen. 3:15). It was Moses who wrote also that He should come from the nation of Israel and from the tribe of Judah (Gen. 12:3; 49:10). To David God promised, through Samuel the prophet, that his family should give to the world this Saviour (II Sam. 7:12-16). Then seven hundred years before Jesus came into the world, Micah, under the guidance of the Holy Spirit, named the very place where He was to be born (Micah 5:2). Seven hundred years before Bethlehem's manger, Isaiah prophecied that He was to be born of a virgin (Isa. 7:14), that He was to be "a Son," "a Child," a Ruler, "The Prince of Peace" (Isaiah 9:6, 7). Daniel 9:26 tells the very time of His coming into the world; and Daniel lived six hundred years before Christ was born in Bethlehem of Judea. Psalmist and prophet foretold in minute detail His sufferings, even the manner of His death. (See Isaiah 53; Psalm 22.) David foretold His resurrection (Psalm 16:8-11) and His ascension (Psalm 68:18). Pages and pages in the Old Testament are given over to the painting of the portrait of the promised Redeemer and the coming King. As "the Seed of woman," He was to be the Redeemer of the whole human race. Then the line of prophecy was narrowed down—to the nation, the tribe, the family, the time, and place of His birth—all, that we might know Him when He did come as the promised One of God. Then at Malachi the Divine Artist put down His brush. The portrait was finished. The Messiah was at hand.

He came to fulfil all the promises. And in coming, He has devised "means, that His banished be not expelled from Him" (II Sam. 14:14). The "means" He devised was His cross. The Christ of prophecy became the Christ of history, that His banished ones, banished from His presence by sin, might not be expelled from Him forever! This is the meaning of the cross, my friends. Man sinned; God promised a Redeemer; men and women of Old Testament times were saved because they believed God's promise and put their faith in the coming Messiah. Then He came; He died; He rose again! He ascended into heaven, where He now intercedes for His blood-bought children. And He is coming again to reign "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). It is the cross that saves from sin; and "the way of the cross leads home."

WHAT CALVARY REVEALS

NEARLY two thousand years ago wicked men crucified the Lamb of God, "and sitting down they watched Him there" (Matt. 27:36). As we turn the eye of faith upon that scene of tremendous significance, we see something of the meaning of the cross.

1. *The Fearful Reality of Sin.* As we behold the bleeding wounds of the Lamb of God, we see revealed the depravity of the human heart, its hatred of God, its preference for darkness rather than light, murder, lawlessness, the length to which sin will go—all this we see revealed at Calvary. Sin crucified the eternal,

(CONTINUED ON PAGE 59)

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross"—Colossians 2:14.

II Cor. 5:17-21

BY W. GRAHAM SCROGGIE

(Stenographically reported, unrevised)

The Significance

THIS is perhaps the greatest passage in the Bible on that one of the greatest subjects in the Bible, "Reconciliation." Reconciliation, and I take the words of verse 19 for our present purpose. "God was in Christ reconciling the world unto Himself." There are certain verses in the Bible that Martin Luther used to call "Little Bibles," because they contained the sum and essence of the Gospel. I think he would have numbered this verse amongst such, for, when it is understood fully, it contains the sum and essence of the Gospel. "God was in Christ reconciling the world unto Himself." The Psalmist in one place speaks about "walking around Zion and contemplating her bulwarks." I want that mentally this afternoon we shall walk about this Zion and contemplate its bulwarks. Look at it first from one angle and then from another. On Friday I was contemplating that one of the greatest wonders of the world—the Grand Canyon—and you may take up your position at one hundred different standpoints and look upon the same scene and yet not the same; each separate angle presents a new scenic beauty. So it is in this wonderful land of truth, this world of revelation: you may take your stand where you please, you will always see something grand, but not the same thing from any two standpoints. That is part of the wonder of the thing and part of the evidence that it is of God. But we are not surveying the whole wonderful land—that were impossible—but we will take this part and will just look at it as I say, now from this standpoint and now from that, and will discern what it has to say. May the Lord Himself, Who inspired this utterance, give us the ability to apprehend it and to appreciate it and to appropriate it. "God was in Christ reconciling the world unto Himself." So I invite you this afternoon, and through these days, to consider what the Word of God has to say on the themes chosen. Nothing that I might have to say about any of them is of any consequence at all, except insofar as it is an elaborate unfolding of what is here said so briefly. It is one of those fathomless utterances which we come across as we turn the pages of both Testaments. I never get weary reciting it and considering it, and I have been doing that for years, and it is as fresh today as the newly mown grass with the spring dew sparkling upon it. "God was in Christ reconciling the world unto Himself."

The first value that I would invite your thought to is this: that in this statement is revealed the significance of human history. Now, that is a big thing. I don't know that anyone can ask a greater question than that. "What is the significance of human history?" Not of the history of any one place, or any one hour, but of the whole world and through all the ages, what is the meaning of it? What is the reason for it? The passage tells us. Beneath human history and behind it is this great design, "God in Christ reconciling the world to Himself."

If you look at the passage, you will see there are five great words that make up the text, and I invite your attention to them. Look at what they are and look at their order. "*GOD* was in *CHRIST RECONCILING* the *WORLD* to *HIMSELF*." God at the beginning, God at the end, the spaces all filled by Christ and the world, and the keystone in the center is reconciling. What a sweep of thought! What a mighty revelation! God, the Alpha; God, the Omega; the first, the last, the beginning, the end—Christ—the world—covering all, reconciliation. Human history is in the embrace of God. But for this design there would have been no human history. The race would have perished at the gates of the garden. Human history is not a long drawnout story of sin and shame and sorrow without moral end or meaning. There are sin and shame and sorrow and suffering, but why is it continued? Why drag it out? That God might fulfil a purpose, and that a purpose to reconcile us poor rebels, to reconcile us to Himself. If that is dear to the heart of God, should it not be dear to yours and mine? There are many things that we might contemplate that are only of relative importance, but there are some things of absolute importance, and this is one of them: the reconciliation of a rebel world to an injured God. How is it to be done? The passage tells us. If we had written a whole library of books on it, unilluminated, we could never have said how it might be done. We are told here in a verse—half a verse. "God was in Christ reconciling the world unto Himself." That is the meaning and significance of the incarnation, that mighty event toward which all previous history moved and from which all following history has eventuated—the coming of God to this world. Think of the universe, its vastness, the illimitable, the infinite, the boundless, with its countless billions of worlds, and in it all a little speck—this world. This world, and yet it has become the focus of divine atten-

"Looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured

SOME months ago we published one of Dr. Scroggie's lectures in this magazine. This one on the subject of Reconciliation is also a stenographically reported address which was delivered in Denver. Dr. Scroggie has earned an enviable reputation as a Bible teacher and this study demonstrates his thoroughness of treatment of any given subject.

of Christ

tion and revelation. It is a little world in the hierarchy of the realms. God came to this little world, incarnated Himself, manifested Himself. What a uselessness! But what was it for? To bring a lost world back, to reconcile rebels, to bring peace where there is war, and joy where there is sorrow. "God was in Christ reconciling the world unto Himself." The historians who write history books are not telling you the meaning of history. They are telling about kings and queens and presidents and events and dates; but what is the meaning of all these things? What is beneath, what is behind? What is the philosophy of history, its inward significance? The historian doesn't know and so he can't tell, but this verse tells. "God was in Christ reconciling the world unto Himself." And when you read your newspaper and when you review the story of this generation and other generations, when you look at what has been and on to what is yet to be, remember, that which gives meaning to it all is just this: "God was in Christ reconciling the world unto Himself." That is one point of view.

Now, we will shift our standpoint a little. Look at the same thing from another angle, and we have here the crowning of wisdom. Knowledge and wisdom are not the same thing. We all know that a person may have knowledge without wisdom, and we know that a person may have wisdom without knowledge. Of course, one may have both, and one may have neither; but knowledge and wisdom are not the same. Wisdom is the highest knowledge in action. It is the application of truth, it is the interpretation of life. Wisdom! And as we look at this, we would discern that here we have the crown of wisdom. Now, there are only two wisdoms that we may consider, divine wisdom and human wisdom, and these are spoken of in the Bible both together, by the purpose of contrast. Here is one: "The wisdom of God is foolishness to men." Is that true? Who in this story talks about the wisdom of God? Certainly no unregenerate person, and not every converted person. How many of us ever think about the wisdom of God? But to men, generally, it is foolishness. Foolishness! Here is another. "God has made foolish the wisdom of the world." That will bear thinking about. Think of the wisdom of the world: the thinkers of the world, the highbrows of the world, the intelligency of the world, the scholars of the world—of the world—all bedecked in their academic robes, crowned with the laurels of learning. How imposing and all-important, you are thinking. No, God has made foolish the wisdom of the world. It is all astray until it postulates God in Christ. "The foolishness of God is wiser than the wisdom of man." What a daring statement. The foolishness of God. If I were to announce a subject on the notice board, "The Foolishness of God," some of you devout people passing and reading it would say, "What blasphemy!" "The foolishness of God." Why! It is a quotation from the Bible. "The foolishness of God is higher than the wisdom of men." One of the most daring statements within the covers of the Bible. What it really means is that God, when He is least wise, is wiser than men when they are most wise. That is what it means. And then we are told that "Christ is the wisdom of God." Divine wisdom isn't a thought merely, it is a personality, a character in human history "Christ is the wisdom of God." "God in Christ is made unto us wisdom," and in the eighth chapter of Proverbs you have wisdom personified. In the book of Job the question is asked, "Where shall I find wisdom?" and there is a hunt started for wisdom. Men look here and men look there for wisdom, but wisdom is found only here in God, and just as the love of God is incarnate in Christ, so the wisdom of God is incarnate in Christ. The historic Christ of Whom the Gospels speak is incarnate wisdom and that is here declared in that an injured God was in Christ reconciling the world unto Himself.

What is the difference between science and philosophy? What are the functions of these, respectively? The business of science is to collect and to classify and to correlate facts, and science has no mission outside of that. The business of philosophy, when the facts are collected and classified and correlated, is to interpret them, to say why. It is the business of science to say that such and such a thing is. It is the business of philosophy to say why it is. I don't know anything in the realm of knowledge so unstable today as human philosophy. It is a groping in the darkness. The philosophers are blind; they are groping in the darkness and are figuring out something, they don't know what. And so philosophy must be astray to attempt to say why life is, what is its meaning and value. Philosophy must be astray until it postulates God in Christ. That great event towards which all things move and from which they have flowed. Tennyson said, "I doubt not through the ages one increasing purpose runs." What is that purpose? That God in Christ might reconcile a rebel world unto Himself. That is the purpose. Nothing less and it can't be anything more, for that reconciliation em-

(CONTINUED ON PAGE 62)

he cross, despising the shame, and is set down at the right hand of the throne of God"—Hebrews 12:2.

Facts of the Cross

BY R. A. BIDDLE

MR. BIDDLE, a servant of the Lord in Hawaii, does no cover all of the facts of the cross but he does discuss a lo of important ones. Your soul will be enriched by this com prehensive study.

I determined not to know anything among you, save Jesus Christ, and Him crucified (I Cor. 2:2).

THUS Paul declared his one message that he had received to deliver to the world. The cross is the center of all the Pauline epistles and rightly so for the cross is the heart of the Gospel that Paul was called to preach.

Paul approached the pagan mind not with a plan of cooperation with their philosophies and religious beliefs but with the appeal of the cross as the only way of salvation. And Christ crucified is still the need for a perishing world. A church may entertain and delight the ears of the crowd but it will never delight the hearts nor will the souls of sinners be saved until Jesus Christ and Him crucified becomes the heart and center of the message of the church.

"The cross is a fact of history and not a theory of theology." The world must face the fact of the cross. Men may evade the issue for a time, but to evade it is to reject it and the awful consequence of that act is very plainly stated in the Word of God. The question is not what you think of Him as a great Teacher or as a great and good Example. The question for every soul is, "What will you do with the One Who gave Himself on Calvary's cross for the remission of the sins of every man?" There is the fact of the cross. Will you face it now or will you evade it? It may soon be too late for you to face and accept Him, and in eternity it will be that He will face you and deny you.

Upon the fact of the cross rests the Christian faith. It is the fountain-head of the stream of life eternal. From the great fact of the cross there has come to us other facts, each one lending itself to another. It is to some of these facts that we shall look briefly.

DEATH AND LIFE

THE supreme fact of the cross is the death of Christ. To His disciples it was the collapse of all their hopes. Could there be any hope now? The One Who had come to deliver from sin was by sin being nailed to a cross. But if it was sin's great act, it was also sin's great cure! The cross is a revelation of the sin of the world but it is also the revelation of God's love for a world lost in sin. Yes, the cross meant *death* for our Lord, but it means *life* for us. It is life that is a present fact, a glorious reality. "He that heareth My Word, and believeth on Him that sent Me, *hath* everlasting life" (John 5:24).

CURSING AND BLESSING

OUR Lord suffered more than the mere pains of death on the cross. In His death there was cursing for Him. "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit" (Gal. 3:13-14). The curse of God is upon sin but our Saviour was willing to shoulder the whole burden of the world's sin and thus Himself become the recipient of the curse. But in the *cursing* for Him there is *blessing* for us. We who once were under the curse of sin are enjoying the rich blessing of salvation because our Saviour purchased those blessings on Calvary's cross. Those blessings are still to be had. Why is the hand of God withheld from sending judgment upon a defiant world? The cross is the answer. The Saviour Who bore the curse is still extending the hand of blessing to those who will receive Him. Jesus calls you to trust Him and receive the blessing of salvation.

Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest
By trusting in His Word.

For Jesus shed His precious blood,
Rich blessings to bestow;
Plunge now into the crimson flood
That washes white as snow.

SEPARATION AND RECONCILIATION

WHEN the curse was laid upon our Saviour, the Father could not look upon Him with the awful load of sin He was bearing. We hear Him crying out, "My God, My God, why hast Thou forsaken Me?" For the moment Jesus was separated from earth and from heaven. Alone He bore the agony of the separation. And yet how it must have grieved the heart of the Father. But in those hours of *separation* for Him on the cross there was *reconciliation* being made for us. "God was in Christ reconciling the world unto Himself." Sin is the great separator but the Saviour is the great Conciliator. Sin severed man's relationship with God; the Saviour unites the believer with God. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy

(CONTINUED ON PAGE 61)

A Foreword Dealing Briefly with the Book of the Revelation

BY THE EDITOR

OUR editor in this foreword paves the way in remarkable fashion to enter into the study of this wonderful book. Relative Scripture and sidelights from church history add much interest and illumination. —H. H. S.

> The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:
>
> Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.
>
> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (Rev. 1:1-3).

THE Holy Spirit opens this unique and wonderful book by a simple yet dramatic announcement of the name which shall be applied to the subject matter which shall follow. The words are so striking they take on the atmosphere of the clarion call of a herald:

> The Revelation of Jesus Christ (Rev. 1:1).

There are those who have been perplexed as to the meaning of the name of the book—"The Revelation of Jesus Christ." They raise the question, Does this mean the Revelation *concerning* Jesus Christ, or does it mean the Revelation *by* Jesus Christ? A careful study of the book itself will quickly furnish the correct answer to this inquiry. The name evidently means both *concerning* Jesus Christ and *by* Jesus Christ. For as we read the wonderful book we soon discover that He is the mighty One Who is the moving force of the action of the whole book. It is indeed by Him, and beside this the visions as they unfold set Him forth in many aspects and fulfilling His God-appointed offices and tasks, hence, the Revelation is *about* or *concerning* Him. God employs the name "The Revelation of Jesus Christ" with all its possible meaning. He exhausts the significance of the expression.

The next words of the first verse give us clear statement of the origin of this amazing book of the Revelation over which men have prayed and puzzled and sometimes quarrelled throughout the history of the church. The words are:

> Which God gave (Rev. 1:1).

The book of the Revelation is directly from God. The specific claim of divine origin and inspiration is so definite as to make any other view untenable unless we are perfectly willing to accuse the writer of the Revelation of deliberate falsification. The Old Testament in numerous passages declares concerning its writers, "The word of the Lord came unto him." The apostle Paul, in writing a young preacher who was in grave danger of embracing the Gnosticism of his day (which in many ways corresponded to the Modernism of our day), speaks in no uncertain terms when he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17). Just as definitely as the Bible claims the divine inspiration of its Old Testament books, just so definitely does the Bible claim the divine inspiration of its New Testament books. The particular claim for the divine origin of the last book of the New Testament stands before us in simple plainness and dignity of assertion—"Which God gave unto him." Hence, as we proceed in the study of the sweeping, startling, and stirring visions which follow one another in quick succession in this book, we do well to constantly remind ourselves that we are studying that "which God gave." This wondrous book is not human imagination. It is indeed and in truth divine revelation, and as such, we reverently approach it.

The divine agent of the transmission of the truths and visions of the Revelation appears in the next two words,

> . . . unto Him . . . (Rev. 1:1).

The pronoun *Him* speaks of our Lord and Saviour Jesus Christ. The full statement is, "The Revelation of Jesus Christ which God gave unto Him to show unto His servants." We shall very shortly see, as we meditate upon this passage, that there are two more agents of transmission whom God employs to get the message of the Revelation to its destination. The agent which comes before us in the words "unto Him" is the divine agent, the Lord Jesus Himself.

When the question is raised as to whom God intends shall be the recipients of the message of the book of the Revelation, there has been, for many years, disputation among the students and theologians. The answer given here is pointed:

> To show unto His servants (Rev. 1:1).

Instantly the query is made, "Who are His servants?" The scriptural answer is, "Those who believe and follow Him in any given age." If a certain passage is

speaking of the dispensation of the Law and alludes to God's servants, there could be no doubt as to who the servants were. The reference would be to His chosen ones, the people of Israel, for the Law dispensation is a Jewish age. If a certain passage is speaking of the dispensation of the Church, this present age, beginning at Pentecost and concluding with the Rapture (I Cor. 12:13 and I Thess. 4:16-17), there could be no doubt in such case as to who the "servants" were. The reference would inescapably be to believers of this present dispensation, members of the Church which is His Body. And when we speak thus of "His Body," we should be careful to remember that there is but "one Body" (Eph. 4:4). The theory of several bodies is easily found in the writings of men, but is nowhere found in God's Word.

We observe from the foregoing considerations that the question of who His servants are is a question which involves what dispensation the book of the Revelation is bringing before us. This question will receive attention later.

We find that the recipients of the message of the Revelation are, in the SPECIFIC sense, God's servants of the age upon which the Revelation treats. But, of course, in the larger sense of SPIRITUAL blessing and beautiful lessons applied to the life, His servants are the believers in Christ in any age.

The Holy Spirit now moves quickly from the statement that the Revelation is to be given to our Lord's servants, to an announcement of what the book of the Revelation is to contain. The announcement is that the Lord Jesus Christ in this book will make known unto His servants the

> . . . things which must shortly come to pass (Rev. 1:1).

The Revelation is an unveiling of the future. It is self-evidently a prophecy of a coming time of judgment. The word "things" speaks of the stupendous events which are set forth in the procession of visions recorded in the Revelation. These visions are the THINGS which must shortly come to pass. The visions of the Revelation are occupied with the judgment activities which stand connected with Israel's tribulational future and with the return of Christ and the establishment of His Kingdom upon the earth. The fact that it says "SHORTLY come to pass," and the question raised by the word SHORTLY, will be handled in another study.

We have already seen that the DIVINE agent employed in the transmission of the truths of the Revelation is the Lord Jesus Himself. We now find that in addition to the divine agent there is an angelic agent who shall participate in the transmission of the appalling facts which God marshalls in the visions of the Revelation. The simple but illuminating statement is,

> . . . and He sent and signified it by His angel unto His servant John (Rev. 1:1).

The word translated "signified" means to announce, to declare, to point out, and carries with it the suggested meaning, to explain. And this is what Jesus commissioned His angel to do for John. And what Jesus commissioned the angel to do, he did. For we find when we come to the end of the book in chapter twenty-two, the eighth verse, that John declares, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things." The angel showed John the thrilling visions and explained them to him. John was so overwhelmed by the greatness of the visions he beheld that him to "signify" them to him. But the angel instantly stopped John from committing this wicked act. Thus we he fell down to worship the angel whom Jesus had sent to see the angel was faithful to the large task entrusted to him and to his divine Lord.

Beside the divine channel through whom the book of the Revelation has come to us, and beside the angelic channel, the Holy Spirit further reveals that there was a human agent of transmission. The words are,

> . . . unto His servant John (Rev. 1:1).

This simple statement is more than ample to satisfy the man of faith. But, alas, there are some who are far from satisfied by a "thus saith the Lord." There has been an effort on the part of certain writers to cast question on John's authorship of the book. In fact, several other persons have been named as possible or probable authors. Because of the exceedingly convincing internal evidence, and because of the statement, "He signified it by His angel unto His servant JOHN" (vs. 1), the effort to oust John from the authorship of the Revelation is astounding. Furthermore, the testimony of the church Fathers of the first three centuries after Christ leaves no doubt concerning the authorship. One after another they assert that John the evangelist is the author of the Revelation. Justin Martyr, a church Father living about 132 A.D. wrote, "A certain man, John by name, one of the apostles of Christ, in the Revelation made by him, prophecied." Such a clear testimony from a great man living so close to the actual writing of the Revelation is irresistible and irrefutable. Justin Martyr's statement is so clear it does not call for exposition: "JOHN, AN APOSTLE OF CHRIST, PROPHESIED IN THE REVELATION." By such an assertion from such a source, the question is settled once for all that John, the Apostle, the author of the Gospel of John, and the author of the three epistles of John, is also the author of the book of the Revelation. Exactly this position is held by many others of the early church Fathers. Melito, Bishop of Sardis (A.D. 170), one of the churches "which are in Asia," held to the authorship of John, the Apostle. The position held by Irenaeus (A.D. 180) was the same. Tertullian (A.D. 220) adds his endorsement to the view. Hippolytus, Bishop of Ortia (A.D. 240), unhesitatingly attributes the Revelation to John the Apostle. And the distinguished names of Clement of Alexandria (A.D. 200) and Origen (A.D. 235) may be added to the group of those who assure us that there need be no doubt as to who is the author of the book which the spirit of God places at the end of the New Testament. Among the great scholars of more recent date who have firmly taken their stand on John the Apostle being the writer of the Revelation are Moses Stuart and Dean Alford. The most convincing fact concerning the authorship of the book of the Revelation is the fact that the Spirit says that Jesus "sent and signified it by His angel unto His servant John." There is only one outstanding John in the story of Christ's life upon the earth. That John was "the disciple whom Jesus loved," John the Apostle. It may be stated with absolute certainty, if the Holy Spirit had had any other person than the well-known apostle John in mind, there would have been clear statement to protect the reader from error. Since no such statement exists, we need not hesitate for a moment in saying that not only do the church Fathers give clear testimony on this point, but the Bible itself clearly teaches that John the evangelist, and John the author of the three epistles, and the John who writes the Revelation are all one and the same "servant of Jesus." John the Apostle is the human agent of the transmission of the message of the Revelation to man.

And now that the human agent of transmission is designated, the clear testimony is introduced to let us know how effectively that agent functioned. And the richness of the service which John performed becomes the demonstration and proof of his utter willingness before God, and his brokenness to do the will of God. The first faet brought before us to indicate the beauty of the faithfulness with which John served his Lord is in the words,

> John . . . bare record of the word of God (Rev. 1:1-2).

Here is the spiritual virtue of yieldedness to God which is so complete that it produces self-obliteration. John's message was not the word of man, but the word of God indeed and in truth. This is exactly what the poor old world is in need of today—men who are willing to be "channels only" through which "the Word of God" may come to the hearts of men.

The second fact which is adduced to show forth how completely John was devoted to the One Who had enrolled him in service is in the words,

> . . . and of the testimony of Jesus Christ (Rev. 1:2).

This is the second feature of John's record. He bare record of the word of God and of the testimony of Jesus Christ.

The expression "the testimony of Jesus," is a reference to the teaching of Jesus while He was here upon earth. A study of the Gospels will reveal that the teaching of Jesus

centered around His Second Coming and the Tribulation and Kingdom which stand associated with that coming. The book of the Revelation is consequently here declared to be not only the word of God in the GENERAL sense, but is also SPECIFICALLY declared to be the "testimony of Jesus." Hence, we are clearly taught that the Revelation covers the same body of truth particularly dealt with by Christ Himself—the Tribulation and Kingdom. As we enter into the careful study of the book, we shall find this to be the case.

When John's location on Patmos is revealed, we are told why he is there. It is for "the word of God and for the testimony of Jesus Christ" (Rev. 1:9), and when the elect remnant is spoken of in Revelation 12:17 we learn that they have "the testimony of Jesus." As all Bible students know, the preaching of the remnant will occur in the Tribulation, and their ministry will bear upon the Tribulation and Kingdom. These are the great themes of prophecy. It is in Revelation 19:10 that the startling and illuminating pronouncement is made: "The testimony of Jesus is the spirit of prophecy." It is a simple fact which may be carefully tested by Scripture, the testimony of Jesus when here upon earth, although touching upon many precious truths, centralized upon the Tribulation, Second Coming, and the future Kingdom. The book of the Revelation is emphatically declared in this passage to be "the word of God and the testimony of Jesus."

The third fact which the Holy Spirit declares in order to reveal the fullness of John's consecration to the service to which the Lord had called him, is found in the words,

. . . and of all things that he saw (Rev. 1:2).

John bare record of the "things that he saw." The "things" he saw were visions—a whole host of astonishing and revelatory visions—all of them concerning the Tribulation and Kingdom. The book of the Revelation is the record of the visions John saw. The passage before us says "ALL things that he saw." Hence, the Revelation contains ALL of the visions which came to John. He did not leave any of them out, nor did he add some. He simply bare record of every vision. THAT IS FAITHFULNESS.

We Christians, living in this present hour, are living in the Church age. The Church age is not an age of visions. In fact, "tongues, signs, and visions" belong distinctly in Jewish ages. Pentecostalism, Mauroism, and kindred cults, being turned aside from rightly dividing the Word of Truth (II Tim. 2:15), have drifted into the pitiful morass of flat-interpretationism, which has led them to the erroneous conclusion that since God gave tongues, signs, healings, and visions at one time, it must necessarily follow that He purposed to give tongues, signs, healings, and visions at all times. This conclusion is gratuitous. It ignores the fact that the dispensational purposes of God change from age to age. It is not a question of God's ability. His mighty ability is just as great in one age as in another. It is a question of God's dispensational purpose at any given time.

Has God made clear His dispensational purposes as to visions in Jewish ages? He has. By employing the principle which Dr. James M. Gray so appropriately calls the Divine Law of Firsts, we turn to the first occurrence of "vision" in the Old Testament. The passage is in Genesis 15:1, and reveals the first appearance of the word vision in divine revelation to have been placed by the Holy Spirit in immediate conjunction with the first direct promise of the coming of Abraham's son, Isaac. Inasmuch as this is the birth of the nation of Israel, the place held by visions in the economy of God becomes plain. Visions, as shown by the First Occurrence Principle, ARE TO BE A MEDIUM OF REVELATION IN GOD'S DEALING WITH ISRAEL. That which the First Occurrence Principle has indicated was marvelously demonstrated throughout the history of Israel. God speaks to His people through visions over and over again. God reveals Himself to "Daniel, the prophet" in visions (Dan. 2:19). Other prophets of Israel are plainly declared to speak in vision (Isa. 1:1; Obad. 1; Nahum 1:1; Hab. 2:2). And when God would describe the spiritual decadence which came upon Israel toward the end of the Judges period, the expression He employs is, "There was no open vision." The seriousness of this condition is made evident by the familiar passage, so often wrongly used, found in Proverbs 29:18: "Where there is no vision, the people perish." The maintenance of Israel's national life is here declared to be dependent upon God-sent visions. The inference is inescapable: visions stand connected with God's people Israel, and not with the Church which is His Body. The book of the Revelation is a book of visions. In view of these plain teachings in God's Word, we should not expect truth pertaining to the Church to be imparted by means of visions. That is God's definitely revealed dispensational method for Israel.

Is there anything in the writings of Paul, that great Apostle, called to bear God's revelation to the Church age, which would bear out this conclusion concerning visions? There is.

In Colossians 2:18-19a there stands a statement which, because of a faulty translation in the Authorized Version, has not been understood. The passage reads:

> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head.

The first point to be observed in finding the true meaning of the passage is that the word "not" in the clause "which he hath not seen" should be omitted. This important change is observed and properly made in their translations by Ballentine, Fenton, Weymouth, Rotherham, Moffatt, Goodspeed, Worrell, Way, and Twentieth Century. Wescott and Hort omit the "not" from their Greek text. Dean Alford frankly condemns the introduction of the word "not" into the passage as an "unfortunate insertion." The second point of change to be observed is the translation of the word rendered "intruding". The occurrence of this word in this passage is its only occurrence in the New Testament. Its basic meaning, as given by Thayer, is "to frequent," "to haunt," or as others have put it, "to enter often," "to enter persistently." The ideas of insistence and determination are in the word. Hence, it may easily be seen why the most favored translation now uses the expression "taking his stand." This approach to the passage is endorsed by Rotherham, Weymouth, and Dean Alford. Thayer adds parenthetically, "conceitedly taking his stand." Some of the other translators render this word "dwelling," which will be seen at once to convey the same idea.

One more point of change is made by various scholars. They render the expression "things he has seen," "visions he has seen." The word "visions" is definitely introduced into the translations of Weymouth, Twentieth Century, Goodspeed, Moffat, Way, and Ballentine.

With the foregoing discussion in mind we see that the reading of Colossians 2:18-19a should be,

> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, taking his stand on (or persistently dwelling upon) the visions which he has seen, vainly puffed up by his fleshly mind, and not holding the Head.

This translation bears the endorsement of scholarship. It instantly shows us that, for the Church age, basing one's teaching on the visions he has seen is absolutely contrary to the inspired instruction of the apostle Paul.

But this is exactly what John does. His entire teaching from the beginning of the book of the Revelation to the end is based upon the visions he saw. From one end of Revelation to the other, John dwells upon his visions. Is this conduct of John's contrary to Paul's instruction? It is not. If we rightly divide the Word of Truth as the Spirit of God hath instructed us, no problem remains. The Old Testament teaches that God frequently conveys His messages to Israel by means of visions. The New Testament just as definitely teaches that God does not convey any of His messages to the Church by means of visions, because if any man takes his stand on the visions he has seen, he is vainly puffed up by his fleshly mind and is failing to hold the Head of the Body, which is tantamount to repudiating the preeminence of the Lord Jesus.

John the Revelator is bringing God's final dispensational message to His people Israel. God gives the message in visions. John takes his stand on the visions he has seen.

(CONTINUED ON PAGE 63)

In the Harvest Field

Conducted by Ralph E. Obitts

We are glad to hear that plans are prospering for the rebuilding of the Baptist Church in Casa Grande, Arizona, which was completely destroyed by fire some weeks ago. Rev. Wayne Robertson, a former student at D. B. I., is pastor. Services have been held regularly, in spite of the handicap. And the Lord has been blessing the work. A recent letter from Mrs. Robertson (formerly Miss Lillian Wright of Tuscon) says: "Sunday was another wonderful day in Casa Grande. In the morning service there were three conversions and three dedicated lives, and in the evening service there were three conversions. We now have some eleven candidates for baptism. It certainly goes to prove that the Lord is still working in the hearts of people. We are so anxious to reach as many lost souls as possible this year."

On the first Sunday of January, due to the illness of the regular teacher of the Sunday Afternoon Class, Rev. Stanley Bailes was guest speaker. (Dr. Bailes is pastor of the Twenty-third Avenue Presbyterian Church of Denver.) Dr. Bailes brought a very inspirational message, appropriate to the New Year. His message was taken from the fourth chapter of Philippians; and the five steps to making the New Year a happy one all year were seen to be: trust, right thinking, contentment, strength through prayer, and God's supply.

The students enjoyed a social evening with the young people of the church at 2047 Glenarm, January sixth.

We were glad to have Rev. Ralph Hone visiting at the Campus again for a few days, early in January. He drove from Ohio, bringing with him Leland McClellan, who had spent the Christmas vacation with his parents, who are members of the church of which Mr. Hone is pastor, in Fostoria, Ohio. Mr. Hone brought a message on the text in I Thessalonians 4:13-18 to the student group at our Inspirational hour on January 8.

We have heard that Rev. Ambrose Bandow has taken a pastorate in Merrill, Wisconsin. We pray God's blessing upon his new work.

Mr. and Mrs. Duane Jacobs of Three Rivers, Mich., former students, have a baby boy, James Robert, born January second.

From a recent bulletin of the First Baptist Church of Tuscon, Arizona, we quote the following lines: "A cablegram from the China Inland Mission bore the distressing news that our dear Brother Rev. Roger W. Howes had been taken to the hospital in Hangchow with a case of typhoid fever. Just how serious his condition is, is not known. Further word is awaited concerning him." Mr. Howes is the husband of Mary Fickett Howes, who is a graduate of D. B. I. Let us pray for his recovery.

From Rev. and Mrs. Kronquest in Butte, Nebraska, we received word recently. They said, "We are happy in the Lord and are planning on some great services this year. Everyone here was surely a blessing to us this Christmas season."

We have received encouraging news from Rev. and Mrs. Harry Sprague in Upland, California (135 W. 24th St.) Brother Sprague's health is improving, and he is progressing in his building of a house-trailer. The Spragues hope to be able soon to go about with the trailer, devoting their time to evangelistic work. And they request prayer for funds for furnishings needed for the trailer, and funds for equipment needed for holding services.

The wedding of Albert Jansen ('35) and Mamie Fondaw occured at the Campus in Chapman Hall on January seventh. The chapel was comfortably filled by the friends, guests, and relatives. The platform was decorated with palms, calla lilies, and carnations. The ring ceremony was performed by the groom's cousin, Rev. N. P. Janzen, of Elsie, Neb., assisted by Rev. C. L. Fowler. Miss Emalou Anderson was bridesmaid; Leonard Parcel ('37) was groomsman. The bride wore a pink gown trimmed in blue velvet, and carried a bouquet of pink roses and sweet peas. The bridesmaid wore blue taffeta. Music was furnished by a ladies' trio, including Lucille Culyer, Louise Scott, and Martha Witt; and by Mr. Jones and Mr. Lott singing "The Love of Christ." Mrs. R. E. Obitts was the pianist. After the wedding, the class of '38 tendered a reception in the Dining Room, including a musical program and an enjoyable time of Christian fellowship.

On January 22 Mr. and Mrs. Jansen left Denver on a deputation trip, and are hoping to sail from the United States as missionaries to Africa before summer.

At a meeting of the Sunday Afternoon Class on January 9, a beautiful new General Electric console radio was presented to the teacher of the class, Rev. C. L. Fowler, our Editor-in-chief.

We are happy that Mrs. Jesse R. Jones is improving, after seven weeks of being confined to her bed with an infection that started in her foot. Mrs. Jones is up again, and we are glad that she is able to return to her family. God answers prayer.

Three second-year students were compelled to drop out of school at the end of the semester on account of poor health. Forrest Morningstar has returned to his home in Elkhart, Indiana; Ruth Carter left January 15, after a farewell party in her honor on the preceding evening; and Marlin Olsen found it necessary to leave this high altitude. Marlin is now working in Chicago and attending the Moody B. I. Evening School.

Rev. and Mrs. Norman Renn of Holyoke, Colorado visited the Campus January 15. With them was little Richard, three months old; and also Mrs. Renn's sister,

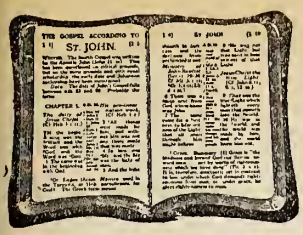
Miss Lillian Daniel ('28) has returned to Denver and is our guest at the Institute. Miss Daniel has spent half her year of furlough and is planning to return to China after the remaining six months, the Lord willing. She is a missionary under the China Inland Mission.

Rev. Roy R. Boese drove from Lubbock, Texas to bring two of our students back to school after the holidays. Mr. Boese, who was for some years Publication Director of "Grace and Truth," is now pastor at Lubbock.

Rev. Maurice Dametz ('22) and his wife have moved to Omaha, Nebraska, to the pastorate of a Presbyterian church.

Rev. Nelson Gerhart ('23) and his wife are in Los Angeles, California, associated with Rev. Marion Reynolds' work there.

From the current issue of the official organ of the Inland South America Missionary Union we learn that Rev. Stanley R. Skivington is returning from Brazil to act as Deputation Secretary. We also notice the pictures of Mrs. Hanna Roach ('30) and Miss Elizabeth Wheeler who sailed together for Peru as missionaries.



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

THE CHALLENGE OF THE GOSPEL

Scripture Reading: II Cor. 4:1-7

I. THE GOSPEL A CHALLENGE TO SEPARATION
- I Cor. 6:15-20
- Rom. 12:2
- II Cor. 6:14-18

II. THE GOSPEL A CHALLENGE TO SERVICE
- Rom. 12:1-2
- Rom. 10:13-14
- I Cor. 9:16

III. THE GOSPEL A CHALLENGE TO SACRIFICE
- II Cor. 5:14-21
- Matt. 16:24-26
- Acts 20:20

—C. R. L.

COMING AS HE WENT

Acts 1:11

I. WITH MANY EYES FASTENED UPON HIM
- Acts 1:9
- Rev. 1:7

II. WITH THE CLOUDS OF HEAVEN
- Acts 1:9
- Rev. 1:7
- Rev. 14:14-16

III. WITH ANGELIC ANNOUNCEMENT
- Acts 1:11
- Rev. 14:14

IV. IN ANSWER TO A QUESTION
- Acts 1:6
- Matt. 24:29-31

V. TO THE MOUNT OF OLIVES
- Acts 1:12
- Zech. 14:4

VI. WITH A THOUSAND HUMAN INTERESTS AT HEART
- John 14:3
- John 16:7

—J. J. E.

THE TOUCH OF FAITH

I. THE CONDITION OF THE WOMAN
- Luke 8:43

II. THE CONTACT OF THE MASTER
- Luke 8:44

III. THE CLEANSING OF DEFILEMENT
- Luke 8:44

IV. THE CONFESSION OF FAITH
- Luke 8:47

V. THE COMFORT OF CONFESSION
- Luke 8:47

—A. M. F.

GOD OUR CONTINUAL RESORT

Psalm 71:3

I. DAVID FOUND A DELIGHTFUL REPOSE
- Ps. 71:3
- Ps. 40:1-2
- Ps. 91:2

II. DAVID HAD REALIZED IN GOD PEACEFUL SECURITY
- Ps. 71:3
- Ps. 89:28
- Prov. 18:10

III. DAVID'S GOD WAS TO HIM A CONTINUAL RESORT
- Ps. 71:3
- Ps. 90:1

—C. H. S.

MY NEED OF CHRIST, CHRIST'S NEED OF ME

John 15:5

I. MAN CAN ONLY REALIZE HIMSELF IN UNION WITH CHRIST
- John 15:5
- Gal. 2:20
- Acts 17:28

II. CHRIST CAN ONLY EXPRESS HIMSELF THROUGH UNION WITH MAN
- John 15:5
- I Cor. 3:18
- Matt. 5:16

—J. H. J.

SHOD FOR THE ROAD

Deut. 33:25

I. THE EQUIPMENT SUGGESTS THE JOURNEY
- Deut. 33:25
- I Cor. 10:13
- I Pet. 4:12

II. THE COMPARISON OFFERS A COMPARATIVE STRENGTH
- Deut. 33:25
- Prov. 24:10
- II Cor. 12:9

III. THE PROMISE REVEALS A JUST COMPENSATION
- Deut. 33:25
- Prov. 4:18
- II Cor. 4:17

—A. M.



The Berean African Missionary Society

The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary



LINDQUIST TRAVELOGUE

Many friends and contributors to the Berean African Missionary Society and subscribers to "Grace and Truth" have been earnestly following the news of Rev. Irving M. Lindquist, and faithfully remembering him in prayer. Because of the many inquiries that have come concerning him from friends far and near, we give below extracts from a lengthy travelogue which he mailed to us upon arrival in Belgium. We wish it were possible to give all the travelogue, but that is not practical.

"MONDAY—DECEMBER 20, 1937

"Dear Christian Friends in the Lord:

I must begin this log of events by telling something of the days previous to sailing. God has been richly blessing me as I have gone from place to place seeking by His grace to be faithful to the trust that He has placed in me and to the memory of my dear wife, Helen, whose devotion to the Word and His call in her life can but be an inspiration to me to carry on. Those twenty-three days since leaving Denver could not have been endured but for His strength and the prayers of Christian friends and loved ones. The days preceding sailing were filled with much preparation and rushing hither and yon, and in this I was helped so much by Christian friends in New York, in particular by Dr. and Mrs. Fish of the National Bible Institute. My sincere appreciation and thanks go forth to them for their kindness in helping a western lad to get around and make arrangements in the 'big city.'

TUESDAY—DECEMBER 31, 10:30 SHIP TIME—8:00 DENVER TIME

"As the hour set for the departure of the ship "Henri Jaspar" of the Belgian Line arrived, Dr. and Mrs. Fish, together with two of the men students of National Bible Institute, assisted me to the boat with my baggage, which, with additions of Christmas gifts from loving friends, seemed sufficient to fill one of the cargo holds of the ship. But we got it stowed away somewhere in the bowels of the ship and in the cabin I am privileged to share with Brother Van Steenberghe, co-director of the Belgian Gospel Mission in Brussels, who has been in the U. S. A. on an extended tour in the interest of the Mission. Among the other friends who came to see us off at the boat were Rev. H. A. Ofstie of the Sunset Park M. E. Church in Brooklyn (where we were privileged to minister last Sunday evening), and his wife and son, Mr. Richard Lundgren, and another young man and three young ladies from the Bethel Ship M. E. Church, of Brooklyn, where we spoke one week ago last Sunday. These new-found friends helped to make the parting from the good old U. S. A. bearable . . . We sang the old songs of the faith together. Among the choruses sung was Helen's favorite one, 'Every Day With Jesus Is Sweeter than the Day Before.' Even as the ship backed away and swung out into the East River we could hear them singing in the darkness as their voices were wafted to us over the still water . . ."

The next few days were uneventful with no signs of seasickness on the part of Mr. Lindquist. He said he counted forty-four letters and one telegram, which he knew would be a real comfort to him along the way, and for which he was truly grateful. He said the first officer, who had spent eighteen years in the Congo on river boats, became quite interested in him when he found out that Mr. Lindquist was going to the Congo. He inquired about the Board under which Mr. Lindquist was going, and the territory, and when Mr. Lindquist told him about it, he said, "You are going to the healthiest climate in the Congo. But don't forget to take your quinine and keep your hat on or you'll go batty."

"SATURDAY AFTERNOON—DEC. 25, 5:15 P.M. SHIP TIME—1:00 P.M. DENVER TIME

"This has been a memorable day in more ways than one. Not only is it the day we celebrate the first advent of our Saviour, but my first Christmas at sea. Last night and until about an hour ago we have been treated to a display of man's utter helplessness in the face of the elements. We were unable to sleep much last night because of the roughness of the sea and it was quite a task to stay in bed even with the partial side boards.

"This morning I opened the things that had been sent to me from Denver designated to be opened on the boat and my heart was too full for expression. Mother's gifts included some of her home-made cookies and Eula sent a lot of her home-made candy which we are enjoying and Glen sent nuts and candy and figs.

"Just as we sat down to the Christmas dinner the movement of the ship gave notice that we had better put the racks around the edges. They put them around the captain's table first and we thought we would hold off a little as the racks hinder one's technique just a little. In a few moments we were glad to put them up after having to stop almost everything movable on the table from coming into our laps. The sea became heavier and heavier until at the end of the meal it was a feat indeed to get a morsel into one's mouth while holding on to the chair . . ."

The next few days at sea were more calm. Mr. Lindquist and Mr. Van Steenberghe had wonderful opportunities of giving faithful testimony among the passengers and the crew. Concerning this, Mr. Lindquist said, "I have never seen men so interested to learn about something they are eager for, but have never understood."

As the time of their arrival drew near, Mr. Lindquist as well as the rest of the passengers, became anxious to see land. He says, "Tomorrow evening they say we will see the great light off Land's End in England. 'Twill be a welcome feeling to get my feet on old 'terra firma'."

"FRIDAY—DECEMBER 31 at 1:15 P.M. SHIP TIME —6:15 A.M. DENVER TIME

"The crew have been busy uncovering the hatches and getting the derricks and hoisting engines ready to unload.

"We certainly have nothing to complain about on this voyage—congenial company, wonderful service, good food and good sleeping accommodations. At noon today we had our last regular meal on board ship. They will only give us a lunch before we disembark.

"I finally got all my things stowed away and have ten pieces of baggage. Mr. Van Steenberghe has nine. It is now 4:15 and almost dark and we will not get to Antwerp for over an hour. Not long ago we passed a freighter which had sunk in the river so that just the tips of the masts and smokestack were visible over the surface. The steward said that some lives were lost when it sank.

"MONDAY EVENING—JANUARY 3 AT 5:00 P.M. BELGIAN TIME—10:00 A.M. DENVER TIME

"Mrs. Amie and Miss Johnson were at the pier to meet me and so were all of Mr. Van Steenberghe's folks from the Belgian Gospel Mission. The passengers were all excited. Their enthusiasm was impossible for me to share from a human standpoint as my arrival in Antwerp was in such a different way than "we" had anticipated. As we were towed up to a point opposite the pier about a hundred yards out in the river and the tugs got around on the river side and began pushing us over to the quay, I could very easily pick out Mrs. Amie and Miss Johnson from among those on the shore as they were waiting patiently for us to be shoved over close. We arrived at about twenty minutes to six. The gang plank was lowered and the immigration authorities came on board and examined our passports and then the customs men came on and we showed them our baggage. After a certain amount of palavering, which seemed sufficient to settle some grave international problem, we were allowed to disembark. We went to the Queen's Hotel directly across the street from the docks, where Mrs. Amie and Miss Johnson had made arrangements for me, too. Needless to say, we did not retire very early. Saturday morning we opened the Christmas gifts which our thoughtful loved ones at D. B. I. had sent along with me. So we had our Christmas on New Year's Day. That made two Christmas days for me, including the one on the ship.

"Today we have spent on the docks and at the warehouse, where most of our stuff, including "Shasta," the Chevrolet Carryall, is stored. Shasta looked very well for having stood on blocks for over a year. It is covered with a large tarp and is seemingly none the worse for its long rest. This afternoon we went to the docks to arrange for the storage of the six packing cases which came over with me.

"Tomorrow we will go to the office of Genex, the name by which the exporting firm of Van Santen and Van Derbroeck is commonly known, to make arrangements for the storing of the additional cases of supplies which I brought and which will come over with the next contingent of missionaries. Then, all that taken care of, we will entrain for Brussels where I will spend the next four months in intensive preparation, including the study of French and trying to adjust myself to the Belgian way of doing things.

"I must draw this to a close. My journey so far has been fraught with much blessing of the Lord albeit with much heartache, but He has not promised strength for tomorrow or next week, but for the day. I have been continually conscious of your prayers, my loved ones in the flesh and in the Body of Christ, and I know that you will continue your intercessory work at the Throne of Grace. Pray for Mrs. Amie and Miss Johnson who are here with me, and for Mr. and Mrs. Albert Jansen, who will be joining us in April or sooner, the Lord willing. Pray also that we as channels for God's blessing shall not hinder His purposes because of manifestations of ego in our lives, but that we shall carry on in His wisdom and strength, which, after all, is the only wisdom and strength that will accomplish anything worthy of your continued prayer and support. May He give us grace to be used of Him in giving forth the Good News of the Gospel of the saving and keeping power of the blood of Christ shed for us on the cross of Calvary—blood that was shed for every man, be he white, red, yellow, or black. Every man whose heart is without Christ is as black as black can be. But the red blood of Christ can and will wash our black hearts as white as snow, and will place our sins as far from us as the East is from the West. We are not defeated, though trials, tribulations, yea, sorrows may mount before us tier upon tier, becoming insurmountable in our own strength. But in His strength we can leap over them and those very testings and sorrows will be used of Him to purge us, to prune us, that we might bear more fruit. They shall be used of Him for blessing in our souls. And though these years we shall be left on this little old footstool may be filled with trial and testing, they will fade into utter insignificance when we are snatched into His glorious presence and see Him face to face. Yes, and we shall see those loved ones who have preceded us just a little while and who are even now enjoying the presence of Him Whom to know is life eternal. They have been spared a little of these great trials, but our God is a rewarder of willingness and yieldedness to Him, not results. May we always be faithful whether by life or by death and He will take care of results.

"And so I give you this little resume of the beginning of my trip to Congo where, the Lord willing, I shall carry on for Him and for Helen. It has been a little difficult, especially when we ask 'Why?'—but He knows all about it and we can and will trust that 'He doeth all things well.' 'According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death' (Phil 1:20). Helen's favorite was a portion of verse one of Isaiah 43: 'Fear not; for I have redeemed thee, I have called they by thy name; thou art Mine.'

"Mrs. Amie and Miss Johnson wish to be remembered to all their friends and loved ones in the Lord. We covet your continued prayers.

(SIGNED) IRVING M. LINDQUIST"
Field Director

We thank God for the beautiful spirit of devotion to the Saviour and willingness to do His will despite terrific loss, which is so manifest in the life of Rev. Irving Lindquist. We pray that all our friends shall catch a vision of what it means to give the life unreservedly to the Lord, and that if they cannot go—as our brother is going—that they may determine to have some part in the proclamation of the Gospel to needy souls. Here is a way whereby any willing soul may participate, and that is by helping to make up the remaining General Fund pledges for Mr. Lindquist. Last month there were seventeen pledges still to be met. There remain thirteen at this time. Anyone stepping into the joyous privilege of getting the message out by taking one of these pledges will never regret it; rather, that one shall be conscious even now of the Lord's "Well done" and shall reap rewards in that coming day.

DEPUTATION WORK

While our commissioned missionaries in Belgium are busy studying and becoming acquainted with the customs of the country in which they will be spreading the Gospel, the other members of the B. A. M. are busy as well. Mr. and Mrs. Albert Jansen are on their deputation trip, seeking to raise their personal support as well as their quota of Genaral Fund pledges. Mr. Jansen needs 16 Day-a-month pledges and 30 General Fund pledges. Mrs. Jansen needs 28 Day-a-month pledges, and 30 General Fund pledges. This seems like a stupendous undertaking for them, but with the Lord's help and the gracious cooperation of those who have caught the vision of spreading the Gospel, it can be put over to His glory.

Mr. Leonard W. Parcel, also an accepted candidate of the B. A. M. has been making preparations to go out on deputation work February 2. Inasmuch as he does not expect to sail as soon as Mr. and Mrs. Jansen, he will be working not only for his personal support, but also in a special effort to build up the General Fund of the Society, which Fund is in special need because the house furnishings and equipment for our missionaries, as well as the transportation of the same to the Congo, must be paid for from this fund. We are therefore grateful for the fine spirit of cooperation which is being shown by Mr. Parcel is seeking to expedite the pressing forward of his fellow-missionaries.

We bespeak your special prayers for these missionaries on deputation work. The task before them is of great importance and can only be accomplished by the Lord's help. The undertaking is a challenge to ask big things of God, and we have the promise that He "is able to do exceedingly above all we ask or think." Let us enter therefore, into the marvelous opportunity given us to pray and to give so that we may be partakers also of the harvest of precious souls. The Society will be very grateful for contributions to our General Fund.

BOOK  REVIEWS

Conducted by The Editor

DR. BOB HOCKMAN

Dr. Bob Hockman was an usually gifted and yielded Christian man. His faith, purpose to serve, accomplishments, service, and rewards are all given in this well written biography by his sister. The Lord led him to usefulness down in Egypt into the midst of the hardest places of the Italo-Ethiopian war.

Read the book and see for yourself what the Lord is able to accomplish through a yielded, willing soul. Your heart will rejoice at "Dr. Bob's" steadfastness.

"DR. BOB HOCKMAN," by Kathleen Hockman Friedericksen. Publishers, Zondervan Pub. House, 815 Franklin St., Grand Rapids, Mich. 102 pages. Price, $.50, paper.

THE BIBLE IN SHAKESPEARE

The author seeks to prove that Shakespeare's works were all based upon and vitally influenced by the Geneva translation of the Bible—the translation universally used in his day. An abundance of quotations from Shakespearean plays and Scripture parallels are produced, proving that Shakespeare did indeed know his Bible. There is some valuable historical material given concerning the different translations of the Bible and their special influences at the time. The book is not primarily devotional, yet it shows how remarkably Shakespeare knew and used and revered the great fundamental doctrines of the Word. The book contains valuable material to one interested in the different translations of the Bible, chronologically, and much interesting information to one who enjoys Shakespeare and his works.

"THE BIBLE IN SHAKESPEARE," by Carl Askermann, A.M., Ph.D. Publishers, Lutheran Bible Concern, Columbus, Ohio. 124 pages. Price, $.85, cloth.

IS NOT THIS A BRAND?

If anyone believes he is beyond and hopelessly lost from the saving, rescuing, and keeping power of God, he should read this book. The good beginning, fall, downward path, with its utter despair and demoralization of any and all ideals once maintained, and the final glorious restoration and usefulness of Mr. Rush are all graphically set forth. The book will bring serious thought concerning the drink traffic and will instill into the heart the determination to help those who have already become addicts, and to seek to keep others from ever taking the first step—downward. Thank God for His saving and keeping power!

"IS NOT THIS A BRAND?" by Percy Rush. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow; also Edinburg, Manchester, and London. 95 pages. Price, $.50, cloth.

THE NEW WALK

If any Christian has conscientious doubts or questions concerning his salvation, his participation in and enjoyment of sports, dancing, smoking, or if he wonders whether the carrying of life insurance is the mark of a lack of faith in God, and many other similar subjects, he should, by all means, procure Captain Wallis' book. It is filled with good, wholesome, sane, scriptural advice without becoming acrimonious. He gives some good straight-forward logic to think upon. This book is especially useful to one who has the privilege of oversight or training of young Christian lives.

"THE NEW WALK," by Captain Reginald Wallis. Publishers, American Bible Conference Ass'n, 1721 Spring Garden St., Phila., Pa. 78 pages. Price, $.40, paper.

FULL ASSURANCE

A book for anxious souls—souls that are yearning for full assurance of salvation. We believe Dr. Ironside very successfully meets the need of such in the pages of this book. Each chapter in the first part of the book is based on one of the occurrences of the word "assurance" in the Bible, being a discussion of the passage in which it occurs. Part two of the book deals with hindrances to assurance. A truly helpful book for earnest seekers after certainty of salvation. Would make a fine gift for an unbelieving friend. The way of salvation is made clear and plain.

"FULL ASSURANCE," by H. A. Ironside, Litt.D. Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill, Price, $.75.

BOOKLETS AND PAMPHLETS

"REVIVAL IN THE SCRIPTURE." Revival has never been more widely discussed nor more earnestly prayed for by earnest Christians than at the present time. Herbert Lockyer adds a valuable bit to the many discussions of the subject, handling it from the standpoint of the biblical teaching concerning revival. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price $.15.

"THE GLORIOUS REVIVAL UNDER KING HEZEKIAH," by Wilbur M. Smith, D.D. Published by Zondervan Pub. House, Grand Rapids, Mich. One of the most interesting revivals on record is that which occurred under the leadership of Judah's wonderful king, Hezekiah, when a whole nation was turned back to God. Dr. Smith discusses this incident very interestingly, comparing the need of that time to the need of revival today. Price, $.35.

THE HOLY TRINITY

A brief but comprehensive study of the teaching in the Scriptures on this vital theme, proving conclusively that the Bible does teach the fact of the Trinity and showing its importance to the child of God.

"The Holy Trinity," by Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Michigan. Price $.15.

QUESTIONABLE AMUSEMENTS

What Christian young person has not had questions and problems on the amusement question? The author deals with the problem thoroughly, helpfully, and with real sympathetic understanding. We recommend this booklet highly, for we believe it very fully meets the need of puzzled youth on this question.

"Questionable Amusements," by Frederick P. Wood. Published by Zondervan Publishing House, Grand Rapids, Michigan. Price, $.25.

TEMPTATION: HOW TO WIN THROUGH

Victory over temptation should be the eager desire of every Christian. This is a helpful study on this probelm of every descendent of Adam. Truly to be tempted or tested is one thing but to yield to testing is quite another. There is victory for the taking as the author shows.

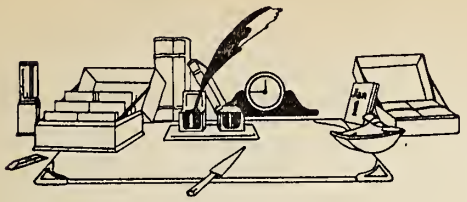
"Temptation: How to Win Through," by Frederick P. Wood. Zondervan Publishing House, Grand Rapids, Mich. Price $.25.

CHRISTIAN CERTAINTY

Can I be sure I am a Christian? This question which is on the heart of many earnest souls is handled in a fine way by the author. He puts ground for assurance where it belongs—on the Word of God alone.

"Christian Certainty," by Frederick P. Wood. Zondervan Publishing House, Grand Rapids, Michigan. Price $.25.

THE EDITOR'S



MAIL BAG

Cast thy bread upon the waters and it shall return unto thee.

Here is a method by which the "bread" of the Word may be "cast upon the waters" for the blessing of many: Just send a gift subscription of "Grace and Truth" to a missionary, as many of our subscribers are doing, and let it bring "returns" in blessing to the life of the missionary and through that missionary to the many whose lives touch that one who is ministering in far-off fields. The refreshment of heart that will come back to you from a testimony such as the following, is worth more than the price of a missionary subscription:

> Your gift of "Grace and Truth" has brought a return of the "bread cast upon the waters."

This word from far away Burma is evidence of God's blessing upon the message of "Grace and Truth." It is also to be noted, that by way of application of the passage used as a caption, that promise is given of blessing to the one who scatters the "bread" of the Word.

How would you like to have some rewards in glory for scattering the testimony of God's precious Word which "will not return . . . void"?

How would you like to have your own life encouraged and refreshed by receiving such testimonies as those which follow for blessing you were responsible for in bringing to others? You can have both the reward and the refreshing by sending gift subscriptions to others, by securing clubs of subscriptions, and by using your influence in other ways to get the testimony of "Grace and Truth" to God's Bible-loving children everywhere.

From a mission station in Nigeria, West Africa, comes a testimony of the blessing of the monthly visits of "Grace and Truth":

> How thankful we will all be to welcome "Grace and Truth" magazine again next year—1938. And we cannot too much emphasize the importance and value of reading this magazine—the magazine with great inspiration.

If "Grace and Truth" disseminates the "bread" of the Word to hungry hearts in the manner indicated by this testimony from Texas, it is wonderfully fulfilling God's plan and purpose for it:

> I thank God for "Grace and Truth." God is truly magnified within its pages. Reading it can put me on my knees before my Lord very quickly. I would never like to be without it.

A Sunday-school teacher from Colorado tells of the blessing of "Grace and Truth" in her own personal life:

> I would be unable to teach my Sunday-school class without the "Grace and Truth." It gives me a better understanding of the Lord Jesus and His love.

Someone is responsible for getting "Grace and Truth" into the hands of this subscriber whose testimony is given above. Are you fulfilling God's desire for you in propagating the message of His Word by getting this testimony for Truth to others?

From Illinois comes the word of appreciation of the magazine:

> At my request you sent me a sample copy of "Grace and Truth" and I am so eager for more. How I enjoy it.

A friend from Texas who has sent in a club of ten subscriptions to "Grace and Truth" writes of the blessing of its testimony:

> Am so glad to be able to send our usual club of ten subscriptions to "Grace and Truth." Many things have worked together to make this a little late reaching you but I do hope every one will receive the January issue. So many are anxious to have the messages on Revelation by Rev. Clifton L. Fowler that are to appear in "Grace and Truth" next year, 1938. I've been a subscriber to "Grace and Truth" for two years. It has been such a blessing to my life and my home. We like the paper as a whole, but especially the Sunday-school helps which are such a blessing to me as a teacher of God's precious Word. How glad I am when I can put "Grace and Truth" in a new home.

The club method is a wonderful opportunity to bring blessing to many lives as this faithful subscriber is doing. Have you sought to reach others with the testimony of God's Word by this method? Now is the time to begin "redeeming the time because the days are evil."

Here is a subscriber from Kansas who has a vision of the need of such a testimony as "Grace and Truth":

> Please find enclosed one dollar and a half for which renew my subscription for the ensuing year. I send with this my earnest prayers that God may continually bless the work . . . at the Denver Bible Institute. I pray daily that His work may continue to progress, for such a testimony is surely needed in these apostate times. I don't know how I should get along without "Grace and Truth." It helps me in so many ways to support my continual seeking for more "light" on His Word.

A pastor sends us a word of appreciation for the blessing of the magazine:

> I truly appreciate the gift of "Grace and Truth." It is such a help to me in our ministry. The articles and messages are instructive, inspirational, and so spiritual. We look anxiously for it every month.

From Montana a renewal subscription comes in with a note of testimony:

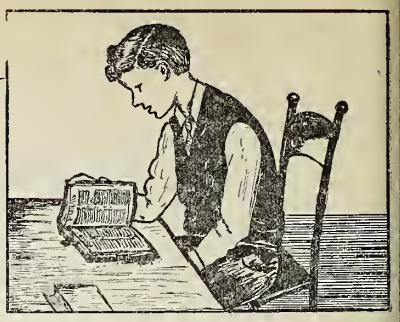
> Please find enclosed $1.50 for renewal of my subscription to "Grace and Truth." I have found so much help and inspiration through reading it and look forward to its arrival every month.

An enthusiastic minister of the Word in Cuba has sent us this appeal upon learning that his gift subscription had discontinued. Many other missionaries should also be receiving the monthly visits of "Grace and Truth." This letter speaks for itself:

> "Grace and Truth," that magazine which for many years you have been sending me, and which has given me personally so much food for my soul and for others has been discontinued. Is there a possible means of my getting the back numbers of the present year? Perhaps the goodly friend who helped you to forward same to me was unable so to do . . . I shall be very happy were you to make it again known to the kind friend . . . Do try to send me, if possible, copies of the past month of "Grace and Truth" and seek to get me on for the coming year.

Do these testimonies indicate the worthwhileness of such a ministry as a Bible study magazine? "Grace and Truth" is essentially devoted to Bible study. The "bread" of the Word which it disseminates is for the blessing of souls the world over as it is "cast upon the waters" to bring in returns of eternal profit.

THE DAYS OF YOUTH



UNCLE HENRY'S PROVERBS

Conducted by Hazel N. Johnson

"Shucks, why can't a guy ever get what he wants in this old world; I don't see why we have to be so poor." George's bare foot dug deeper into the mud of the creek bank and he stroked the silky head of the big collie which was standing by his side. "Can't have any education; can't learn about things—or how to be an engineer—always did want to be a civil engineer—build big high bridges." His hand lay on his dog's head but his eyes were seeing in fancy huge steel structures in the process of erection. He pictured engines chugging, men sweating and straining at long shiney beams, hammers clanking, rivet machines spurting and he saw himself, with blue print in hand, calling out orders to the workmen. His boyish form straightened as he imagined one of the men hesitated to obey his command. The dog moved and with a sigh George realized he was still standing with his bare feet in the mud of the ditch bank on his granddad's farm. "'Taint fair, Shep; why can't granddad have money enough to let me go away to learn to be an engineer?"

The bushes parted on the other side of the creek which belonged to their neighbor, Uncle Henry, as everyone called him, and there he stood. His big hands hanging at his side, deep-set hazel eyes below bushy eyebrows, his large smiling mouth, and broad shoulders all spoke of strength and character.

"Good mornin', George," he drawled, "dreamin' agin?"

"Good mornin', Uncle Henry," George said with a smile. Then with a serious look in his big brown eyes he asked, "Uncle Henry, tell me, why can't everybody have money so they can do what they want? Why can't I get more learnin'?"

"Well, son," began the kindly neighbor with his smile that disarmed everyone and permitted him to talk frankly without giving offense. "The good Lord just knew that some of us couldn't be trusted with money. He probably saw that if we had money we'd be blowin' it like some of them rich guys we see racin' along the road in their high powered cars, killin' themselves and everybody else that gets in their way with their speed, drink, and carousing around."

"Hmm!" said George, "I don't know as they are so bad. My fingers just itch to get behind one of those steering wheels. Boy! wouldn't I make the dust fly. Speed, I love it. Ain't nothin' wrong with going fast," he said disgustedly.

"The whole world's goin' to the devil too fast, son, and I for one am glad I don't have a lot of money, 'cause I might—" he was silent for a moment, then continued, "I might, George, be just like these swell guys. I got it in me to go too fast too. Guess we all have, son, and the Lord just has to slow us up by letting us be either sickly or poor."

"Well, Uncle Henry, I'm not going to be poor; I'm not going to stay on this slow old farm. I'm not going to remain ignorant. I want bigger, better things. I'm through with everything here. Grandpop with his 'funny' crazy notions; grandma with her nagging; the old tin can that we have to crank and crank—I'm through." As he said this his eyes flashed, he held his head high and stamped his bare foot in the mud. Shep looked up, seeming to understand his headstrong little master and rubbed his shiney coat against the leg of George's blue overalls as much as to say, "Be careful, be careful."

"Well, George," said Uncle Henry, not in the least aroused or worried by this boyish outburst, "I read in my Bible the other day in Proverbs that, 'A man's heart deviseth his ways, but the Lord directeth his steps.' Got to hurry along now, George; got to bring home one of my cows that got in your grandpa's corn. Goodby."

"Goodby, Uncle Henry, see you in Boston!" said George with a smile. He loved this big rawboned neighbor who had taken a special interest in his life, but he did wish he wouldn't always quote Scripture to him. Uncle Henry was always talking about the book of Proverbs. He guessed the Bible was all right but—well—he needed an education.

Slowly he walked back to the little green farm house which was the only home he had ever known. The sun was setting behind a bank of clouds in the western sky, the cows were nervously standing at the barn door waiting to be milked and fed. Just then the back screen door slammed and George saw Grandpap come from the house, milk pail in hand. His grey hair caught for a moment the rays of the setting sun and looked like a hallow around his kindly wrinkled face. George thought he noticed that his grandfather looked sad and that his steps lagged more than usual tonight. Shep ran to chase a chicken that was eager to pick up a few more kernels of corn before flying upon the roost. Grunts of three fat pigs could be heard as they noisily drank the milk from their trough. Tabby, the grey cat, sprang nimbly and noiselessly to the corner fence post as she saw Shep coming nearer. Out of the kitchen chimney puffs of black smoke curled and then rose straight up in the air. George knew that Grandmother was frying potatoes, crisp and brown; perhaps there would be sausage from the last pig which Grandpap had butchered, homemade rolls, gravy, canned peaches from the tree by the corner of the house, cookies, and coffee. As he thought of supper he hurried to the wood pile to do his part in the evening chores, feeling somewhat ashamed that he had told Uncle Henry that his grandmother was nagging. He guessed Uncle Henry knew better, however.

He took pride in seeing the big logs split under the blow of his axe. His young body was strong and muscular, and all his strength went behind the swing of the axe. Soon sufficient wood was cut and George gathered up a large armful to carry into the kitchen. With a bang he let it fall into the empty woodbox at the back of the kitchen range.

"George, do be careful. I have a cake in the oven and I am afraid you made it fall. Won't you ever learn, child, to do things carefully?" asked grandmother kindly.

"Sorry, Gran, my arms were getting tired, and besides," he said, a little ashamed to complain of tiredness after priding himself in his strength, "you know I kinda like to hear the noise. It's so quiet out here in the country. When I get to be an engineer I'll have beams falling, hammers pounding, and somethin' doin' all the time. Believe me, I crave action!" he said with a smile as he put his arm around his grandmother's shoulders and leaned his weight upon her slender form.

"George, please don't. I am so tired and I must hurry for Grandfather is so all in tonight that I want to have his supper ready when he finishes milking so he can eat and get right into bed. Your grandfather isn't feeling very well tonight, George. He's had bad news today."

"So?" he said picking a crisp brown slice of fried potato out of the skillet. "What's the matter?" he asked, crunching the tasty morsel.

"George, it's the farm; we—we—it looks as though we are going to lose it. We can't make the last few payments

on the loan. The dry weather ruined all our crops this year you know, and now we have rain but it has come too late."

"O boy! and could we move to the city Gran?" he asked, hugging her boyishly. "O boy! this is great—when—?"

"Stop child, you don't realize what you are saying. How could we make a living in the city? Besides, George," she hesitated for a moment with her hand on the oven door, "this is home; it would kill your grandfather to lose this place. Every building on the place has been built by him. Every nail driven—his hammer did it. It all holds memories, memories of love, George, memories of hard work. Town—? Never! We'd die first."

"I didn't mean to hurt you, Gran, but I do so want to move to the city so I can go to school. I know all our country school teachers can teach me. I want to get out and do things. I've got to—and I will," he said as he narrowed his eyes and seemed to look into the future.

His grandmother, gazing at him, realized that he was growing up; that he was reaching out beyond the old homestead; that somehow this evening he seemed to be just like his father. What a fine big man he had been; handsome, gay, yet serious too, and always reaching out for something bigger and better. He had loved the Lord and was not afraid to talk about Him. She put her thoughts into words and said softly, "George, tonight you remind me of your father. He was a wonderful man, George. I hope you will be as big, fine, and good-hearted a Christian man as he was."

"Oh! I wish I could have known him and mother. You and Grandpap have been swell to me, but a boy needs a father and a mother. I want to learn more so I can be a big engineer and have a home of my own someday, a big car and—and—"

"And what, George?" asked grandmother wisely.

"And—Oh, I don't know, just everything," he said wistfully.

"George, dear, did you know that when you are willing to let Jesus come into your heart as Saviour that He will bring happiness, joy, peace, and 'everything' that is good into your life?" She and grandfather had prayed so earnestly that George would accept the Lord, but so far he had never done so. There was no Sunday-school near enough so they could send him, but they had sought to faithfully point him to the One Who, upon the cross of Calvary, died for his sins.

Grandfather's entrance with the milk made it unnecessary for George to reply, for which he was glad. He had heard so much about the Bible—but he wanted an education, and he wasn't going to let anything stop him.

"Here, Grandad, let me take the milk. I'll do the separating tonight." He noticed again that grandfather looked sad, and suddenly he realized how much he had done for him.

"No, George, I'll separate the milk. Somehow I feel we won't be here much longer and I may not get to turn the old separator handle very many more times. Tonight when I was milkin' I got to thinkin' how I kinda hankered after the old farm. The cows—'specially Bess—seemed to understand the way I felt tonight and she stood more still than I have ever known her to. I am going to miss everything if we have to give it up. Even the squeak in the barn door seemed like music in my ears tonight. Thank ye, my boy."

The cream had never seemed so yellow, and the task that had many times been tedious was tonight a joy and it seemed completed all too soon.

Just as Grandma was pouring the coffee for supper a horn honked outside and with a grunt of surprise Grandpa looked out of the window. "Looks like the Larsons—yes, 'tis; there's John and Emma getting out of the car. Better put two more plates on the table, Mother." Going to the door he called, "Come in folks, supper is ready. Glad you came," he said genially, shaking hands with these friends from the city.

"Hello, Grandmother, how are you?" asked Mrs. Larson, kissing her on the cheek. "Oh! look daddy, fried potatoes, yum, yum. Hello, George, how's my boy tonight?" she asked in a light airy tone that matched her quick springy walk and her fluffy gold hair and blue eyes. A trim Alice blue felt hat matched her eyes and made them look young and happy.

"Hello, George," called Mr. Larson as he threw his cap at the boy in whom he had always been especially interested. In fact, one reason why they had driven out from town this evening was to see if they could persuade George's grandparents to permit their grandson to come to the city and live with them the coming year and go to school. They had no child of their own and were hungry to share their large home with this country boy who had won their hearts.

Additional plates were soon set on the table and all stood round in the dining room waiting to be told where to sit. Soon all were eating of the appetizing food, and in the jolly company of these friends from the city grandfather had for the moment forgotten about the coming disaster of losing the farm.

Mr. Larson had been waiting for an opportunity to make his suggestion about George's education and seeing an opening, said, "You know, folks, Emma and I have an idea and we came out here tonight to see what you thought of it. We would like to have George come and live with us next year and go to school."

"Whoo——pee!" shouted George, waving his fork in the air.

"Would you like to come, George?" asked Mrs. Larson, smiling.

"Would I! Can I, Granddad?" asked George.

All eyes were fastened upon his grandfather who sat looking at his plate. Like a blow, the coming disaster had come back to him. How could he let George go? How could he? Where could he go?

Mr. Larson, realizing that something was wrong, said kindly, "Don't worry, Grandad, we won't take him if you don't want him to go. I thought—"

"It isn't that, my friend. No; I'd be glad to have George go, only—only—"

"Only what, Granddad?" asked Mrs. Larson.

"Only—" started Grandmother. She could get no farther for two big tears were rolling down her cheeks and a big lump was in her throat.

"My dear friend," said Mrs. Larson rising and going quickly around the table. She stood with her arm around grandmother and said, "Whatever has happened to make you feel so badly? Tell us."

"Well," began grandfather slowly, "you see—we haven't had good crops now for several years. A farmer has to live off his crops, you know. The first year our payments on the loan got behind; I thought sure the next year's crops would clear them up. But they didn't. It's been going from bad to worse and now it looks like we will lose the old farm—I—I—I just don't know what we'll do. I am too old to get a job. I—maybe I can get a loan from someone to save at least part of the farm, the house, barn, and cows, but I can't send George to school. I don't have the money. I've—I've—failed." He bowed his head in his hands and his shoulders shook.

"Now, Grandfather, don't; you know you ain't a failure; look at all you've accomplished in your life. Why—" started Mrs. Larson.

"Oh! I know, folks, the Lord has been good to me, but why should all this happen?"

"Well, we don't know why lots of things happen, but it seems that things happen anyway. I guess, Emma, we'd better be going. It's getting late and we have quite a drive ahead of us."

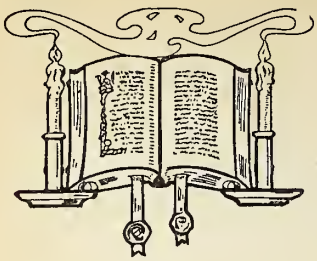
"Yes," said Emma, "but you folks remember that our offer still stands good for George to come and live with us, and his expense would be so little. I'd be glad to help with them myself."

"That's awfully good of you, Emma, you always were as good as gold, but we couldn't let you do that. Come back again soon, won't you? We'll try and not be so downhearted next time," said grandmother, putting her arm around grandfather. "I am sure the Lord will work it all out for the best."

"Yes," said grandfather, mustering up his courage and smiling courageously, "the Lord is faithful and we know that 'all things work together for good to them that love the Lord.'"

"Well," said Mr. Larson, "I don't know much about such things but I guess you're right."

(To be concluded)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

First Quarter, Lesson 10

Sunday, March 6, 1938

SERVING WITH WHAT WE HAVE

Lesson Text: Mark 6:1-13
Devotional Reading: Romans 12:3-8

Golden Text:

"Such as I have give I thee" (Acts 3:6).

These first thirteen verses of Mark six automatically fall into two parts: the first dealing with a home town visit by Jesus, and the second with His commission to the twelve disciples. We name them respectively: I. Our Lord's Faithfulness to His Own People (Mark 6:1-6a); II. Our Lord's Faithfulness to All People (Mark 6:6b-13).

I. OUR LORD'S FAITHFULNESS TO HIS OWN PEOPLE

The town of Nazareth was in a particular sense our Lord's home town, although He was not born there. He spent His boyhood days as well as His young manhood in that village of Galilee. It is quite natural that He should wish to visit Nazareth, which He did.

According to the Gospels, He visited the village twice and was rejected on both occasions. The first instance is recorded in Luke 4:16-30. Jesus took His usual place in the synagogue, and as was the customary courtesy to visitors, the book or scroll of the Law was handed Him. He read and made a few pertinent remarks which so enraged the people that they attempted to kill Him. He miraculously escaped (vs. 30) and left their country. A striking example of the inerrant accuracy of Scripture is noted in Christ's reading of the book of Isaiah. He stopped reading in the middle of verse two which says "the acceptable year of our Lord," meaning, the first advent. The reason He read no further is because the rest of the verse refers to the second advent.

The second visit is recorded in Matthew 13 and in our text, Mark 6. Here, too, Jesus goes to the synagogue and teaches, but His ministry is greatly hampered because of unbelief and antagonism. No attempt is made on His life this time but the hardness of their hearts seems to be the same.

There is a touch of the human side here in the record of Jesus returning "into His own country." Every son of Adam likes to return to his childhood haunts and enjoy the reminiscences. Jesus, being fully man, must have had a lot of pleasant memories of His boyhood days and coupled with this a special yearning to win His own townspeople to belief in the Messiah. These things led Him to come back in the face of danger and preach the Gospel.

The people made two important admissions as they questioned our Lord. Said they: "What wisdom is this which is given unto Him, that ever such mighty works are wrought by His hands?" They recognized that Jesus had unusual wisdom and miraculous power both of which were give to Him. Jesus Himself admitted that His help came from the Father (John 7:16). This bit of information lets us see that these people were given light but that they refused to heed it. In fact, they intelligently turned against Jesus and sought to prejudice others likewise, as their next question reveals. "Is not this the Carpenter, the Son of Mary?" This thrust was primarily at His deity. These people at heart were good Unitarians. Note the boast of a prominent leader of this Atheistic movement: "Unitarians deny that they lose the essence of Christianity when they give up miracles, the virgin birth, and the deity of Jesus." The correct answer to the above question is in the affirmative, with the added word that Jesus was wholly God while He was at the same time fully man.

Jesus' efforts at evangelizing His own people met with almost total failure. In verse three we are told that "they were offended at Him." Another translation makes the meaning clearer by using the word "hindrance": "This proved a hindrance to their believing on Him." Their skepticism was the real hindrance. The same rule applies to Christians; unbelief will hinder the work of the Holy Spirit. So great was the unbelief of the Nazarites that Jesus was said to have marvelled at their lack of faith (vs. 6). This unbelief so throttled His work that only a few sick folk were healed—such a contrast to the multitudes the were healed in other places.

The adage coined by Jesus in verse four about the prophet being without honor in his own country is often quoted and is almost universally applicable. Men will receive greater credit and commendation from strangers than from their neighbors. Because of the Adamic nature, familiarity too often proves to be a breeder of contempt. However, we have a conviction that familiarity i.e., close association, will bring respect if Christ is given first place. Let Christian homes test out the accuracy of this latter statement.

II. OUR LORD'S FAITHFULNESS TO ALL PEOPLE

Jesus had a special burden for Nazareth because of the home ties, but that did not exclude others from His heart. We see Him as He stood and wept over Jerusalem "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not" (Matt. 23:37). We see the bigness of His heart in such a passage as, "Come unto Me, ALL ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The first thing that Jesus did after His rejection at Nazareth was to preach the Gospel in the surrounding villages (vs. 6). Paul had a similar experience when the Jews turned him down. He preached to the Gentiles (Acts 13:46). The Gospel is too precious and vital for us to permit opposition to stop its proclamation.

The next step was the commissioning of the twelve disciples to active service. Heretofore they had learned at Jesus' feet and worked under His immediate observation. But now the time had arrived for work on their own account.

The first thing to take note of is the authority under which these men worked. If they were ever challenged they could say, "The Messiah sent us forth." Who would dare question God's right to commission preachers?

The next point is the power or strength with which they were endowed. Let us observe that it was supernatural. "(He) gave them power over unclean spirits." A mere man has no power over demons except he employ divine power. The disciples themselves were helpless on one occasion because they lacked faith in God (Matt. 17:20).

The instructions for supplies or equipment were odd indeed. No scrip (provision bag), bread, or money were permitted. All that they were allowed was a staff, one pair of sandals, and one coat. The lesson Jesus sought to impart through these restrictions was complete trust in Him for all needs. "My God shall supply all your need" (Phil. 4:19). Let us see how the disciples fared. After preaching thus for three and one half years, He said to them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" Their quick response was "NOTHING." God never deprives His saints of their real NEEDS, He does, however, often withhold the supply of their WANTS.

Their ministry was to be unique, for they were told to waste no time with those who would not hear (vs. 11). The supposition is that a special condition prevailed, hence, the necessity for such drastic methods. They preached a message of Kingdom repentance (vs. 12; Matt. 10:7) and they healed the sick. From the Matthew account of this same commission we discover a further startling order. The disciples were instructed. "Take no thought how or what ye shall speak" (Matt. 10:19).

The explanation of all this we believe to be twofold; first, the local message, and secondly, the future or prophetic message.

The local setting of Christ's order to His disciples was in the latter end of the Law dispensation (Gal. 4:4; Heb. 9:26). It came at the beginning of His three and one half years' ministry. It was at the time of the second or Son's Kingdom offer to Israel. (The first or Father's offer came in the days of David and Solomon.) The ministry of these disciples was a ministry which was designed around Israel's acceptance of the Kingdom offer. By this we mean that if Israel had accepted the second offer of the Kingdom, then the Kingdom would have come and our Lord's three and one-half year ministry would have been the Tribulation or Kingdom in violence as it is sometimes designated. If this had occurred, then the twelve disciples would have been the Elect Remnant with special powers and privileges as preachers. However, we now know that Israel rejected the offer and at the close of our Lord's ministry He changed the order (Luke 22:35-36) from miraculous divine protection and power to normal self-preservation and reliance on God for strength. Note the radical difference in the two commissions. In Mark 6:7-13 a provision is made for the KINGDOM, whereas in Luke 22:35-37 provision is made for the BODY, the parenthetical age which followed the Law and in which we live. Observe closely our words: the Body is provided for but not actually revealed until Paul's writings (Eph. 3:1-9).

The future message in our text is simply that these twelve disciples become typical of the 144,000 tribulation preachers of the Great Tribulation (Rev. 7:4-8; 14:1-5). Miraculous powers and deeds characterize their ministry and we shall expect the literal fulfilment of all typical passages such as we have studied above as well as those dealing directly with them in the Revelation.

Let the student of God's Word remember that only an application can be drawn from our text in Mark 6 for the believer of today. It would indeed be folly to send our missionaries out unequipped in material or mental goods. We are instructed to plan for our daily bread (scrip or provision-bag, Luke 22:38), protect our physical bodies (by a sword, Luke 22:36), and study to prepare our minds for preaching (II Tim. 2:15). The balanced attitude is full dependence upon God for every physical and spiritual need (Phil 4:19), implicit trust in His guidance (Prov. 3:5-6), and sedulous watchcare over our bodies in time of sickness (I Tim. 5:23).

Was our Lord faithful to the souls of all men? The answer is that He promised to draw all men to Himself (John 12:32) and gave a final parting commission for His own followers to go into all the world and to preach the Gospel to every creature (Mark 16:15). Our Lord is the Author and embodiment of fairness and faithfulness.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The unusual light which bathed the world in the days of Moody was commencing to die away as Torrey approached his full maturity—precisely those days that Moody himself foresaw. German Plague in the shape of Higher Criticism was beginning, even before Moody died, to extend its loathesomeness into every area of the church's conscious life; into its Bible school literature, its young people's helps, its theological seminaries, yea, boldly speaking out in the pulpit. By the grace of God, Moody's unusual fervor was able to hold it off from taking arrogant force until after his death. This is Moody's estimate as to what was to happen: "Thirty years ago people did not question the Gospel. They believed that the Lord Jesus Christ, by dying on the cross, had done something for them. And my work was to bring them to a decision to do what they already knew they ought to do. But all is different now. The question mark is being raised everywhere. There is need for teachers who shall begin at the beginning and show the people what the Gospel is." Thus Moody foresaw the condition into which the church would slip very quickly after his death. He did not have to face the full backwash of these dismal decades from 1900 to 1920—BUT R. A. TORREY DID. If any one who evaluates has felt regret that the love note so prominent in Moody was somewhat missing in Torrey, let him remember that the hand of God raised up Moody for a believing period, and the same divine hand raised up Torrey for AN UNBELIEVING AGE.

—Richard Ellsworth Day, in "The King's Business"

At Winnipeg, Manitoba, in a series of meetings for a month beginning April 27, 1924, Dr. Torrey preached regularly to audiences numbering over 4,000 people, and it is reported that over 1,300 turned to the Lord. And this despite the fact that the Ministerial Union almost unanimously opposed Dr. Torrey's coming to Winnipeg at all, on the ground that he was "a dogmatist, a literalist, a fundamentalist, and a premillennialist." When we heard all this we rejoiced that Dr. Torrey is so many things that we are. The work at Winnipeg was prosecuted mostly by laymen, with the help of the faithful few among the ministers who disagreed with the Ministerial Union. Little wonder that the Doctor feels the urge to give himself more fully to the work of an evangelist and itinerant Bible teacher.

—"Serving and Waiting"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was Christ's own country? (Mark 6:1; Matt. 13:54; 2:19-23; Luke 4:16; 2:39-40, 51-52)

2. On what other well-known occasion were the people astonished at Christ's learning and wisdom (Mark 6:2; Luke 2:41-47)

3. What revealed the unbelief of the people of Nazareth in the deity of Christ? (Mark 6:2-4)

4. How was Christ received in His own country? (Mark 6:2-6; John 1:11)

5. Name the twelve whom Jesus sent forth. (Matt. 10:1-4)

6. To whom where the twelve sent and what message did they proclaim? (Matt. 10:5-8; Mark 6:12-13)

7. What instructions did Christ give to the twelve before He sent them forth? (Mark 6:7-9; Matt. 10:9-10)

8. Did they suffer lack when they made no provision for their journey in obedience to His commands? (Luke 22:35)

9. When did Christ reverse these instructions to the twelve? (Luke 22:34-39)

10. What were the names of those known as the brothers of Jesus of Nazareth? (Mark 6:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

During the years that Jesus was preaching and teaching, He spent much of His time in the synagogue and by the sea shore in Galilee. Our lesson today tells us that He left this part of the country and went to Nazareth, where He was raised. You recall that Jesus was born in Bethlehem, and that many of His childhood days were spent in Nazareth. Nazareth is the place He calls His own country.

Jesus no doubt spent His childhood days very much as other boys and girls do, and it was not until He started His ministry among the people that He became different in their sight. As soon as Jesus came to Nazareth, the people looked at Him and commented as to who He was. They remembered Him as a boy, and spoke of Him as the carpenter's Son, and as Mary's Son. They knew James and Joses the brothers of the Lord, and to them Jesus was just one of a group who used to live in that country.

I am sure that as you grow up to be men and women, you will find many of your childhood chums living in the same community with you, and although you do not see them all of the time, you will recognize them as friends you used to know. That is the way the people of Nazareth did.

When Jesus began to teach and preach to them concerning the way of salvation, they could not understand why this man should be doing such things. In their minds He was merely a man, and they failed to recognize that He was the Son of God. Jesus' ministry was hindered in Nazareth because the people refused to believe that He was the Son of God. In Mark's Gospel we are told that He could do very little work there, because of the unbelief (Mark 6:5).

The Lord then sent His disciples out to tell the glad story concerning Himself and His wonderful love. You will notice in the sixth chapter of Mark that when they went forth they only took what was necessary, and depended upon the Lord to take care of them. We are His messengers today, and He wants us to get the message of His love to all that will hear, and to trust Him to care for us.

Whether Jesus did the preaching and teaching or whether His disciples had the privilege of getting the message out, the men and women and boys and girls of those lands heard the wonderful story of the Saviour. Today we carry on that blessed work, asking God to bless our efforts and win some to the Saviour.

We can serve Him with what we have. We may not have what others have, but never-the-less we can tell our friends what Jesus has done for us, and ask God to bless what we say to them. Remember, it is not how much we know, but what we know. We know that we can be saved by believing on the Lord Jesus as our Saviour. This is what we must tell to others. Have you ever told your brother or sister, or some little friend of yours about the Saviour?

Yours in His wonderful love,

Aunt Anna

First Quarter, Lesson 11 **Sunday, March 13, 1938**

FEEDING THE HUNGRY

Lesson Text: Mark 6:30-44

Devotional Reading: Isa. 35:1-2; 5-10

Golden Text:

"Give ye them to eat" (Mark 6:37).

The Scripture before us carries the account of one of our Lord's greatest public miracles, the feeding of over five thousand people with food that would be insufficient for five people. The Holy Spirit must surely have some valuable lessons for our souls as we study, even though the incident before us be ever so familiar. Our outline falls into pairs, the first half of each point referring to man and the second half to our blessed Lord. I. A Condition and an Attitude (Mark 6:30-34); II. A Suggestion and an Order (Mark 6:35-37a); III. An Objection and an Act (Mark 6:37b-44).

I. A CONDITION AND AN ATTITUDE

The disciples had just returned from their first preaching tour and were relating all of their experiences. Jesus, being wearied Himself and seeing their fatigue, suggested that they all repair by boat to a secluded spot for rest and relaxation. The reason why a move was necessary was because "there were many coming and going, and they had no leisure so much as to eat" (vs. 31).

Our Lord's humanity is vividly portrayed here in that He needed rest. Remember that He fell asleep one time while riding in a boat. So weary was He that even a storm failed to awaken Him (Luke 8:23). The normalcy and absence of fanaticism in this incident is refreshing. Ministers must eat, rest, and sleep like other human beings.

But the many people who sought the Lord because of His healing power were not so easily dodged. They discovered where our Lord's party was headed for and even arrived ahead of them. They "out went them," says the Scripture.

Let us visualize, if possible, the state of mind of the Lord's party as it disembarked. The very crowd they had sought to evade was waiting for them. The purpose of their trip was thwarted. Had they not been working hard? Did they not deserve a little rest and enough time alone for a meal? Perhaps they were tempted to leave on the same boat. But whatever might have been the attitude of the disciples, our Lord was compassionate and He taught the people. He saw them "as sheep not having a shepherd." However, they were not shepherdless while Jesus was there. He is the Good Shepherd (John 10:11), the Great Shepherd (Heb. 13:20), the Chief Shepherd (I Pet. 5:4), and wants to be a Personal Shepherd (Ps. 23:1).

II. A SUGGESTION AND AN ORDER

As the day became spent the disciples urged our Lord to send the people away. Said they, "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread" (vs. 36). This suggestion by the disciples was a normal enough one, for five thousand people need quite a bit of food when meal time comes. We cannot help but observe that the multitude themselves did not suggest leaving although the pangs of hunger could not be suppressed. They were getting so much soul food from Jesus' lips that they were willing to starve their bodies temporarily. How many men today are doing the opposite of this, starving their souls and gormandizing their bodies?

Jesus did not want the crowd to go away hungry. His fine sense of hospitality demanded that they be fed. His first step toward this huge undertaking was an order to His faithful twelve: "Give ye them to eat." This order did several things. It tested out their GENEROSITY. Would they be willing to share their last morsel of food with others? It also gave them an opportunity to manifest FAITH in Christ's ability to do what they were powerless to do. Then there is a third thing which this order did. It advanced the idea of GIVING. Note that Jesus said "give," not "sell." After all, we do not own anything, we are only stewards of the real owner Who is God. When He says give, then we should give. He gave us salvation and wants to inculcate this same grace in our hearts and lives.

III. AN OBJECTION AND AN ACT

The disciples were slow of heart and they did not let their own insufficiency cast them back in faith on Christ's

all-sufficiency. Their answer should have been, "Lord, we can't feed them, but you can." Surely this is not expecting too much of them for they had already witnessed His sovereignty over the wind and waves (Mark 4:35-41). And they knew of His miracle of turning water into wine at a Cana wedding (John 2:1-12). But they failed miserably and their faithless answer was in the form of an objection: "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" This figure evidently represented the amount of money they had in their treasury (about $27.00 in our money). But even that much bread would fall far short of being enough for over five thousand people. Then another problem would be the purchasing of so large a quantity on short notice.

Our Lord did not keep them in suspense very long. He asked the disciples to produce all of the available food. A careful inventory revealed five barley loaves and two fish. He then commanded the disciples to make the company of people sit down in orderly fashion, by fifties and hundreds. So far in the miracle He has let the disciples do that which their finite hands could do. Now, as in the case of the raising of Lazarus, He must ALONE perform the miracle. He went ALONE into the garden although the three disciples were nearby, and He went ALONE to the cross while His friends wept. There are certain things that only God can do and man must not meddle in these realms. But there are many places where God lets man work and wants him to use his head, hands, and feet. After the people were all seated Jesus took the loaves and fish and first thanked God for the provision and then divided them into twelve portions, one each for the twelve disciples. Another lesson for us here is the attitude of thankfulness or gratitude. One of the marks of the apostasy is ingratitude (II Tim. 3:2). As the disciples passed out the loaves and fish they never came to the bottom of their baskets. It reminds us of God's grace. There was food enough for every man and there is enough grace for every sin: "Where sin abounded, grace did much more abound" (Rom. 5:20).

God's provision is not only CORRECTLY TIMED but it is ACCURATELY PORTIONED. Verse 42 says that every one was filled and then twelve baskets full of fragments were left over for the disciples and their Lord.

This saving of the fragments teaches the lesson of economy. We see this angle in our Saviour's own words in connection with this same miracle as it is recorded by John. "Gather up the fragments that remain, THAT NOTHING BE LOST" (John 6:12).

Several times in our lesson we have referred to the multitude as being over five thousand. We draw this conclusion from verse 44: "They that did eat of the loaves were about five thousand men." "Men," as used here, is not a generic term. It is masculine, thus leaving room for several hundred women and children to be included in the total figure. It was a Jewish custom to number only the men and take the women and children for granted. (See method of counting in Matt. 15:38.)

Perhaps the saddest part of this whole miracle was the fact that the disciples really did not comprehend its infinite and divine character. We will admit that as far as these verses in our text are concerned, we would think that they had fully believed all they saw. But in an incident later on the Holy Spirit divulges the secret. The incident was the occasion of our Lord walking on the water and quieting the waves. As He neared the boat the disciples cried out in fear for they thought Him to be a spirit. He revealed Himself with the words, "Be of good cheer: it is I; be not afraid" (Mark 6:50). Then the Holy Spirit tells us why they were slow to recognize our Lord: "For they considered not the miracle of the loaves: for their heart was hardened" (vs. 52). These men could not fool God. Nor can we fool God. He knows why we have not progressed any farther in our Christian lives. It is because we have not REALLY believed in the power of our Lord.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

When John Wesley began his work as a national evangelist in England and Scotland, some of the clergymen refused to let him preach in their churches, because, they said, "The people crowd so that they block up the church and leave no room for the best of the parish." This scornful attitude toward the multitude has always existed. The splendid intellectualism of Greece existed for the favored few; Rome was an empire of privilege in which the multitude had no part. Jewish society was built after the same pattern, except that with the Pharisees the sense of religious superiority bred a kind of arrogance much more bitter than that which is the fruit of intellectual or social exclusiveness. In Jesus' attitude toward a crowd we see the greatness of His heart. Again and again we read of His having compassion on the multitude; 188 times that word "multitude" occurs in the Gospels.

—Ballington Booth

Whether Christ intervenes to give the physical bread, He always feeds the soul's need, and often does it through His servants. A missionary reported in 1910 in the "Record of Christian Work," the case of a couple of poor country Chinese named Wang. They lived ten miles from the city, and earned a very scanty living by the hardest of toil; but they were always regular in their attendance, rain or shine. In the summer time they often arrived by nine o'clock, remaining as a rule until five in the afternoon. On one occasion I said to Mrs. Wang, "Don't you get very hungry before you reach home at night?" "No," she replied, "not when I have a meal of rice before I start in the morning." "What!" I said, "are there any times when you cannot get that?" "Yes. When our rice is gone and we have no money to get more, we have only the chaff mixed with water into a kind of porridge." "How do you manage to walk on such poor food?" I asked. "Well," continued Mrs. Wang, "there was one day when I was so faint and tired on the way home that I sat down by the roadside and cried. My husband said weeping would do no good, and that we had better get away from the main road and go behind the hills where the passers-by would not interrupt us in prayer. We did this, and my husband prayed that God would make the hunger of soul more real than the hunger of the body."

"Well, Tang-ma, what then?" I asked. "Why, of course," she said, "we were not hungry after that; I got up and walked the rest of the way home, prepared a supper of rice husks, and after eating this we went to bed feeling quite happy."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did the Saviour recognize the need of physical rest on the part of His servants? (Mark 6:31; John 4:6)
2. How was the Saviour sustained? (John 4:31-32)
3. What was the Saviour's attitude toward the multitudes? (Matt. 9:36; 14:14; Mark 6:34)
4. What was the Saviour's attitude toward the rebellion and unbelief of Israel? (Matt. 23:37; Deut 32:5-14)
5. Why were the disciples so concerned about the plight of the multitudes? (Matt. 14:15; Luke 9:12; Mark 6:35-37)
6. On what occasion did another prophet of the Lord face the same predicament? (Num. 11:10-23)
7. Is God limited to human circumstances and physical resources? (Gen. 18:14; Isa. 50:2; 59:1; Jer. 32:17; Matt. 19:26)
8. What is more blessed than receiving? (Acts 20:35)
9. Has God made a full and complete provision for the needs of every individual? (II Cor. 9:8; II Pet. 1:3; I Tim. 6:17)
10. Why did the disciples fail to comprehend the significance of the feeding of the multitude? (Mark 6:52; 8:17-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The people marvelled at the miracles which Jesus performed, but one of the greatest miracles was that of feeding five thousand people with five loaves of bread and two fish. The Lord tried to find a place in which He could get away from the crowds of people who were constantly asking Him to bless them. In doing so He found that a great number had followed Him. The disciples wanted to send them away, for it was meal time, but the Lord let them stay.

To feed such a crowd under ordinary circumstances would mean preparing large quantities of food, and that would have been an impossibility out there on the desert. But when the Lord Jesus let the multitude stay, He knew that a miracle had to be performed if they were to be fed.

In this great crowd there was a little boy who had a lunch with him. No doubt he had come a long way, and his mother had given him a basket with something to eat. Jesus, knowing that this little lad would give Him the lunch in in order to perform His miracle, told His disciples to find out how much food was there. In John's Gospel, where this particular miracle is told, he gives us more details about the story. The disciples reported to the Saviour that a little lad had five loaves and two fish. Jesus took the loaves and fish and performed a miracle.

The disciples had all the people sit down on the hillside. Jesus blessed the little lunch, and then the disciples passed it to that great company of people. There was plenty for everyone of the five thousand. Not one person was forgotten; and they all ate until they were filled. Then Jesus told the disciples to gather up all that was left and to their surprise there were twelve baskets of food after every man, woman, boy, and girl had had plenty to eat.

This wonderful miracle in providing for the bodily needs of the people is just a picture to us of the wonderful and full provision that the Saviour has made for the souls of human beings. No one need be left out. He has included every living soul. He has promised everlasting life to all who will believe. The people seated on that hillside in no wise questioned whether there would be enough to eat. They were fully satisfied. Just so God says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). And again, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." How happy it should make you to know that with the great crowd of people who live in this world, Jesus has not forgotten you.

Yours in Him Whose love never fails,

Aunt Anna

First Quarter, Lesson 12 **Sunday, March 20, 1938**

KEEPING THE BODY STRONG

Lesson Text: Mark 6:53-56; Judges 13:12-14; I Cor. 3:16-17; Rom. 12:1-2

Devotional Reading: I John 2:12-17

Golden Text:

"Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing" (Judges 13:4).

Within the breast of every man is the instinct of self-preservation. Life after all is a very precious possession and life in good health is not half appreciated by half the people. But let a man become ill or maimed and he will spend his last dollar seeking restoration of health. Our Saviour met this problem of physical health at every turn in the road. The sick were brought to Him at His home, in the synagogue, at the temple, on the street, in the desert, at the sea side, day or night, meal time or rest time. All through His three and one half years of ministry the incessant stream of humanity came and went. A picture of the procession is easily gotten from the following Scripture: "And withersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole" (Mark 6:56). Jesus had compassion upon them and gave them their desires—restoration of physical health. This shows that Jesus too covets physical health for mankind. And why not? Sin has brought sickness and death to man and our Lord is not the author of sin.

Using the assigned Scriptures we have prepared the following outline: I. The Food Problem (Judges 13:12-14); II. The Growth Problem (I Cor. 3:16-17); III. The Consecration Problem (Romans 12:1-2).

I. THE FOOD PROBLEM

The passage which has been selected for this point (Judges 13:12-14) deals with a very specific part of man's physical problem, the bringing of children into the world. The characters in the case are Samson's parents. Manoah's wife who was childless received a visit from an angel who promised her that she would no longer be barren. But the angel did not stop with this promise, He gave some specific orders about the mother's health.

Most people do not know that God ever touched upon this delicate and yet vital subject. We call it vital because medical books emphasize the absolute necessity of clean living on the part of the expectant mother. The angel said concerning Manoah's wife, "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing" (vs. 14). This was a divinely prescribed diet. God knew that a future deliverer of Israel was to be born of Manoah's wife and He did not want the little one's growth stunted by alcohol in the mother's body.

It is true that the special reason for God's orders here to Samson's mother was because Samson was to be a Nazarite. But let us apply this with equal emphasis to all Christian mothers. Give the child a fair chance by no dissipation on the part of the expectant mother. How could anyone expect healthy, normal, God-fearing children to be born of cigarette smoking, beer guzzling mothers? And this applies to fathers also (II Cor. 6:17).

In the Old Testament days God had designated certain foods as clean and others as unclean. Since then, according to Peter's vision (Acts 10:9-15), all food has been declared to be clean and now one may eat any kind of unharmful herb or meat with God's endorsement. God forbade Samson's mother eating unclean food. The application to us is that we shall eat no injurious foods. Nor should we eat them in harmful quantities. The Scriptures identify the glutton with the drunkard; "For the drunkard and the glutton shall come to poverty" (Prov. 22:21; also Deut. 21:20).

It will be noted that some of the temperance passages in the Bible were especially addressed to men who were separated unto God for a special ministry such as that of a bishop or elder (I Tim. 3:3; Tit. 1:7). Does this mean that the laity are permitted to indulge? Certainly not. Men having a spiritual task should be especially careful to have pure bodies because of their testimony and because of their need of soberness of thought in serving God. A passage in Isaiah confirms our statement. "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment" (Isa. 28:7). The laity are especially addressed in Paul's letter to the Ephesians, "Be not drunk with wine, wherein is excess" (5:18).

II. THE GROWTH PROBLEM

This Corinthian passage discusses the subject of bodily care from a new angle. No mention is made of food or wine—the emphasis is placed on the spiritual side. Separation and temperance are seen to be an obligation because of the presence of the Holy Spirit in our members. As a result of the New Birth we now possess that Holy Spirit—our bodies are His temple.

Conversion is an act and occurs instantaneously. Transformation is an accomplishment that takes time to bring about. The young Christian must make the proper decisions to turn from his "idols" to serve the living and true God even as did the Thessalonians (I Thess. 1:9). He must be convinced of the sinfulness of his former ways as was Peter: "For the time past of our lives . . . when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (I Pet. 4:3). The newly born believer must not only grow away from something but he must grow into something better. We mean just this: transformation is a deliverance from sin to a life with God. Peter admonishes in one passage that we "no longer should live . . . in the flesh to the lusts of men" (I Pet.

4:2). This is the negative side. Then in the same verse he teaches the positive, "But to the will of God." He says it again in another passage: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

At first the new "residence" of the Holy Spirit may not be the finest, but living conditions will improve as the "landlord" gets busy. New "rooms" which formerly were reserved for selfish purposes will be made available to the new Guest. Such vital instruments as feet, hands, eyes, tongue, and brains will be placed at the disposal of this Guest. The landlord who does these things will be amazed to see the transformation. Feet that have been "swift in running to mischief" (Prov. 6:18) will walk in righteousness (Ps. 119:59). Hands that have done sinful things (Ps. 7:3) will be sanctified and cleansed (Ps. 18:24). Eyes that have revelled in wicked views (II Pet. 2:14) will be lifted up to gaze at Him Who daily cometh to bless (Ps. 123:1). A tongue that has been unruly, telling lies (Prov. 6:17) and cursing God (James 3:9) will praise God all the day long (Ps. 35:28). Brains that have devised wicked thoughts (Prov. 15:26) shall be brought "to the obedience of Christ" (II Cor. 10:5).

III. THE CONSECRATION PROBLEM

The passage before us now, Romans 12:1-2, is perhaps the finest and clearest in the Bible on the subject of consecration. It presents a challenge to Christian men and women that cannot be ignored. "Present your bodies a living sacrifice."

The foregoing point on growth laid the foundation for this the zenith or apex of growth—complete yieldedness to God. Above, we studied the birth, adolescence, and development of a believing soul. Here we have a full-grown Christian who is asked to join the service of our Lord. The appeal is not given to babes or weaklings, it is given to mature Christians.

In the opening words of the two verses, the word "therefore" indicates that much has been said already and that because of the character of these things Christians have an obligation to God. The preceding chapters have emphasized man's sinful condition (Chapters 1-3), God's marvelous provision through Justification (chapters 4-5), God's wondrous deliverance from daily sin (chapters 6-7), God's matchless keeping power (chapter 8), and God's grace in giving salvation to the Gentiles (chapters 9, 10, 11). Is this not enough to make us obligated to Him? Paul thinks so.

Paul asks that Christians give their bodies, not figuratively but literally, to God as a living sacrifice. A direct contrast to the sacrifices of the temple offerings which were dead is seen here in the adjective "living." God can't use a corpse, but He can use a living body wholly yielded to Himself. The culmination of growth is consecration. True consecration is absolute yieldedness of the entire body and soul.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

I was talking on one occasion with a clergyman in the West who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said to his mother, when the intoxicated son had retired, "Mother, how do you stand this?" "Oh," she replied, "I have stood this a good while, but it doesn't worry me now. I found it was worrying me to death, and I put the whole case in God's hands and said, 'O God, I cannot endure this any longer; take care of my boy, reform him, bless him, save him, and there I left the whole thing with God, and I shall never worry again." "The next day," said the clergyman to me, "I met my brother, and said, 'John, you are in an awful position.' 'How so?' said he. 'Why, mother told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well, I cannot contend with the Lord; I shall never drink again.'"

He never did drink again. He went to St. Loius, and at a banquet given him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that he should take his glass of wine. It became a great embarrassment as they said to him, "You don't seem to have any regard for us, and no sympathy with our hilarities." Then the man lifted the glass and said, "Gentlemen, there was in Boston a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you tonight. I am that man. If I drink this glass I shall go back into my old habit and perish; I am not strong enough to endure it. Shall I drink it? What do you say?" A man sitting next lifted a knife and with one stroke broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! Don't drink!"

—T. DeWitt Talmadge

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why are Christians urged to keep their bodies holy? (I Cor. 3:16-17; 6:19-20)

2. Are all men the temples of the Holy Spirit? (I Cor. 1:2 with 6:19; Rom. 1:7-8 with 8:9-11, 14-16; Eph. 1:13-14)

3. Is temperance urged only in drinking? (I Cor. 9:25)

4. Why does it especially behoove Christian leaders to abstain from injurious eating and drinking? (I Pet. 5:3b; James 3:1; I Tim. 3:7; 4:12)

5. Is it permissible for the laity to indulge in strong drink? (I Cor. 1:1 with 3:16-17; Eph. 1:1 with 5:18)

6. Since God has power to heal, why does He so many times permit consecrated Christians to suffer bodily weakness? (II Cor. 12:7-10; John 15:1-2; I Pet. 1:6-7; 5:10)

7. What kind of strength should Christians desire more than physical strength? (Col. 1:11; Eph. 3:16; 6:10; Rom. 4:20; II Tim. 2:1; I John 2:14)

8. Under what circumstances is the neglecting of the proper care of the body commended in the Scripture? (Phil. 2:25-30)

9. Since the Spirit of God dwells in believers, what fruit should be manifested in their lives? (Gal. 5:22-23; Col. 3:12-14; I Cor. 13:4-8a)

10. Does consecration pay? (I John 2:16-17; Gal. 6:7-8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Have you ever thought of your bodies as being houses in which you live? Well, that is just what they are. God has made every soul to live in a body. When your soul leaves the body at death, that house is empty. No one lives there, and everything is quiet. But while you live in your body, you use all of its members to do your bidding. Your hands learn to work. Your feet learn to walk. Your mouth learns to speak so that others will know what you want them to know. That is the way we live our lives.

The boy or girl who hears about Jesus, whether in Sunday-school or in the home, begins to live a new life. Now he learns that it is sin to steal, and he wants to use his hands to show other boys and girls something that will turn them to Jesus. Before he knew Jesus as his Saviour, his feet were swift to run to evil and now they run with the good news of Jesus and His love. He used to lie and speak evil things, but now he wants to tell others with that mouth what Jesus has done for him.

In the Bible we are told that our bodies are now the temple of the Holy Ghost. When we take Jesus as our Saviour, He comes to live within our hearts, and since He is present with us, we want to have our lives or our house clean. A temple is a beautiful place. The temples which men make are built of beautiful stone, and we see their beauty as we look upon them. But the temple of God, which is our body, is even more beautiful. It is made by God, and the beauty of each life is different. We may not always see the beauty on the outside, but Jesus sees the inner beauty that He gives to those who open their hearts to Him.

In all that we do may we always remember that our bodies are the temples in which our Saviour dwells. May it ever be kept clean and beautiful so that others may see Christ in us, and by the lives which we live, may we lead some soul to find Christ as his Saviour also.

Yours in His love,
Aunt Anna

First Quarter, Lesson 13 **Sunday, March 27, 1938**

CORRECTING WRONG IDEAS OF RELIGION

Lesson Text: Mark 7:1-13
Devotional Reading: Psalm 24:1-6

Golden Text:

"This people honoreth Me with their lips, but their heart is far from Me" (Mark 7:6).

The Pharisees were a self-righteous lot who spent most of their time devising new laws for the poor Jews to keep. They and the scribes who belonged to the Sanhedrin, were the implacable enemies of Christ because He refused to fall for their legalism. The first thirteen verses of Mark seven are the account of one of the debates between the Pharisees and scribes and Jesus Christ. Our outline is in two parts: I. The Law Doctors Accuse the Innocent (Mark 7:1-5); II. Christ Indicts the Guilty (Mark 7:6-13).

I. THE LAW DOCTORS ACCUSE THE INNOCENT

The Pharisees could have been an upright organization of men if they had followed after God in humility. They originated as a body for the purpose of protecting God's Law; but evil practices growing out of selfishness soon appeared. They became very proud, self-righteous, and liked to parade their holiness before the people. Long, loud, self-righteous prayers were frequently indulged in publicly (Luke 18:11-12). In their hearts the Pharisees were anti-God and anti-Christ. This is proven by the fact that they vehemently opposed Christ to the extent of nailing Him to the cross.

The scribes were lawyers, in a sense, who were eligible to the Jewish Sanhedrin, which was a judicial body. The scribes who debated with Jesus in our lesson were spies from Jerusalem (vs. 1) and doubtless were the best of their number for they knew of Christ's ability to answer any argument. The Pharisees were probably from the local synagogue in Capernaum.

Since these doctors of the Law were looking for trouble they soon found it. The disciples ate bread without ceremonially cleansing their hands. It is true that the Mosaic Law speaks of cleansing the hands from a ceremonial standpoint but the Pharisees added to the law their own excrescences and exaggerations. For instance, says one writer, "They washed with great care, they washed their hands to their wrists; they lifted up their hands when they were wet, that the water might run to the elbows. If during the day they went into company they must not eat or pray till they had washed their hands." The disciples knew of these extremes and also were aware that they were being spied upon. However, they used the liberty which they had in Christ (Gal. 5:1) and ate without washing their hands and did so with Christ's knowledge and endorsement.

Verses three and four are parenthetical, being used by the Holy Spirit to enlighten the reader on the common practices of the scribes and Pharisees. The washing of cups, pots, vessels and tables (or beds) are added to hand washing. The Holy Spirit credits these legalistic abnormalities to "the tradition of the elders." No better origin could be attached to them for they certainly were not from the Lord.

Instead of dealing with the offenders, the doctors of the Law went to their leader, the Lord Jesus. In filing their protest with Him concerning the supposed sin of eating with defiled hands, they made a serious error. They referred to the breach as being a violation of man's (elders') traditions. This was like digging their own grave, for Christ could do naught but agree with them. Had they claimed divine endorsement then Christ would have had to disagree. The disciples were guilty of breaking a human law but they were innocent of transgressing a divine order. Christ would have been the first to rebuke them if the latter had been true.

II. CHRIST INDICTS THE GUILTY

Our Lord does not even take the trouble to answer the direct question of the doctors. Instead, He pursues another course. He quotes a passage from Isaiah 29:13 which has a special fulfilment in the legalistic Pharisees and calls them hypocrites as He addresses them. "This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." How the hearts of these men must have burned within them as they heard this prophecy. They, unlike the disciples, could not plead innocency. They knew that they were guilty.

In verse eight Christ becomes even clearer in His indictment. He says, "Laying aside the commandment of God, ye hold the tradition of men." He accuses them of ignoring the Word of God and substituting their own ideas. These ideas are not confined to washing of pots and cups, etc., for Christ says that they do many other such things. We cannot possibly list all these other things, but they were all foolish and silly. Most of these extremes were applied to the Sabbath and we quote a few of them from one authority: "An ass might not be led out on the road on the Sabbath with its covering on, unless such had been put on the animal previous to the Sabbath, but it was lawful to lead the animal about in this fashion in one's courtyard. An egg could not be boiled by putting it in a hot kettle, nor in a cloth, nor in sand heated by the sun. One rabbi went so far as to forbid throwing hot water over one's self for fear of spreading vapor or of cleaning the floor thereby." The disciples had already had one contest with the Pharisees on the question of plucking grain on the Sabbath (Matt. 12:1-8) and their Master had ably defended them.

Christ possessed a peculiar ability of reading men's thoughts and deeds. Sometimes He told them what they were thinking about (Mark 2:8-9) and at other times He reviewed some of their past conduct (John 4:17-19). He employed this latter method in this debate with the Law doctors. In verse ten He repeats the commandment about honoring parents. In verses 11 and 12 He exposes the Pharisees' inconsistency and hypocrisy in giving a son a loophole whereby he could dodge the Law. The method was for the son to pronounce "Corban" over any of his possessions that he wished dedicated to religious work. It was like dodging the income tax. Thus if a reprobate son wished to shed his responsibility to his parents, no matter how poverty stricken they might be, all he had to do was say "Corban" over his worldly goods, and not even a starving father could touch them according to the Pharisees. Your guess is as good as ours as to whether the Synagogue ever got the "Corban" goods from such a dishonest son. Jesus condemns such a practice in scathing terms and He uses it as an example to show the doctors that He knows what He is talking about when He calls them hypocrites.

Four times does our Lord refer to the fact that the doctors substituted "traditions" for God's Word (verses 7, 8, 9, 13). It must have hurt Him deeply to see such brazen Atheism. (It is called "Modernism" in this day and age.) We can almost catch the lament in His heart as He spoke the words "making the Word of God of none effect." Another translation calls it "nullifying the Word of God."

Many applications could be made from this lesson. The Word of God must be the first, last, and only authority on doctrine, association, conduct, government, worship, and in fact everything pertaining to the Christian. It is easy to see that certain sects have nullified God's Word by substituting a "Koran," or "Book of Mormon," or "Science and Health," or adding an "Apocrypha"

to it. But it is harder to see that the adding of any private interpretation (II Peter 1:20) is just as blasphemous. Not all ordinances of man in connection with the church are objectionable but they must be able to stand a test with the Word of God. If they do not agree with the Bible then they must go. Since the Bible is the Word of God let us take all of it and believe in it and abide by it.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Just a few weeks ago the writer was invited to a nearby city, together with preachers and laymen from all Disciple churches in this section of the state. The purpose of this meeting was to "organize a laymen's league." I am frank to tell you that in the midst of some twenty-five or thirty Disciple ministers, including the head of our state organization as well as the president of our university, and some one hundred laymen, if one had happened in without advance knowledge of the purpose of its meeting, he would have thought a group of insurance men were holding a convention.

After a banquet, in which we filled the stomach, a number of "pep" songs were sung to the tune of "Shade of the Old Apple Tree," "Old Black Joe," etc., when we should have been singing "Revive Us Again." There was not a single spiritual inspiration in the entire evening, and, except at the end of an invocation, not a single "Amen" from so large a group of preachers and leaders of the church. Finally, we were told to return home and organize a league in each church by having members sign a pledge to "be present at communion and morning services each Sunday" and "do what you can to bring others." All this in a church room filled with blinding cigarette and cigar smoke. Such PROFESSING—with no POSSESSING!

I noticed in a recent item in one of our dailies that when the central Kentucky Disciple ministers gather in Lexington at an early date, a certain man will "read a paper on Karl Marx." Is that all these preachers have to talk about?

—A Business Man in a Kentucky County Seat.
-From "The Christian Standard"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did the ceremonial cleansing of the scribes and Pharisees make them clean in God's sight? (Isa. 64:6; Heb. 9:22)
2. What kind of cleansing do sinners need? (I John 1:7; I Pet. 1:18-19; Isa. 1:18)
3. Is it wrong to teach against false religions? (Matt. 15:1-2; Mark 7:1-5; Gal. 2:2-5, 11-14; Col. 2:8; I Tim. 4:1-6; II Tim. 2:23-26; Tit. 1:9-14)
4. Against what does Paul warn those engaged in a corrective ministry? (I Tim. 6:20; II Tim. 2:23-24a; Tit. 3:9)
5. What did the apostle Paul say concerning the traditions of men? (Col. 2:8; Gal. 1:14)
6. Why did Paul avoid "the wisdom of words" in his ministry? (Gal. 1:17-18; Mark 7:13)
7. What was the outstanding characteristic of the teaching of the scribes and Pharisees? (Works: Mark 6:3-5, 8, 13b)
8. Why does all true teaching exalt faith and the Word of God? (Rom. 1:16-17; 10:13-17)
9. For what kind of worship is God seeking? (cf. Mark 7:6-7 with John 4:23-24; Matt. 22:37)
10. What is one of the manifestations of a proud and self-righteous heart? (Fault-finding: Mark 7:2b)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

There was a group of people known as the scribes and the Pharisees who were very religious in their outward appearance before all of the people. Whatever they said or did, they felt was the correct thing and everyone else should do likewise.

These men came from Jerusalem to the place where the Lord and His disciples were. In the seventh chapter of the book of Mark we read, starting with the first verse, that these scribes and Pharisees came at this particular time just to find fault. They saw the disciples eating bread without the ceremonial washing of hands according to the rules of the temple ceremonies, so they pointed an accusing finger at Jesus' followers. These scribes and Pharisees carried the ruling so far that they thought it wrong to eat bread without going through this ceremony. The smallest point of failure was magnified by them. It was easy for them to see the wrong in the disciples but they closed their eyes to the wrong in their own lives. We so often do the same thing. We can easily see where John or Mary was wrong but we never see the wrong we do.

Jesus, in speaking to these men, called them hypocrites. A hypocrite is one who pretends to be something that he is not. These scribes and Pharisees pretended to live better lives than the disciples, but failed to see that in many things they were not even living up to what they demanded of the disciples. They may have honored God with their lips, but their hearts were far from Him.

God wants our lips and our lives to tell the same story. Sometimes people will listen to what we have to say, but when they see that we do not live according to our words they fail to believe us. Our lives should always tell for the Lord Jesus, in all that we do and say, then others will believe our testimony about the Saviour. Our hearts must be in close touch with Jesus to let Him teach us what to say. Won't you ask the Lord to make your life and service to honor Him? If we do this, then it cannot be said that with our lips we honor Him, but our hearts are far from Him.

Yours in a life of service for Him,
Aunt Anna

MEANING OF THE CROSS

(CONTINUED FROM PAGE 37)

holy Son of God—your sins and mine and the sins of the world.

2. "THE WAGES OF SIN" we see revealed at Calvary. And "the wages of sin is death" (Rom. 6:23). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

What is death? Cessation of existence? No! The death that comes as a consequence of sin is not physical death only; it is that and more; it is eternal separation from God. Sin separated Adam from God, Who is the Fount of all life. Sin separated Cain from God; and in bitter remorse the murderer cried out to a holy God: "From Thy face shall I be hid" (Gen. 4:14). Sin in the home separates husband and wife; sin in the business world separates employer from employee; sin in the heart separates the sinner from the Saviour. Natural death separates soul and spirit from the body; penal death separates soul and spirit from God. Sin spells separation!

That is why there was a supernatural darkness at the cross. A holy God was hiding His face from the Sin-Bearer. That is why the holy Son of God cried out in that dark hour: "My God, My God, why hast Thou forsaken Me?" You will note that He did not say, "My Father . . . why hast Thou forsaken Me?" though He was the only begotten Son of the Father. In this moment He was addressing God as the Supreme Ruler and Judge. And a holy God cannot look upon sin. Sin separates! At Calvary all the demerit and sin and transgression and guilt of the race were rolled upon the Lord Jesus. The agony of the cross was not the physical suffering; it was the separation it brought between Him and His Father in heaven with Whom He had ever known unbroken fellowship, before Whom He had always been well-pleasing.

If we could see hell opened, even that would not reveal the full manifestation of the character of sin. We must look to Calvary to see "the wages of sin." Our sins crucified a holy God! And but for His death as our Sin-Bearer, our sins would forever separate us from God. My unsaved friend, your sins will forever separate you from God unless you accept Jesus as your Substitute. He has borne the penalty of your sins. He bids you to go to His cross, and by faith behold Him, "the Lamb of God, Which taketh away the sin of the world" (John 1:29).

While I was in Australia recently, I met a childhood friend who had lapsed into Unitarianism—a creed which denies the deity of Christ and the necessity for His atoning work on Calvary. As I talked with this man, he asked me the question that many are raising today, and have raised since the days of the apostle John: "Is God not a Father? Why doesn't He forgive me as I forgive my children?" And my friend pointed to his boy and girl playing on the carpet before him. "I forgive them freely," he continued, "without bloodshed. Why shouldn't God do the same?"

Now the reasoning which that man followed springs from his ignorance of who God is and what sin is. God is a Father; but God is also a Sovereign and a King. The president of our United States is a father; but he is also a chief-executive; and as such, he is responsible to see that the laws of the land are obeyed, even by his own children. God is the Father of all in the sense that He is the Creator; but let us note first that the unsaved man can not address God as his Father. Only the redeemed child of God can call Him "Father," on the basis of the shed blood of His Son, our Saviour, Who identified Himself with us, as a Man, that He might call us His brethren. (See Heb. 2:17.) Then in the second place, let us remember that our sins sent Him to the cross. He did not overlook our sins; He paid the penalty for them. Could any earthly father do as much for his erring children? Never! Because no human father could possibly suffer as our sinless Saviour suffered in becoming our Substitute on Calvary! It is ignorance of who God is and ignorance of what sin is that blinds men's hearts to this fundamental truth.

When they crucified the Lord from heaven nearly two thousand years ago, they sat down and "watched Him there." When we behold our Sin-Bearer, with the eye of faith, we see sin in all its character; we see Satan in his hostility to God; we see the depravity of the human heart; and we see what sin does, bringing physical and spiritual death upon a ruined world. All these things are brought into the light of the noonday when we look at Calvary. It was noonday when our Lord was crucified; and in the searching light of the cross we see sin as it is—a fearful reality, bringing death upon a fallen race.

3. THE SUPREME VINDICATION OF THE LAW OF GOD. Calvary reveals not only the fearful reality of sin and the wages of sin—it reveals also the supreme vindication of God's holy Law. We have seen that God is a Sovereign Judge, as well as a loving Father. And in this sense—I say it reverently—in this sense God never forgives sin. Strictly speaking, He punishes sin and judges it. He does not set aside His holy law. His love and mercy are made manifest not in that He overlooks sin but in that He died, "the just for the unjust"—on Calvary. God did not lay the sins of the world on another; He laid them upon Himself; for "God was in Christ, reconciling the world unto Himself" (II Cor. 5:19). Yes, He is merciful; but His mercy is always based on justice. Human mercy is not so. When an earthly judge begins to be merciful, he ceases to be just; and when he is just, he never shows mercy at the expense of justice and His righteous law. On the contrary, He magnified and vindicated His law when He bore the curse of the Law "in His own body on the tree."

The Lord our God is holy; therefore He can not tolerate sin. He is just; therefore He judges sin. He is merciful; therefore He devised "means, that His banished be not expelled from Him." And the "means" He devised was His cross.

My dear friends out of Christ, He uttered the forsaken cry from the cross because of your sins and mine. He bore the separation that sin brings that you need not be forever separated from Him. He uttered that forsaken cry that you need not have to utter it. But His holy Law must be vindicated. If you reject Him, you will cry that cry—when it is too late. He will say to you in that day, "Depart from Me, ye cursed." As a righteous Judge, He will have to punish your sin. And there will be no second chance after death. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). But by His cross He has provided a way of escape. He has borne the penalty of your sins. Yet you must accept His pardon, He does not force it upon you. He wants your voluntary allegiance and your willing love. "Today if ye will hear His voice, harden not your hearts" (Heb. 3:7, 8).

4. THE SUPREME EVIDENCE OF THE LOVE OF GOD. As we look at Calvary, we see something more; we see that "God is love." "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The measure of the love of Christ is determined by the extent of His sufferings. And for Him the cross meant indescribable suffering, unspeakable shame, physical death, separation from His Father in the hour of His agony. God poured all of His love and mercy into the death of His Son.

Again, the love of Christ is seen in the fact that He gave His life not for the lovely and the lovable; "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). It is a vision of Calvary that makes us love Him, "because He first loved us." It is a vision of Calvary that makes us love one another, because His love is "shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Can you reject the "unspeakable Gift" of God's love, my friend? Look at Calvary, and that love will break your heart.

WHAT CALVARY PROVIDES

THUS far we have been viewing Calvary from the Godward side. We have been seeking the meaning of the cross in the eyes of a holy, yet merciful, God. Now let us behold Christ crucified and see, from the human point of view, what Calvary provides for the redeemed children of God. Again let us look at our chart and note the rays of light proceeding from the cross—light and life that the believer in Christ receives as his inheritance by faith in Him. These rays of light we have named in the terms of Bible phraseology: Redemption, Justification, Righteousness, Peace, Sanctification, Access, Glory. Let us consider briefly these seven terms in the light of the Word of God, to see the meaning of Calvary to the human heart.

1. REDEMPTION. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19). The word "redemption" means "to buy back by the payment of a price." It implies that we have sold ourselves to sin. Adam sold himself to sin; and as his posterity, all mankind has received in Adam the heritage of sin and death. This bondage to sin can not be broken except by personal faith in a personal Saviour Who bought our redemption for us by His own "precious blood."

Mr. Moody, during an evangelistic campaign in England, noticed that a certain young man drove in the carriage just ahead of him each morning as he went to the service. Upon asking who the young man was, Mr. Moody was told that he was the son of a man who had once been very wealthy. But the father had gambled away his estate. Then the son went to work and bought it back.

My dear friend, something like this occurred when Adam through sin lost his first estate, for himself, and all descendents. But the second Adam, the Lord Jesus Christ, has bought it back by the payment of a price. That price was Calvary's cross. And remember! That price was costly!

2. JUSTIFICATION. We have been "justified freely by His grace through the redemption that is in Christ Jesus . . . justified by faith . . . justified by His blood" (Rom. 3:24; 5:1, 9). This means complete justification before a holy God. It means justification not in heaven only, but now also, the very moment we put our faith in His shed blood.

Justification means far more than forgiveness. If I should steal a thousand dollars from you, by an act of grace you might forgive me, but you could not justify me. I should still be a thief. You could wipe out the penalty, but not the guilt. God can do both—because Christ died.

Suppose I were tried for murder, and the jury rendered the verdict "Not guilty." Then I should be justified in the eyes of the land. Something like this took place when I accepted Christ as my Saviour. He forgave me—and more; He justified me in the eyes of His holy Law, because He bore the penalty in my stead.

3. RIGHTEOUSNESS. "The righteousness of God . . . is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21-22). Righteousness fits a man for the presence of God. Since Adam lost his garment of light, unregenerate man has been ashamed and afraid to stand before God. But the righteousness of God, which is "unto all," is "upon all them that believe." As a garment it is upon the redeemed child of God. It is a covering for his sins. Our robes in heaven shall be made "white in the blood of the Lamb" (Rev. 7:14). And this righteousness God imputes—bestows freely upon the sinner the moment he goes for cleansing to the "fountain filled with blood, drawn from Immanuel's veins." We do not have to wait until we get to heaven to be made righteous before God!

4. PEACE. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "Having made peace through the blood of His cross," He has "reconciled" us "unto Himself" (Col. 1:20). "For He is our peace . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" (Eph. 2:14, 15).

We can not make our peace with God; we can only accept the peace which God has made for us. "Having been justified by faith, we have peace with God through our Lord Jesus Christ."

5. SANCTIFICATION. "Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). Sanctification does not mean sinless perfection in this life, but separation from sin unto God. We have been "set apart" for His glory, "that we should bring forth fruit unto God" (Rom. 6:4). Through the Word of God, as it is applied to our hearts by the Holy Spirit, we are sanctified, separated unto Him Who loved us and washed us from our sins in His own blood. (See John 17:15-19; II Cor. 6:14-18; James 1:27.)

6. ACCESS. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22). In these passages of Scripture we are reminded that the Holy of Holies in the Jewish tabernacle and in the temple was God's dwelling place. Only the high priest could enter that sacred place once a year, on the Day of Atonement, not without blood. The veil shut this room from the gaze of man. But when Christ died, "the veil of the temple was rent in twain" (Matt. 27:51). And from that moment the redeemed sinner has had access into the very presence of God through prayer. He needs no human priest to intercede for him, because he has a Great High Priest, even Jesus, the Son of God, Who "ever liveth to make intercession" for him (Heb. 7:25).

This is a precious truth to the Christian; but there is another and a deeper meaning to the word "access." It has reference to the abode of the holy dead since the risen Lord ascended on high and "led captivity captive." Before Christ died, the spirits of the saints went into a place of bliss called Paradise; since He ascended into heaven, "the dead in Christ" go immediately into His presence.

7. GLORY. Shortly before He went to the cross, the Lord Jesus prayed to His Father, saying: "Father, I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory" (John 17:24). And John, writing later in Revelation, gives us a beautiful picture of the saints in glory, "arrayed in white robes . . . made . . . white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them" (Rev. 7:13-15).

Redemption—Justification—Righteousness—Peace—Sanctification—Access—Glory! What a heritage for the child of God—all wrought on Calvary! If you do not know the meaning of the cross, my friend, turn your eyes upon Calvary, and behold "the Lamb of God, Which taketh away the sin of the world."

FACTS OF THE CROSS

(CONTINUED FROM PAGE 40)

and unblameable and unreprovable in His sight" (Col. 1:21-22).

How often do men with their various systems of philosophies and religions of works try to reconcile themselves to God. But all in vain. The cross is the price of reconciliation. The Son of God alone was able to pay the price. He Himself has "joined us to God" in the body of His flesh through death.

STUMBLING BLOCK AND STEPPING STONE

PAUL, in writing to the Corinthians, says, "We preach Christ crucified, unto the Jews a stumbling block." "They stumbled at that Stumblingstone" but "through their fall salvation is come to the Gentiles." The cross is a STUMBLING BLOCK to the Jews but in that fact has it become a STEPPING STONE to the Gentiles. But likewise have many Jews found "the Stone Which the builders rejected" is the Rock of their salvation. The plight of the Gentiles was once indeed a helpless one for "in times past ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," but when Calvary was an accomplished fact "ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12-13).

Through Christ both Jew and Gentile have the way opened to God, for Christ died "that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). Is the cross a stumbling block to you? Do you refuse to accept God's way for deliverance? Turn not away from it nor seek to go by another way. The cross is your stepping stone to heaven.

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss.

FOOLISHNESS AND WISDOM

"THE Jews require a sign and the Greeks seek after wisdom." Had Paul been so minded he could have told the Jews of all the signs that had been accomplished in the coming of the Messiah. But he knew only too well that they had already refused every sign that had been given them. To the Greeks he could have unfolded the marvelous wisdom of the great Teacher of Galilee Who had spoken as never man spake. But Paul simply writes, "But we preach Christ crucified." He was convinced there was something more important in the death of Christ than in anything that had taken place during the whole course of His life. Paul might have preached Christ's noble example, he might have spoken of His discourses and the strength of His character; but if he had not preached the cross, and salvation through the sacrifice of the Lamb upon that cross, his preaching would have been forgotten along the way.

We still have people who, like the Jews, want to see a sign before they believe, and, like the Greeks, want to understand by their own wisdom before they accept Christ.

To the Greeks the preaching of Christ crucified was foolishness. It is always thus with the man dominated by his own wisdom. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Man by wisdom knows not God and the cross is FOOLISHNESS to him. But God's thoughts are not our thoughts and His ways are not our ways; so the cross is foolishness unto some, but unto us who are saved, whether Jew or Gentile, the cross is the power of God and the WISDOM of God. What does the cross mean to you? The fact of the cross is either foolishness to you and thus you place yourself under the anathema of God or it is to you the wisdom of God unto your salvation.

So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross
And exchange it some day for a crown.

Without the cross of Christ every man must have received the just punishment for sin. Divine wrath stood ready to be poured forth upon a defiant and unbelieving world. But God so loved—! And now the cross of Christ stands between divine judgment and the sinner. Our Saviour thrust Himself into the stream of judgment. He suffered the death that was for sinners. He bore the curse that was upon us. Now there flows from the cross not death but life, not a curse but blessing. Let not the cross be for you a stumbling block. Accept Christ crucified for your sins and the cross becomes a stepping stone to heaven. Think not that the cross is foolishness but let it be to you the wisdom of God and the power of God unto your salvation.

GOD THE SON

(CONTINUED FROM PAGE 36)

sacrifice of His Son, passes over the sins of His people who lived before the cross (Rom. 3:25; Heb. 9:15, R.V.), and (2) to be just at the present time when He justifies those who do no more than BELIEVE in Jesus (Rom. 3:26). This aspect of the death of Christ is to be distinguished from all others because of its effect upon God. Since, in that death, His infinite love and power are released from restraint by the accomplishment of every judgment which His righteousness could demand against the sinner, God is more advantaged by the death of Christ than all the world combined.

6. Christ, in His death, became the Substitute bearing the penalty belonging to the sinner (Lev. 16:21; Luke 22:37; Isa. 53:6; John 10:11; Rom. 5:6-8; I Pet. 3:18; Matt. 20:28). This fact is the ground of assurance for all who would come unto God for salvation. It presents something for every individual to BELIEVE concerning his own relation to God on the question of his own sin. A general belief that Christ died for the whole world is not sufficient; a personal conviction that one's own sin has been perfectly borne by Christ the Substitute is required—a belief which results in a sense of relief, joy, and appreciation (Rom. 15:13; Heb. 9:14; 10:2). Salvation is a mighty work of God which is wrought instantly for the one who BELIEVES on Christ.

7. The death of Christ is often misinterpreted. Every Christian will do well to understand thoroughly the fallacy of these misstatements which are so general today:

a. It is claimed that the doctrine of substitution is immoral on the ground that God could not in righteousness lay the sins of the guilty on an innocent victim. This statement might be considered if it could be proved that Christ was an UNWILLING victim; but the Scriptures present Him as being in fullest sympathy with His Father's will and actuated by the same infinite love (Heb. 10:7; John 13:1). Likewise, in the inscrutable mystery of the Godhead, it was God Himself Who was in Christ reconciling the world unto Himself (II Cor. 5:19). So far from the death of Christ being an immoral imposition, it was God Himself, the righteous Judge, in infinite love and sacrifice, bearing the full penalty that His own holiness requires of the sinner.

b. It is claimed that Christ died as a martyr and that the value of His death is seen in the example He presented of courage and loyalty to His convictions even unto death. The sufficient answer to this error is that since He was God's provided Lamb, no man took His life from Him (John 10:18; Ps. 22:15; Acts 2:23).

c. It is claimed that Christ died to create a moral effect which is that, since the cross displays the divine estimate of sin, men who consider the cross will be constrained to turn from lives of sin. This theory, which has no foundation in the Scriptures, assumes that God is now seeking the REFORMATION of men; while, in reality, the cross is the ground of REGENERATION.

SIGNIFICANCE OF CHRIST

(CONTINUED FROM PAGE 39)

braces every good, every blessing.

We will shift our angle a little. We will look at the same thing from another standpoint, and will see in this simple, profound utterance the sum of revelation. What is the whole Bible about? Beginning at Genesis one and running on to Revelation twenty-two, what is it all about? It is about thousands and thousands of things. But when you venture into the innermost significance of those things, you arrive at the text, "God was in Christ reconciling the world unto Himself." What is it that gives the Old Testament its eternal value? It is about the Hebrews and about innumerable events of all kinds in eleven parts of the then known world. What significance is that and what value for us? Is that simple ancient history? Is it just a study for the historical student or does it mean anything to you? The outward significance of the whole Old Testament you can get in a single chapter of the Old Testament, Isaiah fifty-three. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes, we are healed." That is only the Old Testament way of saying this New Testament thing that "God was in Christ reconciling the world unto Himself," so, whether you take the Old or whether you take the New, you have the same reason for all things. When we turn over the pages from the Old Testament into the Gospels, we just have the fulfilments of the forecasts which were there. There were promises and anticipations, here are realizations. The Christ of prophecy has become the Christ of history, and then He ascends into heaven and a new era dawns, a new period begins. We read the book of Acts. What is the meaning of that? And the letters that were written by the apostles. What is the sub-strata truth, the foundation thought of all that preaching and teaching? Just this: that "God was in Christ reconciling the world unto Himself." And when you turn over into the apocalypse, the Book of the Revelation, what is the outstanding vision in that revelation of visions? "A great multitude that no man could number, of all nations and kindred and peoples and tongues who have washed their robes and made them white in the blood of the Lamb." God was in Christ reconciling the world unto Himself," and so we have in this simple profound utterance the sum of revelation. It embraces the truth of the whole Bible.

Shift the angle just a little, and we will discern the heart of the Gospel. Now, there are lots of Christians, people who think they know what the Gospel is. A man will come away from what has been called an evangelistic service. He has been preaching faithfully about sin and telling the people faithfully about a judgment coming, about the great white throne, to the best of his knowledge and ability, but he has not preached a word of Gospel if that is all he said. You don't utter a single word of Gospel when you are preaching to people about their sins, and when you are telling them there is a judgment upon their sin, that there is a great white throne. There is not a word of Gospel in that. The Gospel is good news, and here we have good news. This is the Gospel. The Gospel is all truth, but all truth is not the Gospel. This is the gospel that God was in Christ reconciling (drawing to His very heart) rebels, that He might forgive and reinstate them in fellowship, might impart His own divine, eternal life. That is good news. It is not good news for a man behind the bars in jail, under capital sentence. It is not good news to tell him the electric chair is just ready. It is not good news to tell him the gallows has been prepared. But it is good news to say, "Here is a reprieve." That is good news. Now how much Gospel is preached? Not much, not much! "God was in Christ reconciling the world unto Himself." And so you have here the significance of history and the crown of wisdom and the sum of revelation and the very heart, the throbbing heart of the Gospel, but it is more than that. I have heard it said more than once that Christianity is played out. It is not; it is played with. Give it a chance and it will reveal itself as a dynamic. Look at the so called comparative religions. Look at Buddhism, Hindooism, Confucianism, Mohammedanism. Not one of them has the power to transform character, to transfigure human life, to make a real man and a real woman of anybody, not one of them, not all of them together. It is the creed of

Christianity that it can do that—it has done it. It is dynamic, it is powerful. What is it that makes Christianity powerful? Just this.: "God was in Christ reconciling the world unto Himself." Christianity does not merely set up a standard and ideal and say, "Now struggle toward that. Do your best. Go on hands and knees up those precipitous cliffs toward the heights." Christianity sets up the standard and ideal higher than all those, but it gives to a man and to a woman the power to get there. It does not merely tell us what we should be, it makes us what we should be. You can not class Christianity with the comparative religions. They stand on one side and it on the other, peerless and alone. You can no more class Christianity with them than you can class Christ with Buddha of Mohammed and others. Here you have the dynamic, the power of Christianity. In the epistle Paul writes to the Romans it says, "The Gospel is the power (the dynamic) of God unto salvation, to everyone that believes it." This word dynamic is the same one from which we get the word dynamite and dynamo. It is power. All the other religions are powerless, they are theories and nothing but theories. You remember Pilate asking the question, "What is truth?" and that question is still being asked. What is truth? This passage answers it. This is truth, and rightly understood, the embodiment of truth. I am waiting, I am waiting and have been for many years—I am still waiting for a book that has never been written, a book that will show that every religious cult in the world is an attack directly or indirectly upon Christ. God has put Christ in the center of everything, and He has related everything to Christ. There are many of us who are perplexed, there are many theories being propagated, there are many sects. I suppose you have more in North America than there are in any other country or continent in the world. Endless sects, multiplied sects, all sorts of creeds and cults, and you say, What are we to believe? I would fain answer this question this afternoon very briefly. What are you to believe concerning any one of them? Find this answer: "Where does it put Christ?" Find that out and your question is answered. Theosophy? Theosophy places Christ on a level with Confucius, Plato, and Buddha as a great teacher. Put that aside. That is not truth. Christ said, "I am the Truth," not "I am a teacher of truth, one of many." "I am embodied and incarnate Truth." Theosophy says, "No." They compare Him with Buddha and Plato and Confucius and others. Then we will sweep Theosophy out. That is not truth. Christian Science declares that Christ is not God but only a divine ideal. It is plainly revealed in all the pages of the New Testament that Christ is no mere ideal but is God incarnate. God manifest in the flesh. Devils acknowledged it, sinners had to confess it, and the Father revealed it. Then Christian Science must be put aside. That is not truth, it puts Christ in the wrong place. Now Spiritualism! Spiritualism affirms that Christ is nothing more than a medium of the high order. There are other media, but He is a medium of the high order, put one in a series. No! Spiritualism we put to one side; that is not truth. Take Russellism or Millennial Dawnism. It denies the deity of Christ and His resurrection. The New Testament affirms both, and though Millennial Dawnism books quote Scripture and apply Scripture, they put Christ in the wrong place. (We are applying the test, the acid test—Truth, to cults and creeds.) Communism! Communism destroys the Christ of the Gospels. Look at Russia where Christ is positively blasphemed and degraded, and the most obscene pictures are carried through the streets for the people to look upon. We ask ourselves, "Where does that particular thing put Christ?" If it doesn't put Him in the center, it is wrong. If it puts Him in the center, it is right. That is simple enough; and it is the final test, the acid test. "God was in Christ reconciling the world unto Himself"; and it is because that is the center truth that I am giving ten days to the theme, and then we will have only just cut the first page of the Volume of Truth. So here we have the foundation of faith. "Other foundation can no man lay than that is laid . . . Christ." He is the Foundation on which the church is built, and He said, "On that rock, the rock of perfect humanity and true deity, on that rock I will build My church, and the gates of hell shall not prevail against it." That is the foundation of the faith on which believers have rested. How simple, how perfect, how comprehensive, how soul-satisfying. If you do not have an appetite for that great truth and that kind of thing, you have good reason to be alarmed as to your spiritual state. If, in this year 1937, Christian people are not prepared quietly and protractedly to contemplate the great truths of the Christian Gospel, then there is something sadly wrong with their souls and with the church. I for one will never lower the standard to get a crowd. I would never water down the message to get great multitudes. The church set out to evangelize the world, and what has happened? The world has secularized the church, and we are in the midst of it today. I come with no apology for the message: Christ at the beginning and Christ at the end and Christ all the way between.

Jesus lives, He fills my soul;
Satisfied with Him, I am,
I am every whit made whole,
Glory! Glory! to the Lamb.

FOREWORD OF REVELATION

(CONTINUED FROM PAGE 43)

And he is highly commended by the Lord because of his faithfulness in bearing record of the things (the visions) which he saw.

The promise of blessing follows. But it is not a general blessing prepared for and extended to every soul unconditionally. It is blessing for all who meet a threefold condition, and that condition has to do with this book—the book of the Revelation.

> Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein (Rev. 1:3).

There is no problem as to what the condition is which must be met before one qualifies for the blessing. One must READ and HEAR and KEEP the things which are written in this wondrous prophecy. This is God's threefold condition. This is not something new. Throughout the dispensations God's heart yearns to find the virtue of noble faithfulness among his people.

And the foreword of the book of the Revelation closes with an impressive note of warning:

> The time is at hand (Rev. 1:3).

The prepositional phrase "at hand" raises the same question as the expression "shortly come to pass" in verse one. That problem will be carefully gone into under another subject. Suffice it to say that in these words the Holy Spirit declares that the things set forth in the visions which make up the Revelation are such full-fledged realities that they shall actually come to pass one of these days.

But the word employed by the Holy Spirit and rendered by our translators "time" calls for special attention. The word is "karios." It sometimes indicates a point in time, but its most ordinary usage in Scripture is to signify a period of time, measure of time, or a duration of time.* It can be properly applied to a period of time of any length. The context will indicate something of the duration which should be assigned in each instance. A few samples of biblical usage will quickly show the Holy Spirit's general way of employing the word. In Matthew 13:30 it is used to speak of the "TIME of harvest" which ordinarily covers several weeks. In Mark 1:15 the Lord Jesus used the word "kairos" when He came preaching the Gospel of the Kingdom. He said, "The TIME is fulfilled and the Kingdom of God is at hand." The expression "the time is fulfilled" is a reference to the fact that the Kingdom had been promised and the time necessary for the fulfilment of the promise had now elapsed. The promise of the Kingdom had been originally given to Abraham. Consequently, in this passage the word "kairos" is used to mean the period from God's promise in Genesis twelve to Christ's coming to preach the Kingdom in Mark one—a period in the neighborhood of two thousand years. The word "kairos" is translated "season" fifteen times in the New Testament, thus showing that the translators themselves recognized the DURATION or PERIOD OF TIME significance.

* See Cremer, Thayer, and Liddell & Scott.

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We have already seen that the Foreword of the Revelation which is before us for study specially refers to a group of facts concerning the whole book of the Revelation. We find that the book of the Revelation is a book of judgments on unbelievers and blessing for believers. It is the book of consummations. When God closes the Foreword with the simple warning "The time is at hand," He is saying in effect, "The PERIOD OF TIME is at hand for all the judgments and blessings set forth in John's visions to take place." Without doubt, we are even now moving toward the fulfilment of these wondrous predictions. Seeing that all these things be true, what manner of men ought we to be?

We have sought to prayerfully view each one of the facts set before us by the Holy Spirit in the Foreword of the Revelation. We have found these facts to be as follows:

1. The Name of the Book—The Revelation of Jesus Christ
2. The Origin of the Book—Which God gave
3. The Divine Agent of Transmission of the Book—Unto Him (Christ) to show
4. The Recipients of the Message of the Book—Unto His servants
5. The Announcement of the Contents of the Book—"Things which must shortly come to pass"
6. The Angelic Agent of Transmission of the Book—"And He sent and signified it by His angel
7. The Human Agent of Transmission of the Book—"Unto His servant John"
8. First Declaration Concerning John's Record—The Word of God
9. Second Declaration Concerning John's Record—The Testimony of Jesus
10. Third Declaration Concerning John's Record—The things which he saw—(visions given by the Holy Spirit)
11. Blessings Promised to Those Who Are Faithful to the Book—Those who read, hear, and keep
12. Closing Note of Warning Concerning the Vast Array of Judgments Predicted in the Book—The time is at hand

Twelve mighty facts pertaining to the book of the Revelation! And twelve is the number of God manifest in human affairs. When God would manifest Himself in human affairs by choosing a nation of His own, He divides the nations into twelve tribes. When God would manifest Himself in human affairs by being made flesh and dwelling among us, He calls twelve disciples. When God shall manifest Himself in human affairs by sending His own holy city down from heaven, it shall have twelve gates and twelve foundations. And when God would manifest Himself in terrible judgments in the midst of human affairs, He divides the Foreword of the book which narrates those judgments into twelve pointed declarations of fact concerning that book. It is most interesting to observe that Govett, writing in 1864, saw this truth and wrote, "Twelve . . . represents the creature . . . taken into close and intimate connexion with Deity." In other words, God manifest in human affairs. When judgments fall it is indeed the hour when the hand of God is revealed in the lives of men. The Revelation is the book of Judgment. The Foreword of the Revelation is presented by God in twelve statements of fact concerning the book.

May God bring us, His children, to such yieldedness to Himself that God shall be manifest in our personal human affairs, not in judgment, but in blessed transformation into the likeness of Him Who loved us and gave Himself for us.

"THE THINGS WHICH THOU HAST HEARD OF ME AMONG MANY WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN WHO SHALL BE

ABLE TO TEACH

OTHERS ALSO"

TEACHING IS A GIFT THAT GOD HAS GIVEN TO FAITHFUL MEN

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God forbid that
I should glory,
save in the cross
of our Lord
Jesus Christ

Galatians 6:14



FAITHFULNESS NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

March · · · 1938

OFFICIAL ORGAN OF
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An Exemplary Plan

OF GIVING is followed by a missionary-minded church which is one of the regular contributors toward the work of the Denver Bible Institute. A tenth of their total collections is designated for the Lord's work in other places and is distributed as follows:

One-fourth to a Hebrew mission
One-fourth to foreign missions
One-half to the Denver Bible Institute

In a recent letter they write: "We are very happy to have a part in your work in Denver. We are praying that all your needs will be met. The Lord is blessing the work here in a wonderful way. At the evening service last night several were saved and many others made new pledges to the Lord. There were also several young men that dedicated their lives to the service of the Lord. The Lord is not only blessing in a spiritual way but in a financial way as well."

The Denver Bible Institute is a faith institution supported entirely by free-will offerings from individuals and organizations that have caught the vision of giving, not only to foreign and home missions, but also to Bible training schools where young men and women are preparing to go forth into these needy fields of service. Unless these training centers are supported, there will be no missionaries to send forth.

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of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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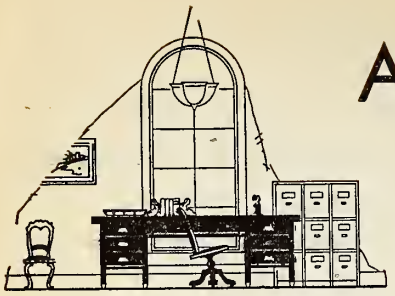
IN THE FAITHFULNESS NUMBER

As the Editor Sees It 66
Faithfulness to the Brethren—*H. M. Hildebrandt* 69
The Faithfulness of God in the Realm of Salvation—*Paul Hutchens* 70
The Believer's First Responsibility—*Ernest E. Lott* 72
Does God Ever Break His Word?—*E. Glen Lindquist* 73
John's Salutation—*The Editor* 74
In the Harvest Field—*Ralph E. Obitts* 76
Bible Seed Thoughts—*Joseph J. Edwards* 77
Berean African Missionary Society—*Rose Encinas* 78
Book Reviews—The Editor 80
The Editor's Mail Bag 81
The Days of Youth—*Hazel N. Johnson* 82
Light on the Lesson—*Sunday-school Lesson Staff* 84

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AS THE EDITOR SEES IT

FAITHFULNESS NUMBER

Now and then we overhear a remark by someone who in speaking of another says, "The trouble with that fellow is that he doesn't keep his word." What a sad comment. Honor is a virtue which should find a welcome in every heart. Some of the children of honor are truth, honesty, trustworthiness, loyalty, and faithfulness. It is this general subject that is before us in this issue of *"Grace and Truth."* We discuss it from two angles—God's faithfulness to man and man's faithfulness to God. The contributors of these several studies on this subject have endeavored to draw everyone who reads them closer to Jesus Christ. May they not have labored in vain.

SAYING IT AGAIN

We have made this correction before, but it seems wise to repeat in order that a wrong impression, which has gone forth should be dispelled. We wish to say quietly but emphatically that D. B. I. does not stand for nor teach Bullingerism. In spite of our faithfully correcting this misstatement, it crops up from time to time. This time the false and unjust accusation emanated from the representative of another Bible Institute, who, upon finding a group of young people who were accepted students at D. B. I., actually tried to turn them aside to his school by telling them that D. B. I. taught Bullingerism. We are thankful to God that this effort at sheep-stealing by the misrepresentation route eventuated in failure.

In seeking to correct this false accusation we published in *"Grace and Truth"* in March 1935 a statement on our attitude toward Bullingerism which we reprint herewith:

> We are grieved to learn that some persons who are unfriendly to D. B. I. have stated that this school stands for Bullingerism. Those who make the accusation are misinformed.
>
> Bullingerism teaches that the Prison Epistles (Ephesians, Philippians, Colossians) are the only Church letters written by Paul. His other letters (Romans, Corinthians, Galatians, Thessalonians) are declared to be Jewish and consequently cannot be employed for this age. D. B. I. rejects this teaching bodily.
>
> Bullingerism teaches that since the Gospels are Jewish in character, we should not turn to the four Gospels for any teaching in this age. D. B. I. teaches that the Gospels are dispensationally Jewish. But D. B. I. strongly emphasizes the other side of this teaching: that God has made personal spiritual truth the same in every age, so that the Gospels and the Old Testament as well, have a constant and abiding testimony for us, even though not addressed to us. A few years ago when the editor was conducting a Bible conference in California where Bullingerism is quite strong, he was approached by a bunch of Bullingerites and soundly rebuked for his constant use of Old Testament passages, and passages from the Gospels as he taught Christians in this, the Church age. D. B. I. regards the Bullingeristic attitude toward the Gospels as unscriptural. Balanced teaching on the relationhip of dispensational truth to personal truth is greatly needed.
>
> Bullingerism teaches the wicked doctrine of soul-sleeping. D. B. I. rejects it.
>
> Bullingerism, by implication, teaches annihilationism. It should be unnecessary for us to say that D. B. I. has nothing to do with this satanic heresy.
>
> Bullingerism leads many of its devotees to the complete rejection of both Baptism and the Lord's Supper for this age. D. B. I. teaches that baptism is one of the ordinances for this age and that the correct method is immersion. The President of D. B. I. is pastor of a Gospel Church which observes the Lord's Supper every Sunday morning —"on the first day of the week."
>
> Bullingerism teaches that there is more than "one Body," and that we believers of this hour are members of a "body" which began some time after Acts 28. D. B. I. teaches that the Church which is His Body is "one body" and that it began on the day of Pentecost.
>
> Bullingerism teaches that the Book of Acts is Jewish. Unfortunately the Bullingerite teachers use the word "transitional" as though it described their teaching, which it does not. The thought conveyed by the word "transitional" is that "the old is passing out and the new coming in." The transitional idea is destroyed by the Bullingerite teaching that the book of Acts is Jewish, and that the "body" of which we are members began after Acts 28. D. B. I. teaches that Acts is transitional (but D. B. I. really means transitional). The Church begins her history on Pentecost in chapter two and the beginnings of the Church are observable throughout the book. Meanwhile the continued presence of Jewish customs, Kingdom teaching and signs, miracles, and wonders also, carry on, moving toward their dispensational termination. The book of Acts is indeed and in truth a transitional book. But the Bullingerites have produced wide-spread confusion by teaching that Acts is Jewish, which would entirely do away with the transitional character of the book—and then they continue using the word TRANSITION. For the Bullingerites to apply the word "transition" to their teaching is an indication of either lack of logical thinking or dishonesty. D. B. I. does not teach that Acts is exclusively Jewish, but that the Church begins at chapter two and continues throughout the book.
>
> Some Bullingerites have gone even further afield than Dr. W. E. Bullinger himself would have gone. We refer to the fact that some present day Bullingerites question the eternality of Jesus, the Son of God, even reject the personality of the Holy

Spirit. To D. B. I. these terrible teachings are blasphemous.

This statement as to the stand of D. B. I. on these matters, we trust will be sufficient to correct the wrong impression that has gone forth. If friends of the school should hear the false accusation repeated, they might do much good by a kindly word of correction. Meanwhile let us all join in the earnest prayer in the name of the Lord Jesus that Satan shall be frustrated in his efforts to injure this fundamental testimony, just as he has been frustrated in other attacks which he has made against our beloved school.

A NEW VOICE

A NEW voice is heard in this issue of *"Grace and Truth"*— the voice of Dr. H. M. Hildebrandt, pastor of the Third Presbyterian Church of Springfield, Illinois. We are happy indeed to introduce to our readers this great church and its consecrated pastor.

The charter members of Third Presbyterian Church believed in evangelism. By evangelism, they did not mean one particular kind of evangelistic work, but the preaching of the good news by every available and legitimate method. A special accent was placed upon Sunday School work. Long before the Scofield Reference Bible was issued, pastors and elders and teachers of Third Church were giving dispensational truth. Since 1870 the Lord's Return has been a vital doctrine of the church.

Doctor H. M. Hildebrandt came into this remarkable church in 1914. He was the son of a missionary, descended on his mother's side from a long line of ministers and missionaries, trained in the universities of America and Germany, the holder of the New Testament Fellowship in his class in the Seminary. Under this man's efficient spirit-filled ministry the teaching method was thrown into the high-light, and a church of 280 communicants grew and increased until it now numbers 3400. For years more than 300 have been added to the church each year on profession of faith. Every Sunday morning, there is a church service before the Sunday School session; and another afterward. Dr. Hildebrandt preaches not only at these two services, but at the evening service which is broadcasted over WTAX. It is the eight o'clock morning service which is the best attended. In addition to these five services, there are two children's church services every Sunday morning, and an evening service in a mission five miles from the church.

The congregation is literally flooded with Scofield Bibles. Every child receives a copy upon graduation from the primary department—this year there were 125 in the class.

For eight years this church has conducted a Bible Institute and Teacher Training School every Wednesday evening before the Midweek meeting. One hundred and twenty teachers have been awarded diplomas; twelve courses were required and four years attendance was necessary to complete the work. A strong course in Daniel and Revelation covering three quarters has been presented for six consecutive years. These Bible lectures are given by one of the elders of the church.

The Sunday-school is famous, not only in the city of Springfield but throughout the state of Illinois. Not even Chicago has a Sunday-school with larger attendance. In fact, Third Church School at Springfield is probably the largest Sunday-school in the Presbyterian Church , U. S. A., for there are more than 3,700 enrolled and that does not include those attending an active branch school. Third Church School used a most novel method for increasing the enrollment—the first campaign was for 400 new enrollments in four months, the second campaign was for 500 new enrollments in five months, the third campaign 600 in six months, the fourth campaign 700 in seven months, and the last campaign was for 800 new enrollments in eight months. There were no contests nor stunts; it was an honest-to-goodness campaign resulting in valuable members for both church and school. Only recently a letter was sent into every home connected with the Sunday-school and the total was 2075. There are at least 400 other homes in the church membership which are not connected with the Sunday-school; and another 200 on the Cradle Roll.

Dr. Hildebrandt has been writing for the Union Gospel Press, Cleveland, Ohio since 1925. He has written continuously "Golden Text Illuminated" and for several years wrote "Oriental Light" and "Practical Helps." In 1928 he visited Palestine and the Near East.

CHRIST'S RETURN

Lo, This is heav'ns supreme acclaim.
I thought 'twas earth's long sought release.
'Tis both. They celebrate the name
Of Him Who comes—The Prince of Peace.

For, such an earth-born child as I
Supposed that earth might songs upraise.
But O, these myriads on high
Pour o'er our "King of kings" their praise.

Yea! They sent down and saints up-caught
Combine for Him the Saviour—King;
To tell what for our sins He wrought
And what for earth His reign must bring.

O, tens of thousands with Him there!
And saints of earth "caught up" we see.
'Tis thus both heaven and earth declare
'Tis thus both heaven and earth agree.

For ages o'er a rebel earth
A Saviour's "COME" was writ in blood.
But now engaged to tell His worth
Behold the universe of God.

—Henry Ostrom

He has received into Third Presbyterian Church 4,823 members; more than 3,000 were baptized. He has conducted 1,862 funeral services; for a number of years there have been nearly 200 each year. He has performed 1,338 marriges, and he is not a marrying parson either.

All of this has happened in the capital city of Illinois—a city of about 75,000.

Third Church uses an old Akron style church building; the basements were put under the church forty years after it was built and by donated labor. The gigantic Sunday-school also requires four "chapels" which are temporary buildings; and two large manses.

And to this busy beehive of Christian life the Spirit of God has come, touching here and there precious young lives and calling forth to full time service for the Lord. One of the young women is a missionary in Egypt; one of the young men is a Presbyterian pastor; another one, a minister in the United Brethren church; half a dozen ministers have found their wives among the consecrated young women of Third Church; and one of the young women, at the time of her death, had risen to a captaincy in the Salvation Army.

There are five Christian Endeavor societies and six choirs. Dr. Hildebrandt leads the church choir himself.

Dr. Hildebrandt's pointed and helpful message in this issue of "*Grace and Truth*" is entitled "Faithfulness to the Brethren."

ANCHORS FOR CANNON

A CONTEMPLATED change at the Naval Academy in Annapolis strikes us as a very appropriate one. Anchors, in the plan, are to replace the cannon which at present decorate the grounds around the chapel. Surely the authors of this order must have had in mind the well known quotation from Hebrews, "Which hope we have as an anchor of the soul." Our prayer is that many of the sailor boys shall catch the true significance of these anchors and receive in their hearts the hope of eternal life through Jesus Christ. —E. E. L.

DANCING

ALMOST every Christian can see the sin of indulgence in whisky or dope or bank robbery. But even Gabriel, himself, would be helpless in trying to convince many Christians of the sin of movies, smoking, and dancing.

It is concerning the last named of these pets of Satan that we wish to refer to some recent news items. The Council of Churches of Milwaukee, Wisconsin has risen up in holy indignation over the liquor traffic and its effect on the young people. They suggest as a solution the purchase of a certain defunct night club and the reopening of it with the liquor bar amputated and dancing glorified. Why ostracize the devil and yet drink his broth?

As much as we censure Japan for her barbaric and heartless devastation of China we must give her credit for clear thinking on the subject of national morality. On March 31, we are told, Japan's fifty-two dance halls will be padlocked by Japanese police. The American fox-trot appeals to the baser side of Japanese youth and it is a recognition of this that has precipitated this action. We doubt if enough padlocks could be mustered if our country were to issue such an order. What a burning shame that a pagan nation must play the part of Nathan in pointing out the sin in our American pleasures.

God's Word says to Christians, "keep thyself pure," and warns them to keep "unspotted from the world." It is worthy of observation that God's Word associates "fox" with evil men (Luke 13:32) and in the Orient it is a symbol of demons. Fox-trotting is by this deduction, hobnobbing with the devil who is the king of foxes. —E. E. L.

QUESTIONS

Which shall I choose today,
The hard or easy way?

To seek some soul to bless,
Or stay in idleness;

For some cause, sacrifice,
Or simply close my eyes;

Work out God's thought in me,
Or set my passions free;

Climb upward on my knees,
Or only seek for ease;

Give till I feel it hurt,
Or hoard the yellow dirt;

Walk where the martyr's trod,
Or scorn the claims of God?

Lord, in my heart today,
I give Thee right of way,

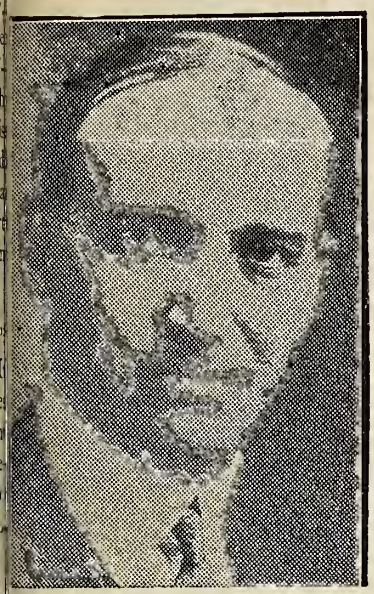
Work both to will and do
And help me to be true.

—Selected

We would like to see you at D. B. I. August 17th to August 28th

Faithfulness to the Brethren

BY H. M. HILDEBRANDT



IN THIS splendid discussion Dr. Hildebrandt shows all of us how we may be more faithful to our brethren. (See editorial in this issue entitled "A New Voice" for an inspiring history of this pastor's work in Springfield, Illinois.)

For out text we will turn to Third John. This tter is addressed to "the well-beloved Gaius, whom I ve in the truth." In the fifth verse we read, "Beloved, iou doest faithfully whatsoever thou doest to the breth-n . . . which have borne witness of thy charity before ie church: whom if thou bring forward on their jour-ey after a godly sort, thou shalt do well: because that or His name's sake they went forth, taking nothing of ie Gentiles. We therefore ought to receive such, that 'e might be fellow helpers to the truth" (III John -8).

Evidently, the children of God are brothers and sters. Just as truly as in our families brothers and sters are related by the blood which flows in our veins, the children of God are related by the Spirit Which in us. The word "brotherhood" has been much used, but the children of God really do form a otherhood. In I Peter 2:17 it is written, "Love the otherhood." The brothers are to love one another, id the sisters are to love one another.

In Third John we find that Gaius and also Demetius (vs. 12) were good brothers; but Diotrephes was ot. It is not necessary to argue whether the latter was child of God; the fact of the matter is, the children God are not always brotherly. In a recent book, read how one Christian called another a "bum." In ferring to it, the latter wrote, "At least this critic is nsistent in his dislike of me, not caring how much the Lord's work suffers as a consequence; I am still praying for him."

Before we give some concrete illustrations of how the children of God can show their faithfulness to one another, it will be inspiring to see how the Scriptures speak of this most unusual fellowship of the faithful. In the Jerusalem church "the multitude of them that believed were of one heart and of one soul" (Acts 4:32). To the Corinthians, the apostle Paul wrote: "Ye are in our hearts" (II Cor. 7:3). Of the Macedonian Christians, he said, "they . . . gave their own selves . . . unto us (II Cor. 8:5). In addressing one another, it was not uncommon for them to use the adjective "beloved": "Dearly beloved, avenge not yourselves" (Rom. 12:19); "Beloved, we are persuaded better things of you" (Heb. 6:9); "Do not err, my beloved brethren" (James 1:16); "Dearly beloved, I beseech you" (I Peter 2:11). I can well remember the first time I heard a preacher use this word in addressing his congregation. I recognized it immediately and was thrilled with its possibilities. By the way, when Paul and his fellow-believers referred to one another, it was not uncommon to call them "beloved:" "Luke, the beloved physician" (Col. 4:14); "Amplias, my beloved in the Lord" (Rom. 16:8); and some like Epaenetus were "well-beloved" (Rom. 16:5). What a terrible thing it was that some of the brethren were shutting up their hearts (I John 3:17) when informed of a brother's need. It would only be a child of God who was not filled with the Spirit who could be guilty of anything like that. In Jerusalem, there were times when it was literally true, that "great grace was upon them ALL" (Acts 4:33). And so the preachers kept exhorting the believers to love one another: "Beloved, if God so loved us, we ought also to love one another" (I John 4:11).

From the very beginning, the Christian Church had the reputation of taking care of the members: "Neither was there any among them that lacked" (Acts 4:34). In order to do it, some of the believers sold their property and brought the money. I know of at least one congregation which did the same thing during the depression of 1932. It was a church of one thousand members: it was not necessary for a single one in that group to go on relief. Many of our churches have always provided for the material needs of all their members who were in need. It is worth doing.

In the second century we find the early Christians spending their strength in nursing the victims of the

(Continued on page 95)

"Thou shalt love thy neighbor as thyself"—Gal. 5:14.

The Faithfulness of God in the Realm of Salvation

BY PAUL HUTCHENS

THE Bible is the Word of God, and does not need any defense. Its problems have all been fairly met and explained by some of the greatest minds in the world. If in your study you chance upon some seeming error or contradiction, remember that someone, somewhere, has met this same difficulty and found a solution. Inquiry from some reliable Bible school will bring you a satisfactory answer. To the reader of these pages who takes a belligerent attitude toward the Word and who scorns authority in religion, I have only this to say: "When you know Jesus Christ as your Saviour, you will bow in glad submission to His Word and stand in amazement as you think of how foolish you once were in your unbelief. In the words of another, "You will have no difficulty intellectually with the third chapter of Genesis when you understand experimentally the third chapter of John." You will not say with H. G. Wells that "the Bible needs to be rewritten." But you will say with Bryan, "The Bible needs to be re-read."



ONE of the choicest privileges of a minister of God's Word is to see a soul emerge into the realization of security in Christ. Mr. Hutchens gives us a real treat as he demonstrates from God's Word the logic and fact of this security. His discussion appears under the title of "How We Know" in "The Know-so Christian," copyright 1933 and is printed by permission. The booklet sells for 25 cents and may be secured from The Good News Book Room, George, Iowa.

I have discovered that most of the destructive criticism of the Book comes either from ignorance of its teachings or from fanciful interpretations.

If the Bible is not true, then Christianity is a religion rather than *the* religion, and merely one among many rather than the *only* one; then Christ was a good man and a great teacher only; of the hereafter there is no certainty and the whole world is free to do as it pleases, with no one to say authoritatively what is right or wrong. If the Bible is not true, man never fell into sin and therefore needs no Saviour; all believers in Christ are a deluded lot and to be pitied rather than commended.

But to those of you who are honestly seeking to know Christ, or who already know Him but are in some doubt as to your security in Him, let me urge you to pay careful attention to what I have to say to you in the following pages, and especially to those Scripture passages herein quoted. For the Holy Spirit will always bless the Word, and will, I am sure, use it to bring the witness to your heart that you are a child of God (if you are) so that you can say, without wavering, "It is well with my soul." You have a right to *know*. It is your privilege as a believer on the Lord Jesus Christ.

ALL BELIEVERS ARE JUSTIFIED

JUSTIFICATION is an act of God whereby the believing sinner is pronounced righteous. Christ as our Substitute has taken the penalty for our sin (Isaiah 53 6). Having died in our stead, He has set us free. It is as though "the believer has been in court only to learn that there is nothing laid to his charge" (C. I Scofield). In Acts 13:39 we read of Jesus: "By Him all that believe are justified from all things from which we could not be justified by the law of Moses."

Because we have broken the law we have stood condemned by it. But such a marvelous redemption has been wrought out for us through our loving Saviour that complete vindication and absolvement from all guilt is ours simply by believing on the One Who took what we deserved by way of punishment for sin. A Keswick speaker once said this: "Justified is really *just-as-if-I'd*. God looks at me, if I have accepted His Son, just-as-if-I'd never sinned!"

THE SIN QUESTION IS SETTLED

THE past sins of Christians are all cancelled and remembered no more against them. "Their sins and their iniquities will I remember no more" (Heb. 10 27). The moment we confess our sins to Him, that moment they are forgiven and need never to be confessed again.

I once met a prominent business man in a western state who was deeply troubled about his sins, and could find no peace. Upon questioning him I learned that each night he had prayed again and again for forgiveness of sins that he had committed; and, seeming to get no answer, had continued for months and years naming over the same old sins.

But such confession is of no avail. The Christian who is truly sorry for his sins may expect forgiveness at the very moment of confession regardless of whether he feels forgiveness or not. The actual truth is, that feeling of forgiveness will never come to us until we believe what the Word says: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

We are not to practise sin, and if we are fully surrendered to Christ we will not willingly do so. But

"if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2). It is as though Christ presents us to the Father at the moment we confess our sin and says, "Father, here is one for whom I shed My blood at Calvary. He has come to Me with his wrong-doing, knowing that We have made provision for his sin through My sacrificial death, and even as I shall do in that great day to come, I *even now* present him faultless before the presence of Thy glory." (See Jude 24.)

Do you see it, dear reader? Do not fail here! For if you grasp this glorious truth that your sins have been cared for it will surely cause you to know that you are safe in Him.

The following words are used to describe God's dealings with sin: "forgiveness," "blotted out," "cleanse," "remember no more," "bore our sin in His own body," "in the depths of the sea," "purged," "made Him to be sin for us," "died for our sins," "washed us from our sins in His own blood," "My blood . . . is shed for many for the remission of sins," etc., etc.

CONCERNING THE JUDGMENT OF THE CHRISTIAN

THE Scriptures reveal two judgments for the Christian. The notion of a general judgment at which both Christians and non-Christians are called to account is nowhere to be found in the Bible. The Great White Throne judgment spoken of in Revelation 20 is for the unsaved only, who are judged for their works and are cast out into eternal night.

In II Corinthians 5:10 we read: "We must all appear before the judgment seat of Christ." The word for "judgment" here is, in the original, "Bema," which word means a place where rewards are meted out. The participants in Olympic games came before the Bema to receive the prize or prizes which they had won. The context of this verse reveals the fact that Paul here is addressing Christians only; and it is they who shall appear before the Bema for reward for service done in the great Olympic of life.

Their reward will depend upon the character of their works. Some will, of course, have greater rewards than others, while to some there may be little or no reward.

Here let me emphasize that there is a difference between salvation and rewards. Salvation is ours only through the finished work of Christ at Calvary; and our acceptance of it determines our *entrance* into heaven. While rewards are given to us *after we get into heaven* for the *works* which we as Christians have performed on *earth*. In other words, our faith in Christ brings us *salvation*, while our *Christian work* brings us our *reward*.

"But," you say, "what about the Christian's sin? Is there no judgment for his sins?" Yes indeed! But while his judgment for works is still *future*, his judgment for sin is in the *past*. The former will come to pass at Christ's Second Coming, while the latter has already taken place at His first coming. At the cross of Calvary God the Father judged His Son and laid upon Him the iniquity of us all. (Isaiah 53:6; I Peter 2:24) He, Christ, was made to be *sin for us*. (II Corinthians 5:21) He died *for us*. (Romans 5:8) "For us" means, "in our stead." Hence our judgment took place in Him; and the sin question has therefore become the "Son" question. It is no longer, What shall we do with sin? but What has He done with it, and what shall *we* do with *Him?*

The true Christian shall never come into judgment for sin. For by faith he has accepted his punishment in the Person of his Substitute.

The words of Christ in John 5:24 are perhaps the strongest words of assurance that the believer may find in the Bible: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into *condemnation;* but is passed from death unto life." These three truths stand out plainly and to one *who has actually believed on* "Him that sent Me" there can be no mistaking their meaning: "hath everlasting life," "shall not come into condemnation," "is passed from death unto life."

Think of it! We shall not come into condemnation! And wonder of wonders, this means that we shall not come into *judgment*. For the Greek word here translated "condemnation" is "krisis" which is the identical word that is used in Hebrews 9:27 where it says, "It is appointed unto man once to die and after this the judgment (krisis)." This verse—Hebrews 9:27—is speaking of the *unsaved* and the *judgment for sinners!*

Dear fellow Christian! Lay hold of this truth. Christ says *we shall never come into krisis;* and His Word never fails. If you can grasp this overwhelming truth and see that for you there is no "krisis," that you have already passed from death unto life, you will surely be able to cast all doubts to the wind and with a thankful heart lift your eyes to Him Who has saved you, and say, "Thank you, O Christ; *I believe! I know!*"

THE BELIEVER HAS ETERNAL LIFE NOW

ETERNAL existence and eternal life are not one and the same thing. The soul of man will exist forever regardless of whether that man is a Christian. (While there are those who teach annihilation at death for all non-Christians, and are able to wrest the Scriptures to suit this fanciful and subtle conjecture yet I have failed to see any interpretation of the Bible that proves their point of view to be correct, without such an interpretation having done violence to the laws of language.) The unsaved will spend eternity forever separated from the presence of God in hell, while the

(CONTINUED ON PAGE 93)



THE BELIEVER'S FIRST RESPONSIBILITY

Redeemed man can in no wise pay God back for all that God has given him through grace, but he can demonstrate his heartfelt appreciation in many practical ways. This study reveals one of these ways—faithfulness to God.

BY ERNEST E. LOTT

THE moment a man accepts the provision of the cross of Calvary for his sins he becomes a Christian. By this act of faith he instantly acknowledges the sovereignty of a new king in his life. This King is the Lord Jesus Christ Who is Lord of lords and King of kings.

A Christian has a responsibility which supersedes all others—loyalty to his sovereign. This does not mean that he should renounce or shirk loyalty to earthly masters but such allegiance must take a secondary place. A celebrated preacher of the seventeenth century by the name of Bourdaloue was brought face to face with this important distinction in a very vivid manner. He was the favorite minister of that powerful monarch, Louis the fourteenth, and was retained for many years as his personal pastor. It was his duty to preach to the King of his court. Bourdaloue, however, was a faithful servant of a higher King and gave Him his first allegiance. On one occasion while depicting in soul-awakening terms a sinner of the first magnitude, he suddenly looked squarely at the king and explained with a voice of thunder "thou art the man." After the discourse he threw himself at the feet of his sovereign and said, "Sire, behold at your feet, one who is the most devoted of your servants; but punish him not, that in the pulpit he can own no other master than the King of kings." Bourdaloue put into practice the command of Christ: "Render therefore unto Ceasar the things which are Ceasar's; and unto God the things that are God's."

The Word of God points out several different realms in which Christians must exercise special care in their faithfulness. The first one of these is that a Christian must be

FAITHFUL AS A STEWARD

Christ has left His believers in trust with the Gospel and all that is necessary to the proper dissemination of it. We are thinking just now of the material goods that are necessary to ordinary livelihood. The believer must eat, sleep and be properly clothed. It takes money for such things and most Christians earn their money by the sweat of their brow. The question which arises is: "How do we as stewards spend the money God puts into our hands?"

The parable of the talents reveals graphically the test of every steward of Christ. Some are classed with the two and five talent men who being profitable stewards received those gratifying words of commendation, "Well done, good and faithful *servant*, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord," (Matt. 25:23). Others who have been barren and slothful servants should be classed with the one talent man who was unprofitable. Such will lose the "Well done" of the Lord and the resultant rewards that could have been theirs.

A Christian should be as jealous of the money which God gives him as is the comptroller of the U. S. Treasury. This individual has been called the "watchdog of the treasury." His job is to see that only authorized expenditures are made and his power is so great that even the President must bow before his authority on this subject. Should we not be comptrollers too making sure that our cash is budgeted, with God receiving His proper portion? God's share is at least one tenth. Under the law a man was only required to give one tenth of what he had. Under grace a man is to be a cheerful giver with one tenth as a starting point. Christian, you will be surprised how easy it is to tithe. Just try it. You will discover that the nine tenths will provide your necessities just as easily as did the ten tenths before you began tithing. God never fails to bless such giving.

(CONTINUED ON PAGE 93)

TRUE SUBMISSION

Let us give our work, our thoughts, our plans, our selves, our lives, our loved ones, our influence, our all, right into His hand, and then, when we have given all to Him, there will be nothing left for us to trouble about, or to make trouble about.

—J. Hudson Taylor

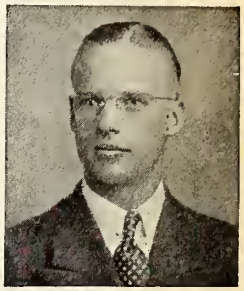
"Moreover it is required in stewards, that a man be found faithful"—1 Cor. 4:2.

DOES GOD EVER BREAK HIS WORD?

ONE of the signs that we are living in the last days of this age is that men no longer give diligence to keeping their word. The apostle Paul gave as one of the earmarks of the last times that men should be truce-breakers (II Tim. 3:3). We see its fulfilment today. The regarding of the integrity of one's word as one of a person's most valuable possessions seems to be a thing of the past together with kerosene lamps and the horse and buggy. May God give us as Christians a conscience on the importance of keeping our word.

Knowing the fact that truth is expressed most effectively when stated tersely, The Holy Spirit has made important truths as simple as possible, that man,

BY E. GLEN LINDQUIST



THERE is much that depends upon the proper answer to this question. If God can break His Word, then our salvation is in jeopardy, the Second Coming may never occur, and "we are of all men most miserable." Mr. Lindquist comes to our rescue, ably defending the honor of God in this stirring discussion.

GOD'S IMMUTABILITY DECLARED

WHEN God gives His word it can be depended upon. The Scriptures repeatedly ascribe to God the attribute of immutability.

Perhaps the simplest declaration is found in Hebrews 10:23 where we read: "He is faithful That promised." What a positive declaration! What a stupendous statement! It is not a defense, for God's character needs no defense. It is a statement of fact—a fact which is axiomatic, foundational in character. The Holy Spirit often boils down truth concerning some vital theme in a concise, positive declaration. Take for example the teaching in the Bible concerning salvation by grace through faith, one of the greatest themes in the Word of God. It is dealt with over and over from many different angles, but no doubt the simplest declaration of the truth is found in Romans 1:17, the verse which ignited the heart of the German monk, Martin Luther, and kindled the mighty German Reformation: "The just shall live by faith." Hebrews 10:23 is another example of boiled-down truth. Here we find the great truth of God's faithfulness to His word stated in the fewest words possible—five in the King James. Often the most effective way to express a thought is to present it in the simplest manner.

One of the greatest historical documents America has produced is Lincoln's Gettysburg Address. Without a doubt one of the chief reasons for its greatness lies in its terseness. On the day the address was delivered, Lincoln was preceded by a great orator who spoke for two hours. Lincoln spoke for only seven minutes. The two-hour address, which no doubt was a masterful example of forceful oratory, has long since been forgotten, while every schoolboy learns the Gettysburg Address.

by nature spiritually dull due to his depravity, might more readily grasp them.

One of the most graphic of all the declarations of the immutability of God's Word is found in Jeremiah 31:35-37. It concerns His faithfulness to His promises to His chosen people, Israel: "Thus saith the Lord, Which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." God is saying in effect that when the sun fails to come up in the morning, or the stars fail to come out at night, then we can begin to fear that He will not keep His word to Israel. Then shall Israel cease to be a nation. One of the greatest miracles of all time is the phenomenal preservation of Israel. Any other nation scattered among the nations as Israel has been would have disappeared completely, being assimilated by the nations. History has proven this latter to be true in the case of other nations. Not so with Israel. She has kept her national identity intact. It could not have been otherwise for God had given His word, that such should be the case and God's word cannot be broken.

(CONTINUED ON PAGE 92)

"The Lord thy God, He is God, the faithful God, Which keepeth covenant and mercy with them that love Him" Deut. 7:9.

John's Salutation

Third Article in a Series on
THE BOOK OF REVELATION

BY THE EDITOR

> John to the seven churches which are in Asia: Grace be unto you, and peace, from Him Which is, and Which was, and Which is to come; and from the seven Spirits which are before His throne;
>
> And from Jesus Christ, Who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him That loved us, and washed us from our sins in His own blood,
>
> And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.
>
> Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen (Rev.1:4-7).

THE brief inspired foreword for the entire book having been presented in the opening three verses of the Revelation, the apostle John now addresses a personal salutation "to the seven churches which are in Asia." John follows the formula so frequently employed by the apostle Paul in his epistles—"grace be unto you, and peace" but the moment we have gotten beyond those two thrilling words of Christian salutation, the characteristic material of the book of the Revelation begins to appear.

Although the portion which we are about to study is John's salutation to the seven Churches which are in Asia, it is most inspiring to observe that he makes it plain that his salutation really comes from the One Whom he serves, even our Lord Jesus, and no sooner is his mind turned toward that wondrous Saviour, than the entire salutation becomes blessedly Christo-centric. The apostolic personal element disappears, and the Son of God becomes the center of the picture. He has just barely stated that it is he, John, who is addressing the churches when he adds the vital words,

FROM HIM,

and from that spot onward, John is no longer seen. Christ is seen, Christ is exalted, Christ is appropriately described. It is a most stirring exemplification of the spiritual principle so earnestly and eloquently set forth by John the Baptist, "He must increase, but I must decrease" (John 3:30). John, the apostle, the author of the Revelation, almost completely obscures himself in the personal salutation of his book—the very section where an author has the largest right to appear to advantage. And here in the salutation, John magnifies the Lord.

He is saying to the seven Churches in effect, "Yes, I, John, am saluting you but I am a representative of Another and I want you to see Him, whether you see me or not." And so he plunges into a seven-fold delineation of the One he loves, even Jesus. That seven-fold setting forth of our Lord and Saviour Jesus Christ, which John wrought into his personal salutation, is what comes before us in this study.

I. THE ALWAYS EXISTING ONE

The first of the seven wonderful characters in which our Lord here appears is revealed in the words,

> . . . from Him Which is, and Which was, and Which is to come.

This is a translation of the Lord's Old Testament name, Jehovah. Jehovah is distinctly Jewish in its connection. It is an amazing fact that this name is employed by the Holy Spirit more than seven thousand times in the Old Testament *and not once* in the New, until we come to the last book, the book of the Revelation, where the *translation* of the word "Jehovah" occurs three times only, but the word itself does not occur even here. The fact of the matter is, there is no Greek equivalent for the Hebrew word "Jehovah." The nearest is the word "Kurios" meaning "Lord," or "Master," or "Owner." "Kurios" is the word most frequently used in the Greek New Testament when the word "Jehovah" occurs in an Old Testament quotation. But "Kurios" is admittedly quite inadequate to express the marvelous and far-flung meaning of Jehovah. It is, however, the best the Greek affords. It is evidently because of this striking lack in the Greek that the Holy Spirit resorts to the unique and valuable device of employing the definition of Jehovah in presenting the Lord Jesus in the Revelation. He could have transliterated "Jehovah," but He didn't. He translated, thus producing the message of the name in blessed clarity. Newberry impressively unfolds the meaning of Jehovah when he says, "The signification is, He that always was, that always is, and that ever is to come. It is a combination in marvelous perfection of the three periods of existence in one word—the future, the present and the past." The title, "Jehovah" speaks of endlessness, eternality, the everlasting God, and in this title we see God presented as the One Who dwells so full

WHEN we come to this installment of the "REVELATION SERIES" a great sense of appreciation for our Lord wells up within our hearts. John's Salutation is thrilling to the soul. It strikes a responsive chord bringing the peace and contentment which is able to keep our hearts and minds through Christ Jesus. Thank God for such a message. —H. J. J.



in all time and all eternity that past, present, and future are to Him, one ever-abiding NOW.

It is by this wondrous title that Jesus is first presented by John in his personal salutation to the churches at the beginning of the Apocalypse. It is a most auspicious introduction. No matter how some of the other presentations of Jesus, because setting forth His true humanity, may seem to declare His weakness—the impregnable fact still remains—Jesus is Jehovah, the One Which is, Which was, and Which is to come—the always existing One. Mystery of Mysteries—Jesus is God.

Futhermore, we dare not forget the fact that this title, "Jehovah," is given by the Holy Spirit such an indubitable Jewish connection. The fact that more than seven thousand occurrences of "Jehovah" appear in the one hundred percent Jewish books of the Old Testament and not one occurrence of this marvelous name in the church writing, speaks volumes. God's distinction between Jew and Church never breaks down. The occurrence of the title Jehovah in the Revelation, three times defined, can have but one meaning—the book of the Revelation is a Jewish book.

Futhermore, "Jehovah," is the Old Testament incommunicable title of God. This fact alone settles the issue. Jehovah is inescapably Jewish in its reference, its significance, and its scriptural connections.

The die is cast. The Holy Spirit has deliberately chosen the most widely used of God's distinctly Jewish titles and placed it as the door of the Revelation. How could signification be more plain? It is the very voice of God saying to us, "This book is a Jewish book." We are further told that John's salutation also comes from,

> the seven spirits which are before His throne.

Much discussion has been had concerning the identity of these spirits. Many theories have been advanced, and one writer says, most confidently, "They cannot be angels for angels are never spoken of as spirits." This is a most interesting statement in view of Psalms 104: 4 which says, "Who maketh His angels spirits," and Hebrews 1:7 which also says, "Who maketh His angels spirits," in quoting the Psalm passage. We conclude that the seven spirits before His throne are seven angels of lofty order who are given the honored task of specially serving the Lord. They join with their Divine Master in John's salutation of grace and peace to the seven churches which are in Asia.

II. THE FAITHFUL WITNESS

THE next verse begins by giving our Lord's name and the second one of the titles which John employs:

> And from Jesus Christ Who is the faithful witness.

The first word is *kai* in the Greek. It is rendered *and*, but the sense would be much more clear if it were rendered *even*. When thus rendered, the wondrous One bearing the Jehovah title is instantly identified as our blessed Saviour Himself, "From Him Which is, and Which was, and Which is to come . . . even from Jesus Christ." There are many other places in the New Testament where *kai* should be rendered *even*. There are persons who desire to avoid admitting that *kai* very often calls for the translation *even*. To all such the statement of Thayer is sufficient reply, "It (*kai*) marks something added to what has already been said . . . accordingly it takes on the nature of an adverb . . . meaning the same as or, equivalent to (and may be rendered) *even*."

Having identified Jehovah as the Lord Jesus, John now proceeds to give another one in the titles which describe the second person of the trinity. This title designates Him "The Faithful Witness." In Revelation 3:14 He is called by an appellation which is a beautiful expansion of the title under discussion. He is said to be "The Faithful and True Witness." When the Holy Spirit would let us know just what to expect of such a wondrous "witness," he speaks in Proverbs 14:5, "a faithful witness will not lie, and again in Proverbs 14:25, "A true witness delivereth souls." This is indeed the sort of witness the Lord Jesus came to this earth to be. In the words which He speaks there is no falsehood, and His message is the sort which delivers souls from the thraldom of sin, the bondage of the old man, and the deceptions of the devil. "What a Saviour Jesus is."

III. THE FIRST-BEGOTTEN OF THE DEAD

HERE is a title which points to our Lord's complete mastery and supremacy over death

> The first-begotten from the dead (Rev. 1:5).

For centuries death had been man's unconquered foe. No wayfarer had passed on into the avenues of death and returned to his walk among men. For four thousand years men had been born, had lived, flourished, and then departed to that other land. But no messenger had ever brought back word from the portals of death. To be sure, the persistent hope of life after death has ever characterized the thinking of men, but conclusive proof was lacking. None had ever come back from the dead. For all that men could positively say, death really ended all. Then Christ came to earth.

The coming of Christ marks the coming of a new day. When the disciples go forth in the opening chapters of Acts to preach the Word, the keynote of their message is the Resurrection. Their outstanding accent fell on the Resurrection, their converts were thrilled

(CONTINUED ON PAGE 94)

In the Harvest Field

Conducted by Ralph E. Obitts

Evangelist Victor C. Kelford has completed a two weeks' series of meetings at the Berachah Church, Philadelphia, Pennsylvania. The monthly bulletin of that church gives a good report of the meetings, from which we quote. "There has been joy in our midst because of the salvation of the lost, for at each service souls have sought the Saviour. The 'preaching of the cross' has proved to be the power of God in this respect. Saints have imbibed much spiritual nourishment as God, through His servant, has revealed new portions of Truth to us. Wholesome fellowship has been enjoyed throughout this series of meetings, and the results will count for eternity."

In the same bulletin appears the following poem by Mr. Kelford.

GRACE

"Mercy" overlooks the sin, and sets the guilty free!
A holy God condoning sin? That could never be!
"Justice" calls for punishment, and that is death for sin!
If JUSTICE is to be our lot, then none may dwell with Him.

The character of God's at stake, as well as our salvation,
And mortal mind no way could find, to bring a right relation.

Praise God, He MADE a way, for all who come repenting.
His MERCY with His JUSTICE joined, God graciously assenting.

The means He found, which none could find, save He Who is Omniscient,
Is "Grace," which satisfies the law, and mercy insufficient.

His righteousness He gave to me, He took my guilt and shame.
Through matchless GRACE—and GRACE alone—
I bear my Father's name.

—Victor C. Kelford

Who says the day of revivals has gone and is past? A former student of D. B. I., Rev. Wayne Robertson, who has been holding evangelistic meetings, reports twenty-seven decisions for Christ in the past two weeks. The Gospel of Christ is still the power of God unto salvation, in March 1938, just as truly as when Romans 1:16 was written.

Miss Anna Thorell, '25, missionary under the Orinoco River Mission at Casa Evangelica, Cumana, Venezuela, South America, gives us a word picture of visitation work among poverty-stricken people:

"Recently we were visiting in Pueblo Nuevo and had just entered an adobe hovel when a gale began blowing, followed by a cloud-burst. The thatch roof leaked like a sieve, and water was dripping everywhere, spotting our dresses. A sick man in a hammock had to be covered with what few articles of clothing they could find. An old blind man was clinging close to the wall trying to shelter a 16 month-old baby nestled in his arms. The floor was soon a lake and I was the last to remove my shoes and stockings. We felt like Jonah, who said, 'The floods compassed me about.' We were like him in another respect in that we 'sacrificed with the voice of thanksgiving.' I started singing choruses and soon the others joined me, while attempting to bail out the water through the front door."

Let us be faithful in praying for the missionaries, who undergo many hardships we never hear about.

Rev. Norman D. Renn, '34, pastor at Holyoke, Colorado, celebrated the fiftieth anniversary of his church, March 6. The celebration opened a week of special meetings, with Rev. A. C. Blinzenger speaking on "The Signs of the Times." Mr. Renn's church paper gives a clever seven-point list, as follows.

CLASSIFY YOURSELF

1. The RESPECTABILITY church members are in the church for social, civic, financial, and political advantages.
2. The ICEBERG church members are very cold and unresponsive.
3. The MARTHA-COMMITTEE church members are cumbered about much serving.
4. The CHURCH TRAMP church members visit occasionally.
5. The CRITICAL church members are brick-throwers, fault-finders, gossip-carriers, spirit-dampeners, and publicity agents for church faults and failures.
6. The WEATHER-VANE church members are tossed to and fro by every wind of doctrine; have no convictions; compromisers.
7. The SPIRITUAL church members are true, genuine, unassuming Christians who work lovingly, wherever they may fit.

On February 20, Dr. R. S. Beal completed twenty years as pastor of the First Baptist Church of Tucson, Arizona. During this period of time a new house of worship seating over 1,500 has been erected; the parsonage has been completely remodelled; and five fine mission buildings have been erected, two others being in course of construction. The membership has grown from 203 to 1,810. More than forty members of the church are in active and full-time service, some in foreign fields, and others in churches and Bible schools in the homeland.

Dr. Beal was born and reared in Denver, and was for several years a member of the Board of Directors of the Denver Bible Institute. A large number of young people from his church have received their training at D. B. I. The staff of D. B. I. includes three who have come from the Tucson church: Mr. Jones, Mrs. Lindquist, and Miss Encinas. May God continue to bless Dr. Beal's ministry in Arizona.

We received a good letter recently from Miss Katherine Harder, a former D. B. I. student now in the Belgian Congo. She writes, "I am often praying for D. B. I. and the Workers. I am also thankful for your prayers. I will be in special need of prayer now."

CAMPUS NEWS-FLASHES

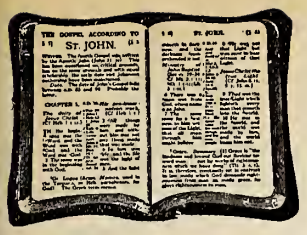
Mr. and Mrs. Allen Fast and little daughter from Paxton, Nebraska, visited at the Campus January 28. Mrs. Fast was formerly Miss Irene Jansen, a student at D. B. I. in 1929. She is a cousin of Mr. Albert Jansen.

At our Inspiration hour January 29 we enjoyed hearing Dr. John McNeil and Rev. Brindley Evans. Dr. McNeil is a Scotch pianist and musician who toured the world with Chapman and Alexander; he is now pastor at Oak Park, Illinois. Mr. Evans, a Welsh evangelist, stirred us with a devotional message from the text Isaiah 5:1-4. These two men took the Sunday Afternoon Class January 30, in the absence of the regular teacher. Mrs. Jones was at the piano for the first time after her illness.

We are glad for the addition of four new students who entered for the second semester: Miss Marjorie Ostrander, Miss Gladys Ostrander, Miss Geraldine Luers, and Mr. Louis Simpson.

The month of February witnessed the hospitalization of four different cases from the Campus: Mrs. Doroth

(CONTINUED ON PAGE 94)



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

THE CHILD AND THE KINGDOM

Matt. 18:1-14

I. THE GREATNESS THAT WAS SET FORTH BY THE LITTLE CHILDREN
Matt. 18:3-4
Phil. 2:5-8

II. THE DANGER THAT WAS SET FORTH BY THE LITTLE CHILDREN
Matt. 18:6-10
Matt. 5:22

III. THE SECURITY THAT WAS SET FORTH BY THE LITTLE CHILDREN
Matt. 18:12-14
Zeph. 3:13

—C. L. F.

WISDOM

Reading: Job 28:12-28

I. THE BEGINNING OF WISDOM
Prov. 9:10
Ps. 111:10
Phil. 3:10

II. THE PRICE OF WISDOM
Prov. 3:13-15
Prov. 8:11
Job 28:18

III. THE IMPORTANCE OF WISDOM
Prov. 4:7-10
Prov. 16:16

IV. THE SOURCE OF WISDOM
James 1:5

V. THE PERSONIFICATION OF WISDOM
I Cor. 1:30
Col. 2:3

VI. THE MANIFESTATIONS OF WISDOM
James 3:13-17

—C. R. L.

HOW TO OBTAIN ETERNAL LIFE

Luke 10:25-36

I. A STUPID QUESTION
vs. 25

II. A SEARCHING WORD
vs. 26

III. A SCRIPTURAL ANSWER
vs. 27

IV. A SAVING RIGHTEOUSNESS
vs. 28

V. A STRIKING ILLUSTRATION
vs. 30-36

—A. M. F.

THE BLESSEDNESS OF CONSIDERING THE POOR

Ps. 41:1-3

I. HE WILL BE DELIVERED IN TIME OF TROUBLE
vs. 1
Ps. 40:1-3

II. HE WILL BE PRESERVED AND KEPT IN LIFE
vs. 2
Ps. 41:12
Ps. 3:5

III. HE WILL BE BLESSED UPON THE EARTH
vs. 2
Prov. 14:21
Ps. 40:4

IV. HE WILL BE SAVED FROM HIS ENEMIES
vs. 2
Ps. 3:7-8

V. HE WILL BE STRENGTHENED IN TIME OF WEARINESS
vs. 3
Ps. 42:8

VI. HE WILL BE COMFORTED IN TIME OF SICKNESS
vs. 3
Exod. 23:25

—J. S.

GOD'S COVENANT WITH NOAH

Gen. 9:8-17

I. A COVENANT OF GRACE
Gen. 9:9
Gen. 9:21

II. A COVENANT OF SECURITY
Gen. 9:11
Heb. 6:7-18

III. A COVENANT OF MEMORIAL
Gen. 9:13
Gen. 9:17

IV. A COVENANT OF ASSURANCE
Gen. 9:16

—H. A. W.

THE CHAFF DRIVEN AWAY

Ps. 1:4

I. A FEARFUL NEGATIVE
"Not so the ungodly, not so" (Septuagint)

II. THE TERRIBLE COMPARISON
"The ungodly are like the chaff"

III. THE AWFUL PROPHECY
"They are like the chaff which the wind driveth away"

—C. H. S.



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

On the anniversary of the landing in Belgium of Mrs. Beulah MacMillan Amie and Miss Amanda Johnson, Mrs. Amie wrote a letter to all their friends in the homeland who are regular readers of "Grace and Truth." Because it was impractical to print both her letter and Mr. Lindquist's in the same issue, we saved Mrs. Amie's letter for this month. We are sure it will be of interest to all those who have been so faithfully praying and giving toward the support of our missionaries for the spreading of the Gospel which we love.

"To our dear 'Grace and Truth' friends:

"Greetings in Him!

"Our minds go back today to that day, one year ago, when our boat cast anchor in Belgium, and we found ourselves alone in a strange country, having been sent there to accomplish a difficult task for the Lord and for our dear B. A. M. Our faith never wavering as to His call, and His will for our lives and our Mission, and knowing He would guide moment by moment, we settled down as soon as possible to the tasks at hand.

"Some in the homeland may have wondered about the necessity of this long sojourn here, and why we have not been able to write home interesting letters of exploits done for Him, but as we look back over the year, we know that all this time spent here has been within His purpose.

"In May of 1937 we came to live in the Boarding Home for Missionaries run by our old friends from Congo, Rev. and Mrs. Joseph Savels, and have had a very pleasant seven months here with them. In this Home we meet missionaries from various societies in Congo, and have made many warm friends and have learned many things about Congo. Rev. Irving M. Lindquist is also now living in this Missionary Home.

"Our study of French the past year has been much slower than we had hoped due to many other duties devolving upon us and other untoward circumstances, but we have learned much in spite of all the hindrances.

"I only wish I could write you in detail the wonderful way in which the Lord has led. First of all the Lord blessed in the suggestion of an open field of labor for our mission work by the Congo Protestant Council and in their efforts and success in obtaining the permission of nearby Missions for our entrance into this field. (This is always done to avoid the overlapping of missions in one territory.) Another matter for praise is how the Lord has made other matters of business and details very easy and satisfactory for us through the authorities.

"During our sojourn here we have attended the Mission Evangelique Belge (the mission founded at the close of the World War by the late Rev. and Mrs. Ralph C. Norton). The Mission is now under the able direction of Messrs. John Winston and O. Van Steenberghe, and others in cooperation with them on a council. We have had wonderful fellowship with various workers at the Mission and their help and encouragement has meant much to us. Their work is a miracle of His grace. It is a testimony of the results which are obtained when the simple Gospel of His grace, His saving power, His keeping power, and His Pre-millennial Coming is preached with clearness and boldness. They have over fifty out-posts scattered over Belgium where people gather to hear these blessed truths proclaimed. They also have two schools of Bible study for Flemish and French speaking young men and women. The schools are under the able direction of Dean M. Stearns, son of the widely known founder of the D. M. Stearns Missionary Foundation, Philadelphia, which bears his name. The Mission Evangelique Belge deserves the prayers and gifts of those interested in this kind of testimony, and we covet many long years of faithful seed-sowing for this work in Belgium.

"Now, may I tell of a special blessing the Lord has sent along our way. Some time ago I met a Belgian lady, who speaks good English, who has worked for many years in a Brussels store frequented much by missionaries. One afternoon I dropped in to see her, and as it was cold and I had a headache, I asked her where I could find a good place to get a cup of tea or coffee. She told me but I asked her if she could go with me. She got permission and we went to a nearby restaurant. I soon talked about our work, the Lord and the Bible. She seemed interested, and I asked her if she read her Bible. She said, 'I have none. I have never had one.'

"The months have passed. She now has a New Testament in French and is becoming intensely interested in the Word, goes regularly to the Mission Evangelique and comes to discuss with us things of the Word. As yet she has not made a public confession of her acceptance of Christ, but the work of the Holy Spirit is sure, so pray for her. She tells us that in all the years she has been in that store we are the very first missionaries who have ever mentioned the Lord, the Bible, or our faith to her. May this be an eye-opener to all of us missionaries and cause us to be more faithful in tactfully giving the Gospel to hungry souls wherever we may be while we wait to get to our respective fields of labor.

"I feel I should mention our recent great sorrow, of which you all know. The taking of our beloved fellow-worker, Helen Lindquist, has been a very deep sorrow to us. Miss Johnson and I had a very peculiar part in her life and were privileged, as few of her outside friends were, in knowing her struggle, her faith in Him, and her plans for His service. We can hardly realize she is gone. Our hearts have ached for her husband, her widowed mother, her brother and sisters, and all her friends at the Denver Bible Institute. But we praise Him through our tears that the accident occurred while she was asleep and that she did not regain consciousness; that it happened near Denver so that her husband could be surrounded by his loved ones, and above all that she was so willing to give her all to Him. Her letters to us were a joy, and her memory and inspiration we shall cherish forever. With her husband, Rev. Irving Lindquist, and Rev. and Mrs. Albert Jansen, Miss Johnson and I plan to press on to the Congo soon to carry out His plan for us and to be true to her purpose as well. Pray for us all, and especially for Mr. Lindquist, for we shall miss her. But the Lord is able to sustain and He will guide.

"May I close with this little quotation from Bishop W. F. McDowell.

> 'I would not cross the street to give India a New Theology. India has more theology than it can understand. I would not cross the street to give China a new Code of Ethics, China has a vastly better code than its ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again and yet again to tell India, China, Africa,

and all the islands of the world that—
There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

"Pray for us. Miss Johnson as well as Mr. Lindquist send greetings.

Yours in Him,
BEULAH MACMILLAN AMIE"

JANSEN PLEDGES

We are happy to report the Lord's special blessing upon Mr. and Mrs. Albert Jansen. Their meetings in Iowa, Illinois, and Wisconsin brought them many new friends and the response in those places was very beautiful indeed. Before three weeks of their deputation trip were up, ten Day-a-month and three General Fund pledges had been sent in to headquarters. We are anticipating that under the Lord's gracious dealing, many more pledges will come in the next few days.

It would be most encouraging to Mr. and Mrs. Jansen if several of our "Grace and Truth" readers would volunteer to help them raise the 56 General Fund pledges which they need. Tear out the pledge card printed on this page and send it to us at once. "The King's business requireth haste."

THE GENERAL FUND

This is the fund which Berean African Missionary Society is accumulating to be used for the purchase of supplies and equipment in the United States, in Brussels, and in the Belgian Congo, and for the payment of transportation and customs duties on all supplies not purchased in the Congo. The transportation and customs duties will amount to practically as much as the first cost of the supplies and equipment. Out of this fund must also be paid the cost of materials and native labor for the erection of mission buildings, beginning with a house in which the missionaries will live. This fund is not nearly large enough to cover the expenditures which must be made within the next two months in order that ,supplies, equipment, and material may be forwarded to the Belgian Congo from the United States and Brussels, to be delivered there before our five missionaries arrive on the field. All of the accepted candidates, three of whom are now in Brussels, and three of whom are in the field in the United States doing their deputation work, have found it much more difficult to obtain thirty pledges of $1.00 each monthly for this General Fund than they have found it to obtain the pledges for their personal support. One candidate very recently reported that people seem to be interested in the General Fund when presented by the candidate, but they do not seem to regard it as "personally" essential for the candidate. This is a mistaken impression. It is just as essential for each candidate, personally, to obtain the requisite number of pledges for this General Fund as to obtain pledges for the personal support of the candidate; that is, the thirty-one pledges of $2.25 per month for the support of each missionary.

The reason is this: it will be absolutely impossible to purchase the requisite amount of supplies, pay transportation and customs duties thereon, and to pay for materials and labor with which to erect a home for the missionaries at the mission station UNLESS we have a sufficiently large General Fund. That is the purpose of the General Fund and that is the way it must be used. We make this urgent appeal not only for the special prayers of our readers, but for cash contributions and pledges to increase this fund. We must do so within the next very few weeks, or our missionaries may be further delayed in taking possession of the field assigned to this Society. This is vitally important to our work. The officers and directors of the Society are deeply concerned about this very matter.

—H. A. Davis, Pres.

MR. JANSEN

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		5
	7	8		10		
13		15		17		19
20				24		
	28		30			

!! The King's business requireth haste! !!

MRS. JANSEN

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7					
	14	15	16	17	18	19
20	21				25	26
	28					

!! The King's business requireth haste! !!

MR. PARCEL

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7			10	11	
13						
						26

FILL OUT CLIP AND MAIL TO

BEREAN AFRICAN MISSIONARY SOCIETY

2047 Glenarm Place

Denver Colorado

MY GENERAL FUND PLEDGE TO THE LORD

for

BEREAN AFRICAN MISSIONARY SOCIETY

The Foreign Missions Department of the Denver Bible Institute

"It is more blessed to give than to receive" (Acts 20:35)

As a gift to the Lord for His work and the spreading of the Gospel among the Africans in the Belgian Congo, I hereby subscribe the sum of $ ..... per month to the General Fund of the Berean African Missionary Society.

I will remit monthly..... quarterly..... yearly.....

Signed ..... Date....., 193

Address .....

.....

BOOK  REVIEWS

Conducted by The Editor

THE SUNSHINERS

The Sunshiner's Club is a group of young girls who seek to bring happiness to the lives of those with whom they come in contact. Their pure and wholesome activities while on a camping trip through the holidays, proves not only to bring happiness to the lives of others, but brings spiritual response into their own lives as they make visits to the Keswick Convention. In later years we find these same young people going out into foreign fields for service, and as the story comes to its climax the reader is left with a desire to win souls for Christ, instead of just bringing happiness into the lives of others.

"THE SUNSHINERS," by Isabel Platt. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London and Edinburgh. Price $.60, cloth.

JEAN'S PLAN OF CAMPAIGN

Sir Giles Wentworth has nothing to do with Christ or things pertaining to Christian activities. His daughter, a very good Christian girl, suffers the loss of her home because of her stand for Christ. As the years go by she is married and goes out to the foreign field with her husband. Little Jean is born into the home, but nothing is said to her of the past disappointments. Through many interesting incidents recorded in the story Sir Giles is brought to Christ, gets in touch wth his daughter, and leaves his estate to the work of the Lord. The activities surrounding the life of the granddaughter are interesting and fascinating to the reader as she executes the desire of her grandfather, and also goes to India as a missionary.

"JEAN'S PLAN OF CAMPAIGN," by Margaret P. Neill. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London, Manchester, Edinburgh. Price, $1.25, cloth.

ORDERED STEPS

"The steps of a good man are ordered by the Lord." In this beautiful story, we find a young woman who becomes blind during her school days. She takes this as punishment from the Lord, and resigns herself to it. Some wealthy people take a special interest in her, and encourage her to have her eyes treated. At first there is little encouragement, but at last she regains her sight. During the dark days in which she sees nothing, she goes through many struggles, but her lips become sweet through the testings. She has a beautiful voice and learns to sing the clouds away. Her life is a blessing to all around her, because she is happy in her infirmity. A young doctor cares for her eyes, and she in turn becomes his wife, not knowing that her lover has been her doctor also. Her first glimpse of him is at the altar when the bandages are removed from her eyes.

"ORDERED STEPS," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan. Price, $1.00, cloth.

NIGHT TRAGEDIES OF SCRIPTURE

With lucid and fascinating style the author presents in six graphic chapters some outstanding characters of the Scriptures whose choices brought darkness to their own consciences and wrought havoc in their lives.

The book clearly sets forth the gospel of the Grace of God, emphasizing the need of personal salvation. Obedience to the will of God in faith and practice is a strong appeal from the heart of the author.

Regardless of the fact that the author gives grave and explicit warnings against Spiritism, we believe he is inconsistent in his theory that the dead in Christ hold communion with living saints. We believe that such a responsive chord in uninstructed hearts is foundation for great disaster wrought by Spiritism and Occultism. Apart from this point we highly commend the book for its appealing style and its faithful presentation of precious truths.

"NIGHT TRAGEDIES OF SCRIPTURE," by R. J. Smithson, B.Th., Ph.D. Publishers, Pickering and Inglis, Glasgow, Scotland. Price, $.50, cloth.

DREAMS COME TRUE

An interesting fiction book centered around two characters from small towns who had dreams of climbing to heights of fame in their particular pathways. The incidents surrounding their struggles upward give insight into some of the fast life of the big city. Christian principles are woven into the plot in such a way as to convince the reader that it pays to live a consistent Christian life.

"DREAMS COME TRUE," by G. L. Wind. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth.

THE TEMPTATION OF JASPER STAINCLIFFE

This unusual story is centered around Jasper Staincliffe who was raised by a Christian mother but does not take her Saviour as his. As he grows older his heart is captivated by the desire to obtain money. So great is his desire that it drags him into sin and leads him to the committing of a crime of kidnapping and theft. The story is interestingly written and includes many of the experiences of the kidnapped girl and the young man's stenographer who is ordered to care for the girl. The story proves to be a thorough warning against the folly of sin.

"THE TEMPTATION OF JASPER STAINCLIFFE," by Grace Pettman. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, $.75, cloth.

I BELIEVE

Feeling the need of a clear and convincing answer to the theories advanced by higher learning, Mr. Ferrin has published in one volume a group of addresses on the Apostles' Creed. He names the book, "I Believe." He takes the successive statements of the Creed and discusses them in successive addresses, allowing each address to completely cover one statement explaining all terms and answering all current questions pertaining to it. He does this until he exhausts the Creed and at the same time shows that the Creed is still an adequate statement of the things which we believe. Here is just the doctrinal statement of the Christian Faith which many have been waiting for.

"I BELIEVE," by Howard W. Ferrin. Publishers, Fleming H. Revell Company, 158 Fifth Ave., New York. Price $1.50, cloth.

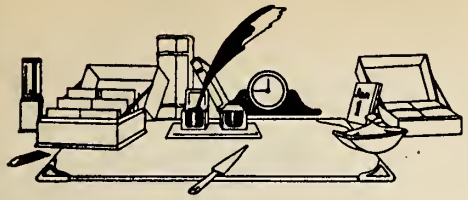
THE UPLANDS OF FAITH

No one, even the most mature Christian, can read this book without being lifted to a higher plane of service and Christian experience. The precious truth of the Word of God and the application of those truths to the individual life are clearly set forth in every chapter.

"THE UPLANDS OF FAITH," by Rev. Alfred Mathieson, D.D. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan. Price, $1.00.

(CONTINUED ON PAGE 95)

THE EDITOR'S



MAIL BAG

It is always a blessing to know that the Lord is using the ministry of "Grace and Truth," and especially so when we receive word from God's servants on the "firing line" concerning the help and encouragement received from the monthly visits of the magazine. May the Lord make us increasingly faithful in providing reading material for the many warriors of the cross who, because of many miles that separate them from other missionaries, must depend largely upon periodicals for spiritual encouragement and refreshment.

A missionary from war-torn China writes the following:

> Enclosed please find a letter to Mrs. —— acknowledging her kindness in sending me "Grace and Truth." Will you kindly forward the same to her. I thank you for sending me "Grace and Truth." It reaches me so regularly I quite look forward to it and find the various articles interesting, instructive, and helpful. You are indeed doing a great work in issuing such a periodical and winning recruits for the mission field. I do not forget you in my prayers.

Another missionary writes:

> It delighted us to receive your very welcome letter and to get the news that the gift from Mr. —— enables you to send "Grace and Truth" for this year. "Grace and Truth" is a source of real comfort and help to us and is welcomed each month. We praise God for such a magazine, and for the different topics taken up each month, which are so truly helpful.

This precious soldier of the cross has labored on the foreign field for over thirty years in Central America. This is what he says:

> I am glad that you have helped to carry out the injunction, "feed the flock of God" through your precious publication, which has been duly received during the past year, having been forwarded to me to the places where I have been. The articles and Bible teaching have strengthened me during some peculiar difficult trials through which I have been passing during this year, and which still continue. The Lord, Who knows our every need, has sent me help through your periodical.

This testimony so very clearly indicates the various ways in which the magazine has been used in the life of this brother living in Australia that we are printing a rather lengthy extract for the blessing of all our "Grace and Truth" family:

> "Grace and Truth" has been and still is a source of very great help to me in my Christian life. Although a man of middle age, it is only a little over seven years since I realized that all my righteousnesses were as filthy rags in God's sight and that my only hope of heaven was to cease from my own efforts to please God and rely solely on the finished work of my Lord and Saviour Jesus Christ. The devil did not leave me alone, however, and many a time I doubted my salvation. But "Grace and Truth" was a wonderful help to me, most especially such numbers as the "Assurance Number," "Restoration Number" and others of like nature. I am now a deacon in the local Baptist church and because we are unable to support a regular minister it falls to my lot to take my share in leading the usual Wednesday night prayer meetings. In the preparation of an address I find the Bible Seed Thoughts most helpful and instructive. "Grace and Truth" usually throws light from a different angle on the Sunday-school lesson. . . Yes, I am intensely interested in "Grace and Truth" and the doings of the D. B. I. and am never satisfied until I have devoured the contents from cover to cover as it arrives month by month and I never forget to look at that choice little tit-bit on the outside of the back cover of each issue.

From Texas comes this special word of appreciation for the Sunday-school lesson expositions:

> We use the Sunday School Lesson outline as presented in "Grace and Truth" every Friday. It is by far the best exposition of the lesson that we have been able to find. We receive many other magazines from time to time but "Grace and Truth" is by far the most helpful and useful. I might add that it tends to deepen the spiritual lives of the students of our school, so you see we can thank God for it and you on behalf of our student body.

When we realize that the students in the above school go forth to teach others also, it is indeed a wonderful blessing to know that the magazine has such a wide ministry.

Bible truths are made clear in "Grace and Truth" to this loyal subscriber residing in Texas:

> I am a subscriber to "Grace and Truth" and can't tell you how much help it has been to me in understanding the Bible. I also had it sent to a sister in Iowa.

It is gratifying to this new subscriber from Saskatchewan to have the monthly visits of "Grace and Truth":

> Am a new subscriber to your wonderful magazine and certainly enjoy it very much.

Because we know that the study of God's Word is the basis of growth and blessing in a life, we are blessed in realizing that the magazine is being used as a "Bible study magazine" in gleaning the truths from the Book. A Christian from Oklahoma writes the following:

> I enjoy the "Grace and Truth" so much as a study magazine in the study of the Sunday-school lesson and I read it from cover to cover.

It is gratifying to know that many who are not regular subscribers to "Grace and Truth" are receiving its testimony through our own "Grace and Truth" family as they pass it on to others. Have you used your copy for the blessing of others as this reader from Missouri is doing?

> Am enclosing my renewal to "Grace and Truth" magazine. Have taken "Grace and Truth" for a number of years and enjoy reading it very much. When finished, pass it on to a married sister and now and then send a copy or so to a friend in the country.

We quote another letter from a subscriber in Nebraska who is making "Grace and Truth" a missionary visitor to others for their blessing.

> After reading in "Grace and Truth" about the aged person who wishes that some brother or sister would make it possible for her to get the "Grace and Truth" I would gladly send her my paper if you will kindly write me the address of this person. The paper certainly is a blessing to me and wish to

(CONTINUED ON PAGE 94)

THE DAYS OF YOUTH



UNCLE HENRY'S PROVERBS

Conducted by Hazel N. Johnson

(Concluded in this issue)

Soon the little family were left alone and grandmother tried to be happy as she hurried to do the dishes. Grandfather picked up the evening paper and George went out to have a walk in the evening twilight with old Shep.

He walked along an irrigation ditch bank that followed the road on which the Larsons had just returned to the city thirty miles away. George strolled in silence for some time, his bare feet following the familiar path along the top of the ditch. Sunflowers with their faces turned toward the fast sinking sun, brushed against his blue overalls leaving marks of golden yellow pollen; frogs croaked and he could hear the splash of their bodies as they jumped into the water at his approach. Night hawks swooped down from their high circular ascent and made with their wings that coarse sound which characterizes them from all other birds. Shep chased a rabbit from his hiding place behind a clump of gooseberry bushes. Even this did not arouse George from his thoughts. At the bridge, where the road crossed the ditch he stopped and sat down, putting his feet into the warm water. Shep came and stood beside him, his tongue hanging out of his mouth from his recent chase. George put his one arm around this faithful friend and leaned his cheek upon the dog's head. "Shep," he said, "life is funny; when a feller wants to do big things somethin' always stops him. I know Uncle Henry 'ud say somethin' from the Bible to answer that but why—why—why?" The last "why" was a cry of almost hate. Hate toward the one who had made him poor. Hate at the thing that was depriving him of an education. Shep sat down upon his haunches and seemed to realize George's need. With one foot he pawed at his overalls and sought to lick his cheek.

"I wonder, Shep, if there is a God? Why did He make us poor? I can't understand—"

"Trust in the Lord with all thine heart and lean not to thine own understanding," came from above him.

Looking up quickly he saw Uncle Henry standing on the bridge above, his big hat was pushed back and he was leaning over the railing watching him with a smile. He had on high boots and a fishing rod was in his hand. "Where'd you come from and how long you been here?" demanded George.

"I've been fishin' over by the lake and I just got here in time to hear you say 'I can't understand!' Does that satisfy you?"

"Yes," said George sheepishly with a smile.

"Better walk along home with me, George, it's going to be dark soon," said Uncle Henry.

"Don't care, I'm not scared of the dark. Don't want to go home, too weepy."

"Weepy? Anything happened, George? What's wrong?" asked Uncle Henry coming down beside him on the bank.

"Nothin's happened yet, but Grandpap's goin' to lose the farm. Can't make the payments. Don't know what we'll do. When I grow up—"

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," quoted Uncle Henry.

"Aw—" began George, disgusted to have Scripture quoted to him again. Then feeling ashamed of his anger he looked up with a half smile and said, "Tell me Uncle Henry, what are we going to do? I gott'a chance to go into town and live with the Larsons and go to school but I can't, no money. Grandpap and Grandmother are old. They can't get out and earn a living if they lose this farm. What will they live on? I don't know enough to get out and earn a living. Will we go to the poor farm?" he asked as he looked up at his kindly friend and neighbor. Uncle Henry read despair and fright on the little fellow's face.

"George—" he hesitated, wondering if he dared talk to this boy about One Who meant so much to him, "George, how old are you?"

"Fourteen, Uncle Henry."

"George, if I would tell you something that would make your problem easier, would you take it?"

"Sure thing."

"All right, 'hear counsel, and receive instruction that thou mayest be wise in thy latter end.'"

"Sounds like Proverbs again, Uncle Henry," said George without looking up.

"He that handleth a matter wisely shall find good and whoso trusteth in the Lord happy is he."

"Oh! that junk! That's old fashioned bunk, I've got to be a regular he man, Uncle. I can't have any soft stuff. I hate that—" exploded George.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

"But I tell you I know I'm right, I've got my life to live," began George.

"Every way of a man is right in his own eyes but the Lord pondereth the hearts," softly quoted Uncle Henry again.

For a moment George was quiet then said, "What would make my problem easier, Uncle Henry?"

"That's better, son," he said sitting down on the bank beside him. "'A word fitly spoken is like apples of gold in pictures of silver.' Do you realize, George, that since the Lord made us, that He has plans that He kinda' wants us to follow. He didn't just make us then turn us loose at random, but He has a purpose for each one of our lives."

"Just like I want to be an engineer, Uncle Henry, do you mean? He has a plan for all the folks?"

"Yes, George, the Lord knowing what our future is to be, knows just how to steer us over and around and through the rough bumpy roads of life. Sometimes we hit the bumps and can't see why they have to come. We can't see that just around the corner the Lord is leading us to somethin' far better and brighter. All we see is the bumps. 'Man's goings are of the Lord; how can a man then understand his own way?'"

"Ummm—" said George. "Grandpap and us is sure buttin' the bumps now ain't we? S'pose the Lord is steerin' us by this road and that better sailin' is ahead?"

"Ah! 'The heart of the wise teacheth his mouth, and addeth learning to his lips.' George, everything that goes on in this old world is at least permitted by the Lord, for He is powerful. You don't think He'd make this big old ball, and thousands bigger than this, then just sit back and watch them smash up, do you? No, sir-ee— He is watching over everything. True, the devil has a pretty free hand just now, but his time of doom is coming. 'Pride goeth before destruction and a haughty spirit before a fall.' The old devil fell hard and he still rules in the hearts of many men today, but soon he's goin' to be done for. Now, George, since we know that God has the upper

hand, 'The eyes of the Lord are in every place, beholding the evil and the good.' He has permitted this state of affairs to come to your grandpap. The Lord knows how it will all come out. He made you, He loves you, He knows you want to go to college."

"But He doesn't care," interjected the boy.

"Careful, son, 'The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things.' The Lord does care, George. He cares enough for you that almost two thousand years ago He died for your sin that you might be saved."

Uncle Henry paused for he noticed that George was really thinking and he knew he must go slowly if he won this boy to the Saviour. George looked up and said, "Saved from what, Uncle?"

"Now you're coming along. 'Every prudent man dealeth with knowledge. Poverty and shame shall be to him that refuseth instruction.' Saved from sin, George. All of us are sinners but Jesus died for us sinners. He took our sins upon Himself and by accepting Him and His sacrifice for us we are saved."

"Saved—saved," he said thoughtfully. "You know, Uncle Henry, always before when I've heard that word I've thought that it was goin' forward in a meetin' while the evangelist was a hollerin' and people were cryin' and prayin.' I didn't like it that way. Out here with the darkness creepin' in, the frogs a croakin' and everythings' goin' to sleep, it seems different. Saved—I seem to see it, to understand—"

"George, will you, 'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him?' 'He shall direct thy paths.'"

"And save me, Uncle?" he asked, unconsciously placing his hand on his friend's arm.

"Yes, George, and save you. Do you want to be saved, son?"

"Why, yes, I guess I do, Uncle Henry. You are saved, aren't you?" he asked.

"Yes, son, I have been for a long time now. I didn't used to be. I used to be wild, George, sinful; I used to carouse around and get into all sorts of scrapes, but one day I realized that Jesus died for me. I took Him as my Saviour and He has helped me to fight against these things in my life. He saved me from my sins and He has saved me forever."

"That's a long time, Uncle Henry," said George, chin n hand, staring into the flowing water.

"'The name of the Lord is a strong tower, the righteous unneth into it and is safe,' forever" said the older man. 'George, He has been my strong tower. He has made me vhat I am. 'Who can say, I have made my heart clean, am pure from my sin?' Jesus has done it all. He will lo the same for you, George. Do you want Him to?"

"I reckon I do, Uncle, since that seems to be necessary o be saved."

"George, will you take Jesus as your Saviour?" He ut the question quickly and as man to man.

"Yes," said George realizing that he was being treated s an equal, "I will."

"The Lord says, George, 'My son, give Me thine heart, nd let thine eyes observe My ways.' Will you do that, on, give your heart to Jesus?"

"Yes." The word was said quietly but firmly, and he ieant it.

"Will you trust Him in this testing time, believing iat He knows what He is doing and will work it all ut for your good?"

"Y-e-s," said George slowly.

"I reckon then, George, ye's saved. Remember, 'Every ord of God is pure. He is a shield unto them that put ieir trust in Him.' You have trusted Him and He will ot fail you."

"Why! Uncle Henry, I feel so much happier, so much eer," exclaimed George. "We may still lose the farm ut I am not afraid. I am so happy."

"'A merry heart maketh a cheerful countenance.' You ok happier, George. Come, let's go home now," said ncle Henry rising.

"Yes, let's, Grandpap will be wondering where I am. I must help him, try to cheer him up," said the youth, rising and starting to hurry toward home.

The next morning Uncle Henry made a hurried trip to town. He visited the court house and he also saw the Larsons.

That evening he called upon grandpap, grandma, and George.

"Evenin' folks," he drawled as he stepped into the kitchen and held his big hat in hand. "How's everybody?"

"Good evening, Uncle Henry," said George's grandma over her mending, "come in and sit down."

"Hello, Henry," said grandpap, "glad you dropped in."

"Where's George?" asked Uncle Henry dropping into a chair.

"Gone for a walk," said grandpap. "I feel sorry for the boy; he wants to go to school so badly. Wants to be an engineer—"

"Who said so," said George at the open window. All looked and there he stood, his hat pushed far back revealing his sandy colored hair and his smiling freckled face. "Who said I wanted to be an engineer? Changed my mind. Look," he said, holding grandpap's Bible up in the light. "I borrowed it tonight, Grandpap, so as I could read some of Uncle Henry's Proverbs."

"And what did you read, George?" asked Uncle Henry. The grandparents were too astonished to answer. George had not told them of his decision the night before.

"Lot of things. 'If thou faint in the day of adversity thy strength is small'; guess that was for me."

"It's for all of us, George," said Uncle Henry smiling at the boy.

"Then I found this: 'The fruit of the righteous is a tree of life; and he that winneth souls is wise.' I—I—well wait a minute I'll be in," he called and ran around to the back door.

Soon he stood before them and bracing his shoulders he said, "I used to think I would be an engineer. That was just kid stuff. Kinda hero worship, you know. Now—well now—I'd like to be wise. I want to be a—a—"

Uncle Henry knew what this youngster was going to say but he wanted him to voice it himself without help. So, though his heart leaped with joy, he sat quiet and watched.

"I'm going to be a fiery preacher!" It was out and he felt a little abashed. "I'm going to try to stop the world from goin' to the devil so fast. I'm going to make more noise as a preacher than I ever could as an engineer."

"George, George," cried Grandpap, rising and trembling so that the boy went to him thinking that he would fall. Grandpap threw his arms around the boy and with shaking voice said, "Oh! how good God is—my grandson a preacher."

Grandmother who was not given much to demonstration of emotions wiped a tear from her eyes and looking up, said, "God has answered our prayers, George."

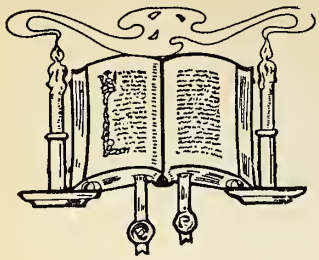
"Now folks," said Uncle Henry, touched to such an extent that he could not trust himself to speak much to George just now, "I got to be goin', but first I have something to say. George, I'm glad, so very very glad." Turning to Grandpap he said, "I was in town this morning and happened to be at the court-house. I was talking to the fellow who holds the mortgage on this farm. He says he has changed his mind and will not foreclose. Then I happened to see the Larsons and they want George to come as soon as school opens and live with them."

"Hurrah! Who said the Lord couldn't work out everything?"

"Yes," said Grandpap, "God is good."

"And merciful," said Grandmother.

"'Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil'," said Uncle Henry as he let himself out of the door, realizing that again God had used him. He quoted softly to himself out of that book in the Bible which had always meant so much to him. "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him." Then a verse from the Psalms same to his mind and turned his thoughts to the Saviour and he said to himself as he walked through the night, "I love the Lord, because He hath heard my voice and my supplication."



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Second Quarter, Lesson I

Sunday April 3, 1938

SERVING OTHER RACES

Lesson Text: Mark 7:24-37
Devotional Reading: Isaiah 11:12-16

Golden Text:

"God is no respecter of persons" (Acts 10:34).

Israel is rightly called God's chosen nation and the Jews are God's chosen people. Christ's death on Calvary was in a peculiar way for them (John 1:11). However, the great plan of redemption does not stop with Israel, it includes all the world (John 3:16). Christ's ministry was almost wholly with Jews but now and then we catch a glimpse of His Gentile work. The first half of the present lesson reveals one of these incidents, Christ's ministry outside the Jewish fold. The lesson has two parts, they are: I. How Christ Received a Woman's Faith (Mark 7:24-30); II. How Christ restored a Man's Senses (Mark 7:31-37).

I. HOW CHRIST RECEIVED A WOMAN'S FAITH

Pursuing His plan of avoiding the centers of population because of the opposition of the Pharisees, our Lord made a trip to Tyre and Sidon. Both of these cities can rightly be called villages for their heyday had passed long before Christ's incarnation. While in one of these villages, a Gentile woman of Syrophenician blood found Him and made a request of Him.

Notice that we said that this woman FOUND Jesus. Jesus was not easy to find and it is to her credit that she located Him. Verse twenty-four of our text shows that Christ was attempting a temporary seclusion. He "entered into an house, and would have no man know it." The purpose of this was partially to give His body rest but mostly to keep the Pharisees in ignorance as to His whereabouts. They sought His life and He was not yet ready to die.

We also take note of the little phrase, "He could not be hid," which is rife with suggestiveness. The reason that Jesus could not be hid from this Gentile woman is the same reason why Jesus cannot be hid in the lives of separated Christians. If Christ be honored in the life then others cannot help but see Him. Just so, Christ cannot be hid in a Christian home, Christian business, or a Bible teaching church.

The Syrophenician woman was in serious trouble for her daughter was possessed of a demon. The mother had doubtless heard of the great power of Jesus Christ and was resolved to seek His aid for her little girl. She fell at His feet and begged Him to cast out the demon.

Jesus however, did not respond to the earnest request at once. He had a little test for this woman's faith. She had already shown a degree of faith by the very fact that she had left her child at home, believing that Christ could heal her though not in her presence. Jesus' first answer according to Matthew's record was "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). This did not perturb the Gentile woman for she continued to worship Jesus and to plead with Him to help her. His second answer is recorded in our text, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs" (vs 27). One would have thought that such an answer would have dismayed any Gentile but not so with this mother. Her response was as faithfilled as her original request, "Yes, Lord: yet the dogs under the table eat of the children's crumbs" (vs. 28). The "children" refer to Israel and "dogs" to the Gentiles. In essence, her answer was to the effect that she admitted that she did not deserve His favor either through good works or nationality but that she wanted His help out of pure mercy. She made so bold as to suggest that the Lord's grace would be so abundant for Israel that a few "crumbs" would be left for her. How touching is this answer of the woman. God has answered her faith in a wonderful way. We Gentiles have a Bible that was written by JEWS, we have a Saviour Whose mother was a JEWESS, and we live in a dispensation that is a result of a JEWISH rejection of the Kingdom. Yes, "grace did much more abound." Like the manna of old there is enough grace for all and the "crumbs" are just as good as the "bread."

Christ's reward to the woman of Syrophencia was twofold. He first commended her very highly. Said He, "Great is thy faith" (Matt. 15:28). This is the richest of reward to hear His voice in words of praise. It reminds us of the parable of the talents and our Lord's "well done, thou good and faithful servant" (Matt. 25:21). There is a tendency for all of us here in the flesh to bid for human commendation. We do well to live for something higher the commendation of our Lord. Someone has fitly said "There is no limit to the amount of good a man can do if he does not care who gets the credit for it." God, however, does not forget our labor of love and He will give credit, when and where it is due. The second reward was the deliverance of the woman's daughter from demon possession. Jesus did not go to the home, He just commanded the demon to leave and that was all. When the woman arrived home she found her girl restored to normalcy. There was another case of remote healing during our

Lord's ministry. A nobleman came to Him on one occasion and asked for healing for his son. This man, unlike the woman, did not have faith that Jesus could heal while at a distance from the sick one. But Jesus over-ruled his lack of faith and healed the son (John 4:46-54). While the nobleman was returning home, a servant met him telling the good news of the son's recovery. The master and servant compared notes and found that the son's recovery was at exactly the same moment as the one when Jesus said, "Thy son liveth."

II. HOW CHRIST RESTORED A MAN'S SENSES

The scene changes with our Lord leaving Tyre and Sidon and going to the Sea of Galilee which was about forty miles to the southeast. A deaf and dumb man is brought to Him for healing. So far as we can learn this man was a Jew and so is not in the same category with the Gentile woman who has occupied our attention thus far. This miracle of our Lord in healing one of the chosen race shows to us His absolute sovereignty over the various senses and faculties of the human body. This discovery is not difficult to understand, for since our Lord created the body (Genesis 2:7), He surely ought to be able to control it.

This man had lost his hearing and ability to speak. Both of these senses are quite necessary to the normal conduct of life. Jesus treated this case like most of the others that came to Him. He placed His fingers on the affected organs, looked up to heaven and said, "Be opened." This healing was instantaneous as were all of His healings.

While only two of the members of the body are involved here, yet these are sufficient to prove that Christ has absolute control over the entire body.

While we are on this subject, perhaps we should draw clearly the lines of demarcation between the soul and the body. It may be surprising to some folks to know that one of the leading heresies of the hour teaches that man has no soul. Say they, "No man has a soul." They consider the soul and the body of man as synonymous. Again we quote their statement, "Every man is a soul." The subject of biblical psychology would be one heterogeneous nightmare if this tenet were accepted.

The teaching of God's Word is that body and soul are distinct entities. The body is the "house" of the soul and is good only for this mortal life. "The Lord God formed man of the dust of the ground" (Genesis 2:7); this is the account of the creation of the mortal body. "And breathed into his nostrils the breath of life; and man became a living soul;" this is the record of the creation of the immortal soul. At death the soul departs (Genesis 35:18), but the body is laid away by loving hands (Gen. 35:19).

An important fact for us to see clearly is that the soul and not the body is the seat of all the faculties, senses, and impulses. This is at first hard to understand, for man looks on the outward appearance. Man has ears, nostrils, a tongue, eyes, and nerves, and since these are tangible, it has been thought that the senses rested with the body only. (This erroneous conclusion can be applied to the faculties and impulses as well.) However, the student of psychology gets into real difficulty when he finds that a disembodied soul still has all of these elements of consciousness. (See Luke 16:19-31; Revelation 6:9-11.) The inevitable conclusion is that the body has certain of its members so constructed as to lend themselves easily to the use of the soul. Thus an ear is cup-shaped so as to make a good hearing organ, an eye-ball with a delicate pupil is provided so that sight will be possible, etc. Therefore, we say again that the soul is the seat of the faculties, senses, and impulses and their respective physical members are servants to the soul.

When Jesus loosed the dumb man's tongue, He healed the body, not the soul. The man (i.e. the soul) knew what he wanted to say all the time but could not get the mortal organ to work. The same was true of his ears. Jesus healed the deadened ear drum, a member of the body. It was not necessary to heal the sense of hearing in the soul, for it was not out of commission.

It is a wonderful thing to contemplate that some day we who are under the blood shall enjoy endless conscious bliss. There will be no body or old nature to hamper us over there. We will be as perfect as Jesus Christ.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

After a service at one of our city missions, the preacher left for a late train, with just three minutes to spare, when he heard someone following him in haste. "O sir," said the man breathlessly when he came up, "can you give me a minute? I am anxious about my soul." "Well," replied the missionary, "my train is in sight, and it is the last one. Look up Isaiah 53:6. Go in at the first 'all'; and out at the last 'all,' Good night." Boarding his train, he was borne swiftly from sight.

The questioner watched for a moment, then going home, he took down a Bible, murmuring, "'Go in at the first all, and out at the last all.' What can it mean?" He found the passage and read these words: "All we like sheep have gone astray"—"I am to go in with that 'all.' Yes, I see. It just means I am one of those who has gone astray. And go out with the last 'all'—the Lord hath laid on Him the iniquity of us all. I see; I am to go out free with those whose iniquity has been laid on Christ. That preacher said tonight that He would not cast out any who came to Him. Thank God for those 'alls'."

—"The Illustrator"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God's plan of redemption exclude any nation or race? (I John 2:2; John 3:16; Heb. 2:9)
2. What truth was Christ seeking to teach the Gentile woman? (Mark 7:27; Matt. 15:24; Rom. 1:16)
3. Did Christ's response to the woman's request indicate an indifference toward human sufferings? (Matt. 14:14; 20:30-34; Mark 1:40-41; 5:18-19; Luke 7:17-18; Heb. 4:14-16)
4. What commendable quality in the Syrophenician woman is it well for us to emulate? (Matt. 15:28; Mark 7:29; Heb. 11:6)
5. Why was Christ able to perform instantaneous healing of the human body as well as to impart that power to His disciples? (Col. 1:16-17; John 1:1-3)
6. What does the Scripture say concerning the suffering of affliction in this dispensation? (II Cor. 12:7-10; II Tim. 4:5; II Cor. 6:3-4; I Tim. 5:23)
7. Are the promises given by God the Father and God the Son dependable? (Mark 7:29-30; Rom. 4:17-21 with Gen. 15:3-6 and 21:1-2; Heb. 10:23; Joshua 21:45; Num. 23:19; Tit. 1:2)
8. Is it possible for men to be able to hear physically and yet be deaf spiritually? (Jer. 5:20-21, 25; Ezek. 12:1-2; Ps. 81:8-11; Mark 8:17-21; II Tim. 4:4; I Cor. 14:21)
9. Why does the adversary seek to produce spiritual dumbness in Christians? (II Cor. 4:3-4; Rom. 10:13-14; II Cor. 5:18-20)
10. Can we be assured that God will always do "all things well"? (Mark 7:37; Deut. 32:4; Heb. 12:6-10; 13:8; Ps. 18:30, 32)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In studying the Gospel of Mark we find that in every lesson the Lord Jesus is seeking to help the needy. Many people think that when they are sick of body the only thing to think about is to get well. Oftentimes it is through sickness that the Lord Jesus means more to us than when we are well. Sickness is a time when we can stop in the midst of activity and meditate upon Him. During the earthly life of the Lord Jesus, the people wanted relief from their ailments. The Lord was gracious with them. He knew their hearts and He wanted to help them. Every time Jesus relieved physical suffering He also left a message which touched their hearts.

It is commonly known that the Jews had no dealing with those races that did not belong to their group. In our lesson today we find a woman coming to the Lord seeking help for her daughter. Now this woman was a Greek. The Greeks are of the Gentile races and thus hated

by the Jewish people. The Lord Jesus, although a Jew, is very gracious to her.

The burden of the woman's heart is that her daughter is sick and needs the Saviour's help. The mother left her daughter at home but hurried to the Saviour. Jesus, in speaking to the mother, tests her faith as to what He is able to do. This dear mother knows that she is not of the Jewish race, but she has confidence in the Saviour, that He will do for her daughter what she came to ask of Him. She did not deserve anything from Him, but because Jesus was gracious in His dealing with people she knew that He would restore her daughter. The Saviour sends her back home, and as she comes to her daughter she finds her well. How happy her heart must have been!

The Scripture tells us that "God is no respecter of persons" (Acts 10:34). He will not withhold blessing from any, but all must take their place at the Saviour's feet. "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." Whether black or white, red or yellow, all can come to Him, and be received. He loves them all.

Yours in One Who loves,
Aunt Anna

Healthful, Restful, Inspirational, Spiritual—D. B. I. Summer Conference

Second Quarter, Lesson 2 **Sunday April 10, 1938**

FINDING OURSELVES IN SERVICE

Lesson Text: Mark 8:27-37
Devotional Reading: Romans 8:31-39

Golden Text:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

In this lesson we shall continue in the same vein of truth started in our last Sunday's lesson, a study of the soul. This time we shall add two other entities namely, the old and new natures. This teaching is not new to the readers of these expositions but it doubtless is unfamiliar to many of the Sunday School scholars. Our outline is as follows: I. Peter listens to his New Nature (Mark 8:27-30), II. Peter listens to his Old Nature (Mark 8:31-33), III. Christ demonstrates the true value of a soul (Mark 8:34-37).

I. PETER LISTENS TO HIS NEW NATURE
Mark 8:27-30

This incident in Peter's life marks one of the high spots of an unsteady life. It is frequently called the Great Confession, or Peter's confession of faith.

The first question which our Lord asked was a general one. "Whom do men say that I am?" The answer which was given by the disciples was very brief as compared to what we would give now 1900 years later. They replied, "John the Baptist: but some say, Elias; and others, One of the prophets" (vs. 28). We would add to that list such man-invented appellations as: A great teacher, A way shower, A perfect man but without deity, An Imposter, A bastard, etc. Man has let his imagination run wild in trying to tell us who Jesus is.

There was real purpose in our Lord's first question. He wanted His disciples to review and analyze the false beliefs of other men. After getting their minds thoroughly familiar with what other men thought, He purposed to give them a more personal question.

The pointed interrogation which He now put to them was, "But whom say ye that I am?" (vs. 29). After all, God holds each man personally responsible for his own attitude toward Jesus Christ. Paul emphasizes this to the Romans, "So then every one of us shall give account of himself to God" (Rom. 14:12). Let us also observe that the disciples were asked to make a decision concerning Jesus Christ—not Buddha, Confucius, Tao, Diana, Jupiter, Baal, Molech, or Lucifer. We would say in our modern "slanguage" that they were "put on the spot" by our Lord. Peter was equal to the occasion and acting as spokesman for the rest gave the now famous confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). We quote the Matthew account because it gives a detail, "the Son of the living God," not given in Mark's gospel.

Peter by his remarkable confession demonstrates the accuracy of our statement that he listened to his New nature. The New Nature or New Man is the new entity that a man receives upon believing in Jesus Christ as a personal Saviour. Every believer has a New Nature so that includes Peter, too. In referring to this fact Paul said, "We (believers) have the mind of Christ (New Nature)" (1 Cor. 2:16). We discover another name for this perfect nature in this passage, "the Mind of Christ." If we had the time we could find several other names such as "Divine Nature," "Spirit," "Righteousness" which are sometimes used to designate the New Nature. One must use the context in determining when and where these appellations apply. The New Nature is as perfect as Jesus Himself. One passage that supports this is Ephesians 4:24. "Put on the new man, which after God is created in righteousness and true holiness." Colossians confirms this, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man" (Col. 3:9-10). The implication here is that the new man does not lie. Therefore, when a man heeds the behest of his New Nature, he will tell the truth, perform deeds of righteousness, and live a holy life. Peter gave his confession and it was a good one because he listened to his perfect new nature.

II. PETER LISTENS TO HIS OLD NATURE
Mark 8:31-33

The predestinarians would rob us of the inherent possession of every soul, namely, the power of choice. If a man is predestined to go to hell then he cannot by the exercise of his will change his destiny. If a man is predestinated to tell a lie, then no amount of leaning on Jesus or disciplining of self will alter the fact that the poor man must tell a lie. If these things be true, then Joshua was a hypocrite, deceiver, and mocker when he counselled his fellow countrymen: "Choose ye this day whom ye will serve." The Apostle Paul was either guilty of plain sophistry or unforgivable ignorance when he invited the Philippian jailer to "believe on the Lord Jesus Christ and thou shalt be saved." Both "choosing" and "believing" constitute definite exercise of the will—the making of a choice.

A believing soul must daily choose between right and wrong, between the Lord Jesus, and the Old and New Nature. Paul's language is too plain to be misunderstood, "Put off . . . the old man (old nature), which is corrupt according to the deceitful lusts."

In this second point of our lesson Peter is faced with the necessity of making another decision. He cannot exist very long on the exultation of his fine confession so recently made. Our Lord prophesied His suffering, rejection, and crucifixion (vs. 31). Peter became so wrought up over the words of our Lord that he actually began to rebuke Him. Peter tried to be delicate in his remonstration by taking Jesus to one side. The King James merely states that "Peter took Him," whereas the Weymouth Translation renders it, "Peter took Him aside." We do not know all that Peter said but we know that he must have been quite severe judging by the rebuke which he received. Peter sought to prevent our Lord from going to the cross.

Peter listened to his wicked old nature and it is to be expected that a wrong act would emanate from that corrupt nature. But more than just the old nature, Peter had Satan to contend with as well. Satan does not work directly through all old natures but when he wants to he can work in any of them. Being a created being he can only be in one place at a time, therefore when he bothers one saint of God he cannot annoy anyone else. Satan saw in Peter's weakness a good chance to work and an opportunity to deflect our Lord from the cross. The proof of this is that Jesus Christ rebuked Peter for his blasphemous remonstrance and addressed him as though he were Satan. He said, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things

that be of men." (vs. 33). But let it be remembered that Peter's weakness was the only reason why Satan could work through him. Peter could have used his power of choice to keep Satan away and helpless. Peter's Old Nature was no worse than anyone elses, he just yielded to it at a crisis moment.

Uninstructed Christians and certain false teachers cannot understand how a man like Peter could be so thoroughly in fellowship with Christ one moment and so completely out of fellowship the next. Some explain it by saying that he lost his salvation. Others say that Peter's backsliding is good proof that his acceptance of Jesus was insincere, hence he was still an unbeliever. The trouble with these guesses are that they are man-made and unscriptural. The correct explanation is that Peter was a Christian but he backslid just like Israel (Jer. 3:22) and King David (Ps. 51). Peter could pray with David "Restore unto me the JOY of my salvation." He did not need to pray for the return of his salvation for he had not lost it.

III. CHRIST DEMONSTRATES THE TRUE VALUE OF A SOUL
Mark 8:34-37

It is unique how the Holy Spirit has brought so closely together for us a passage dealing with the activity of the Old and New Nature and another passage teaching directly about the soul.

The first thing that Jesus does in the passage before us is to lay down the requisites for discipleship. They are, deny thyself, and take up your cross. To deny oneself is to renounce self, a virtual crucifixion of the perpendicular pronoun. Paul had it right when he said, "I am crucified with Christ." And since self is crucified it is dead, a corpse. It no longer should speak or listen or think for a corpse is lifeless. All of this doctrine sounds like the soul would sustain a great loss through the renouncing of self. But not so, listen to our Saviour's next words. "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it" (vs. 35). Now we see what He means. Material eyes see a loss in yieldedness to Christ but spiritual eyes see a gain. Paul stated this very thing negatively. "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7).

Our Lord now shifts His message to that of salvation of the soul. The same Greek word, "psukee," is rendered soul here whereas it was rendered life in the passage above.

The verses before us are verses 35 and 36. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" There are five different truths taught in these two great questions.

Jesus teaches first that a soul may be lost, "lose his own soul." There is nothing here to support the annihilation theory. When a soul is lost it goes to a place of punishment instead of a place of bliss (Luke 16:19-31). The other extreme from the annihilation theory is the universal restitution idea whereby all men will be saved. This, too, ignores the plain teaching of our Lord.

Jesus teaches further that He holds a man responsible for making the right decision, "if he shall gain." More easily than money or lands, can salvation be acquired. Material possessions involve hard labor but salvation is a gift—it is free (John 10:28).

Another important truth which we see in these questions is that Christ places more value and importance on the "then and there" than He does on the "here and now." The gaining of the whole world applies to this life, the "here and now" and Christ says that that is nothing as compared to the salvation of a soul for eternity, the "then and there."

Christ also makes a clear distinction between the body and the soul. Material gain is for the accommodation of the body primarily and must all be left behind at death (Luke 12:20). Spiritual gain for the soul is of eternal value. Our Savior is not trying to keep us from providing and using the necessities of life but He is seeking to show us that the care of the soul is more vital than the care of the body.

The last and most sweeping thing that we see in these verses is the tremendous value of a soul. "What shall a man give in exchange for his soul?" Not even the entire world is deemed fair exchange for the soul. And yet every day some men sell their souls for a drink of liquor, a grain of dope, a painted face, or filthy lucre.

May we be more burdened for lost souls in the future. Surely we have never seen the true value of a soul or we would be more zealous in our personal work.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A Christian man, full of years, was about to bid farewell to this world and go home to his Heavenly Father. His pastor called to see him, to whom he said, "Bring me my strong box. I want to go over my papers with you. I am a rich man." The pastor thought he was delirious, and hesitated. "The box is there on the table," said he, "bound in leather." The pastor brought him his Bible.

Said he, "The first document relates to a great gift I received." Then he quoted John 3:16, II Corinthians 9:15, and John 1:12, 13. "The second tells you what I have, my present possession. 'Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life,' John 5:24.

"The third is my life insurance. 'Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die,' John 11:25, 26. The fourth is my fire insurance: 'But the day of the Lord will come as a thief in the night,' and he quoted the rest of II Peter 3:10-13. The fifth is my accident insurance: 'We know that all things work together for good to them that love God, to them who are the called according to His purpose,' Romans 8:28.

"All these documents are deposited in a safe where no burglar can reach them. 'Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ,' Philippians 1:6; 'Kept by the power of God through faith unto salvation ready to be revealed in the last time,' I Peter 1:5"; and he quoted also John 10:29, 35, and II Timothy 1:9, 10, 12. "Another document will tell who I am and what I shall be," and he then cited I John 3:2.

—"Abbreviated from "Serving and Waiting"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How do you account for the fact that people so readily base their faith on what men think rather than on what the Scripture declares? (II Tim. 4:2-4; I Tim. 4:1-2; II Cor. 11:3-4)

2. Are you likely to find agreement among men's opinions? (Mark 8:27-28; I Cor. 1:11-12)

3. Did the disciples understand all that Christ taught them? (Mark 8:31; 4:6, 7, 10-14)

4. What disciple rebuked Christ? (Mark 8:31-32)

5. Should Christian workers be grounded in the fundamentals of the faith? (Mark 8:29; I Tim. 4:16; II Tim. 2:15; 3:16)

6. Did Peter finally come to see the necessity of the suffering of Christ? (Mark 8:32-33; I Pet. 1:10-11, 18-19; 2:24; 3:18)

7. Was he also convinced of the value of Christians joyfully submitting themselves to sacrifice and suffering for Christ's sake? (I Pet. 1:6-7; 2:18-21; 4:1-2, 12-19; 5:1)

8. What means does Christ use to persuade Christians to forsake all and follow Him? (II Cor. 5:14-15)

9. What do Christians gain when they lose their lives for Christ's sake and the Gospel's? (Mark 8:35; I Cor. 15:58; Matt. 25:20-21; Phil. 3:7-8 with II Tim. 4:7-8; 2:12; Dan. 12:3)

10. Since God has placed such a high value on the souls of men, should Christians be ashamed to speak to lost men about their need of a Saviour? (Mark 8:37-38; Rom. 1:16; I Thess. 2:4; II Cor. 5:18-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the eighth chapter of the Book of Mark, we have the story of the Lord Jesus telling His disciples that He must suffer on the cross, and die, and then rise from the dead on the third day. The news of this was more than they could stand. To think of the Saviour dying on the cross was to them something that they should stop. They would show their love for Him and not permit those things to happen to their Lord. The disciples forgot that the Lord Jesus came into this life in order that He might die for the sins of the world. It was necessary that He should die. Yes, and more than that, it was necessary that He should rise from the dead.

There could have been no salvation for sinners if Jesus had not died. Let us quote our familiar Bible verse in John 3:16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God so loved that He gave on the cross of Calvary, the Lord Jesus Christ. Jesus died on that cross for you and me. Then John 3:16 says, "Whosoever believeth in Him should not perish." The disciples were not believing this report. They wanted to be strong and protect their Lord; but what they were really doing was failing to believe that what God had said was true. They did not want to believe that Jesus was going to die. While their minds were all torn up over this, they failed to get the rest of what Jesus said when He told them that He would rise from the dead on the third day.

When Jesus actually did go to the cross, the disciples thought that they had lost everything since their Lord was taken away. They should have rejoiced in having the Lord's own Word that He would rise from the dead the third day. They lost all the joy because they had no hope of seeing the Saviour again. They felt that they had to try and guide their own lives now.

The memory text in today's lesson says, "What shall it profit a man if he shall gain the whole world, and lose his own soul." Man looks for a profit to himself in everything that he does. But he can gain all that this world has to offer and yet lose his own soul, if he fails to believe that Jesus died on the cross for him. What looked to the disciples like a terrible loss when Christ went to the cross, was to them the greatest gain they had. His death brought life to them.

To believe on the Lord Jesus Christ means that you will be saved from the penalty of sin, which is death. Jesus tasted death so that you would not have to die. Let us thank Him for all that He has done for us in love. Christ died that we might live. The Heavenly Father's great loss in giving His only Son was our greatest gain. If we have Christ we have all that we need. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in the Crucified One,
Aunt Anna

Second Quarter, Lesson 3 **Sunday, April 17, 1938**

THE VICTORIOUS SERVANT

(Easter)

Lesson Text: Acts 2:22-36
Devotional Reading: Phil. 2:5-10

Golden Text:

"This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

Just as Peter was the spokesman on other occasions, he was the principal speaker on the day of Pentecost. Filled with the Holy Spirit he preached such a powerful sermon that over 3,000 people were saved. The theme of Peter's discourse was that the resurrected Jesus of Nazareth was the promised King and Lord of Israel. Our lesson covers only the last part of this sermon, the part especially relevant to our Easter subject. Our three point treatment of the lesson is as follows: I. Jesus' Resurrection—a Vindication of His Deity (Acts 2:22-24); II. Jesus' Resurrection—a Satisfaction of Prophecy (Acts 2:25-28); III. Jesus' Resurrection—a Requisite to His Exaltation (Acts 2:29-36).

I. JESUS' RESURRECTION—A VINDICATION OF HIS DEITY

Acts 2:22-24

We will perhaps miss Peter's sermon outline but at least we can find some of his salient points. In this first division we find three sub-headings: one dealing with Jesus' life, another with His death, and the third with His resurrection.

Peter asserts in verse 22 that Jesus was "a man approved of God among you by miracles and wonders and signs." Special emphasis is placed on Jesus' incarnation in human flesh by Peter's statement that He was a man. Jesus' fame as a miracle performer had spread far and wide during the three and one-half years of His ministry. At one time, as we have been studying quite recently, people came from the north, south, east, and west to see Him heal the sick (Mark 3:8). The miracles of the water and wine, loaves and fishes, walking on water, calming the storm, exorcising demons and many other wonders were still vivid in the memories of the people. Nor had the people forgotten the frequent clashes between Jesus and the Pharisees and how each time He confounded them with unanswerable arguments.

As great and wonderful as these miracles and signs were, they would mean nothing if the grave had been able to hold Jesus Christ.

There has been a lot of discussion as to the blame for Jesus' death. Some say that the Romans crucified Him and others blame the Jews. There seems to be no doubt about the guilt of the Jews in Peter's mind for he says "Ye have taken, and by wicked hands have crucified and slain" (vs. 23). Peter's fearlessness as he indicted the Jews is indeed an inspiration.

But Peter was not so interested in placing blame as he was in showing the Jews that by the crucifixion they had rejected their Saviour. In fact, Peter reminds them that it was ordained of God that Christ should die in order to be a Saviour. "Him, being delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). These Jews were guilty of two things: they rejected Jesus and then nailed Him to the cross.

"If Christ be not raised your faith is vain" (I Cor. 15:17). If the nails, spear, and tomb are sufficient to hold Christ then He is not God and we are of all men most foolish. His death on Calvary is of no avail without the resurrection.

But we need have no fear, says Peter, for God hath raised Him up out of the pangs of death (vs. 24). Christ prophesied that He would lay down His life and take it up again (John 10:18). Here is the proof of it. Man did all in his power to prevent the resurrection. He drove nails into Christ's hands and feet, he pierced His side with a spear, he rolled a big stone over the door of the tomb, he put a Roman seal on the stone, and he placed a guard of soldiers around the tomb as a final precaution. But says Peter, "It was not possible that He should be holden of it."

Christ's deity was magnificently vindicated when He rose from the dead. Paul says that Christ was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4).

II. JESUS' RESURRECTION—A SATISFACTION OF PROPHECY

Acts 2:25-28

There is no better method of appealing to a Jew than to go to his Bible, the Old Testament, and begin to talk about one of his favorite Patriarchs. Peter used this method. He took one of David's prophecies in the Psalms and

lowed that it referred to the Messiah. The prophecy is ound in Psalm 16:8-11 and pictures Christ as being de-vered from the grave, "neither wilt thou suffer thine oly One to see corruption" (vs. 27). Being a Jewish rophecy it reveals Him also on David's throne. David aid, "He is on my right hand" (vs. 25).

That this refers to a literal kingdom enthronement is een in Peter's interpretation in verse 30, "He would raise p Christ to sit on his throne." However, this has not et been fulfilled, it is still in the future.

We are very fond of the literal fulfilments of prophecy s revealed in God's Word. How we delight in the unerr-ig accuracy with which each crucifixion detail was car-ed out. The piercing of the hands and feet of our Lord, ie failure to break His bones, the gambling for His gar-ient and dividing of His vesture, the derision of the rowd; all these were no accident. They were in the plan f God. The same accuracy of fulfilment holds good with ll prophecy including the resurrection.

Jesus prophesied of Himself that He would be three ays and three nights in the heart of the earth even as as Jonah in the belly of the whale for that length of me (Matt. 12:40). The record is clear that He was buried n the Jewish Thursday and raised on the Jewish Sunday. he expression "heart of the earth" refers to Hades which ccounts for David's prophecy, "thou wilt not leave My oul in hell (Hades)." Christ went to Hades during His eath and "carried captivity captive." By this we under-and that He removed Paradise from the heart of the arth to the heavens. Contrary to the theory of some eachers, He did not preach to the captives in Hades. The assage which they use (I Pet. 3:19-20) says specifically iat Christ preached to the spirits IN PRISON IN THE AYS OF NOAH. However, the thing that we are most oncerned about is that Jesus did not stay in Hades. He ame back in three days. Nor did His flesh see corrup-on for His resurrection prevented the deterioration of is body. Prophecy has been completely satisfied and the ierrant accuracy of God's Word has been thrillingly dem-nstrated through the marvelous resurrection of Jesus hrist.

III. JESUS' RESURRECTION—A REQUISITE TO HIS EXALTATION

Acts 2:29-36

Having seen the fact of our Lord's resurrection from ie angle of the demands of deity and prophecy we now asten to show that a very vital promise depends entirely n the resurrection for its fulfilment. We refer to the ex-tation of our Lord in the coming Kingdom.

Peter again refers to the Davidic prophecy studied ist above. In verse 30 he reminds his audience that Da-d's prophecy meant that Christ would be raised up to t on David's throne. Then in verse 31 he clinches his gument, "He (David) seeing this before spoke of the surrection of Christ, that his soul was not left in hell ades), neither his flesh did see corruption." David saw ie absolute necessity of a resurrection before an exalt-ion and so he prophesied both.

Peter backs up the prophecy of David by saying in erse 32 "This Jesus hath God raised up, whereof we l are witnesses." Peter, the vacillating, has suddenly een tranformed into Peter the bold. Peter's positive roclamation was born of the irrefutable fact and his ersonal knowledge of the resurrection of His Lord. Like ie blind man whom Jesus healed, Peter could admit his norance on a lot of things but say "one thing I know, iat, whereas I was blind, now I see" (John 9:25).

As we study closely Peter's sermon we note that he oes a step farther than Christ's exaltation in his offer the Kingdom to the Jews. He announces that in the iptism of the Holy Ghost they have an indication that e Kingdom itself has arrived. "This is that which was oken by the prophet Joel" (Joel 2:28-32; Acts 2:16). He hath shed forth this (the baptism), which ye now e and hear" (vs. 33). The arrival of the Kingdom was course conditional, that every man should accept it. is given in these words "Repent and be baptised VERYONE of you" (vs. 38). The Jews refused to believe a nation although over 3000 of them did believe. This fusal as a nation caused the Kingdom to be again de-rred and the little group of Pentecostal believers entually become the nucleus for the Body of Christ. However, there is coming a day when all Israel shall believe (Rom. 11:26) and then the literal Kingdom will come in all its glory; it will not be deferred at that time.

Jesus' resurrection was accomplished thus removing the only obstacle to the exaltation of Christ and the full establishment of the Kingdom. Man may try to alter this fact through spiritualization of Kingdom passages but to no avail. May we plead for a sedulous adherence to the verbal inspiration of God's Word. Do we not owe it to God to take Him at His Word?

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The most significant claim made in behalf of Christianity is that its Founder, Jesus of Nazareth, arose from the dead after His crucifixion. When the report spread through Jerusalem that the crucified Nazarene had arisen from the dead and was alive, Pontius Pilate, the Roman governor of Palestine, who had pronounced the sentence of death on Jesus, considered His rumored resurrection of sufficient importance to send a report thereof to the Emperor Tiberias at Rome. The Emporer treated the matter with sufficient seriousness to refer it officially to the Roman Senate, whose province it was, under the law, to pass upon all claims of deity in the empire. "For an ancient law prevailed that no one should be made a god by the Romans except by a vote and decree of the Senate." But the Senate rejected the Nazarene's claim to deity, "ostensibly because they had not first examined into the matter," ("Eusebius' Church History," Book 2, Chapter 2).

In talking with men of other faiths, I have found that the resurrection of Jesus is the chief proof of His deity. I have had extended conversations with Jews concerning the claims of Jesus to Messiahship. Invariably the conversation has drifted to the claim of His resurrection. In a recent trip to the Orient I made it a point to talk with the representatives of the Eastern faiths with whom I could converse in English. There stands out in my memory the case of the Hindu priest who was Mrs. W. T. Elmore's instructor in the philosophy of the Hindu religion. She graciously gave up her hour of instruction on a certain day in order that the priest and I might have a talk on the comparative merits of Hinduism and Christianity. The resurrection of Jesus emerged as the supreme proof of His deity . . . Traveling from Korea to Japan, I made the acquaintance of a young Japanese offical. After he had satisfied himself that I was not a spy, we became good enough friends to talk on the subject of Christianity. Here, again, the argument gravitated to the claim of the resurrection, in which he became deeply interested.

—"The Resurrection the Chief Proof of Christ's Deity," by David Lee Jamison

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did Peter's sermon on the day of Pentecost reveal him to be a student of the Old Testament Scriptures? (Acts 2:25-28 with Ps. 16:8-11; Acts 2:34-35 with Ps. 110:1)

2. Upon what can we base our belief that Jesus of Nazareth was the Christ, the Son of God? (Acts 2:22, 27, 36; Rom. 1:4)

3. Was the crucifixion an unexpected event in the life of Jesus? (Acts 2:23; I Pet. 1:18-20)

4. Who were the witnesses of the resurrection of Christ? (I Cor. 15:4-8; Matt. 28:1, 9, 16; John 20:11-29; 21:1-7; Luke 24:13-53; Mark 16:14-20)

5. If Christ had not risen from the dead, would His exemplary life and sacrificial death have availed anything? (I Cor. 15:12-19)

6. Were both Christ's death and resurrection essential in God's plan of salvation? (Rom. 4:24-25)

7. When will the victory which Christ gained over death be demonstrated to all the world? (Acts 2:24; I Cor. 15:52-57)

8. Where is the risen Christ today? (Acts 2:32-33; Heb. 10:12; Rom. 8:34)

9. Is Jesus Christ your Lord and Saviour? (Acts 16:31; John 3:16, 18, 36)

10. Do Christians have any excuse for being defeated and yielding to sin since they are serving a risen, victorious Saviour? (Rom. 5:17, 20-21; 6:1-4, 9-14; 7:6; 8: 2-6, 37; Gal. 5:16-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In a previous lesson we learned how Peter could not stand to think of the Lord dying on a cross. Peter wanted to be brave and save Christ from all that awful suffering. But it was through the suffering of your Saviour and mine that we were saved. There came a time in Peter's life when he really saw that Christ's death was necessary.

Turn with me to Acts 2:22-36. In this portion of Scripture we find Peter standing before a great multitude of people. This group of people was divided. Some believed that Jesus died and rose again, while others did not believe at all. In verse 14 he says, "Be this known unto you, and hearken to my words." Peter knows whereof he speaks. He is about to tell them something of which he counts himself as authority.

He tells how that Jesus died and rose again. He tells them how the prophets of old spoke of the coming death and resurrection, and that their prophecies were fulfilled. Notice in verse 32 how strong he is in telling them that what he has said is truth. "This Jesus hath God raised up whereof we are witnesses." If we witness a thing we have first-hand information. Peter no longer was on the side of doubt, but he knew what he was talking about, and wanted everyone else to believe. The proof of the resurrection was sufficient for Peter. This One, Who, in His life time, went about healing and raising men and women from the dead, was more than mere man. All of these things which He did here upon earth were just proof that He was God. What further proof could they want than His own resurrection from the dead? Had He died as a man He could not have risen from the dead, but death could not hold Him in the grave. His resurrection becomes more convincing proof that He was God.

How we admire the disciple Peter. The one who was so weak in himself now becomes a powerful witness of the death and resurrection of the Lord of Glory. He no longer doubts, but is seeking to convince others that Jesus is the Christ, the Son of the living God. Every Christian can be a power for God also. We know Him as our Saviour, and we can tell others what He has done for us. We know whereof we speak. Let us be good witnesses for our Lord.

Yours in our risen Saviour,

Aunt Anna

Prominent speakers will address the Summer Bible Conference—Plan to hear them

Second Quarter, Lesson IV **Sunday, April 24, 1938**

RECEIVING WISDOM FOR SERVICE

Lesson Text: Mark 9:2-10
Devotional Reading: Hebrews 1:1-9

Golden Text:
"This is My beloved Son: hear Him" (Mark 9:7).

The transfiguration is the theme of this lesson and is, as we shall presently demonstrate, a wonderful pre-view of the kingdom. It is one of the bright spots of our Lord's incarnation, for so much of His time was spent in opposing the pharisees and scribes. We have divided our lesson into three parts: I. The Glorification of Christ (Mark 9: 2-3); II. The Manifestation of the two Patriarchs (Mark 9:4); III. The Presumption of Peter (Mark 9:5-10).

I. THE GLORIFICATION OF CHRIST
Mark 9:2-3

Our lesson text begins by giving us a time element. Six days are said to have passed by since a certain previous event took place prior to the transfiguration. The "previous event" is easily ascertained if we look at verse one of this same chapter. This verse contains the promise of our Lord that some of the disciples shall see the Kingdom of God and the Son of Man in all His glory before they pass through the portals of death. So we conclude that the transfiguration of Christ is the fulfillment of this promise given in verse one. Further confirmation is added when we turn to Peter's own reference to the transfiguration given many years later in his epsitle: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, "This is My beloved Son, in Whom I am well pleased" (II Pet. 1:16-17).

The text tells us that "His raiment became shining, exceeding white as snow" (verse 3). Matthew adds the detail that "His face did shine as the sun" (Matt. 17:2). White robes or raiment in the Word of God always signify purity and righteousness. We are told in Revelation 7:13-14 how the saints got their white robes. It was accomplished by washing them in the blood of the Lamb. The Psalmist pictures Him as arrayed in light (Ps. 104: 1-2). The face of our Lord shining with the brilliance of the sun shows Him in His glory and majesty. In one passage we are told that He overcomes His enemies by the brightness of His coming (II Thess. 2:8). In another passage, Revelation 20:11, it is revealed that the heaven and earth flee away from His face. No arrogance or mortal strength can prevail before this One Whose face shines as the Sun in his strength (Rev. 1:16). Another glimpse of the Kingdom glory of Christ is given us by the Apostle Paul, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

II. THE MANIFESTATION OF THE TWO PATRIARCHS
Mark 9:4

The glorification of Christ alone would have been sufficient to demonstrate to us the wonder of the coming Kingdom, but the Lord chose to give us even a fuller glimpse of the personnel of the coming age. As Peter James and John looked with awestricken gaze, suddenly there appeared before their eyes, Moses and Elijah. These two patriarchs, one representing the Law and the other the Prophets, lived at widely separated times but nevertheless they are as contemporaries in this vision.

The presence of these two men in the transfiguration vision teaches us several important facts which we shall rapidly review.

Moses and Elijah become types of some of the characters of the coming Kingdom. Moses is representative of all Jews who will pass through the portals of death and marvel of the resurrection into the Kingdom (Matt. 13:43). Elijah himself a translated soul is representative of all Jews who will enter the Kingdom by translation rather than by death. This is easily ascertained when we realize that some Jews will be alive at the Second Coming of Christ and thus will not see death. These souls will become the fulfillment of Christ's promise to Martha (John 11: 26). Our two patriarchs adumbrate the resurrected and glorified Jews of the future Kingdom. We do not see the possibility of their typifying the members of the Body of Christ who also will be there (II Tim. 2:12), because the four gospels ignore the church. The church or mystery was not revealed before Paul's ministry (Eph. 3:1-9).

Still another truth made clear to us through the prophetic type of these men is the fact of a resurrection. The Sadducees of Christ's day did not believe in a resurrection and some modern "sadducees" have followed in their footsteps. Such have the belief that death ends everything. Many passages in the Word refute this (I Cor. 15 etc.) but it is especially helpful to be introduced to a vision of resurrected people.

Our two men are also a demonstration that departed souls are conscious. This time we leave the prophetic testimony and look only at the local facts. In order to be in the vision these men had to be conscious, not asleep as our false teachers tell us. But for that matter Luke 16:19-31 whether a true narrative, as we believe it to be, or a parable also teaches that departed souls are conscious. If the story be a parable, as the enemies of truth maintain, then it is still a perfect picture of the condition of departed souls because our Lord who gave the incident does not indulge in deception. That we might see even more clearly the consciousness of these two men we note in Luke 9:31 that they talked with Him about His imminent death.

Moses and Elijah are the "two witnesses" of the Great Tribulation. In the vision before us they are not in that tribulation capacity for that time had not yet arrived. We see them in that future ministry in Revelation 11: 3-12. They are not named but we are certain that our conjecture is correct. First of all, their presence prior to the second coming is a promised event (Mal. 4:5; Zech. 4:3). Then the Holy Spirit gives us a hint as to their identity in Revelation 11:5-6. Elijah is the prophet who caused some of his enemies to be consumed with fire (II Kings 1:10, 12) and who prayed that the rain might be stopped (I Kings 17:1). Moses is the leader who brought plagues of blood, lice, hail, etc. on the Pharoah of Egypt, (Exod. 7:10, 19). The two witnesses are revealed as doing these very things during their forty-two month stay in the tribulation. By these analogous points the relationship between the two patriarchs and the two witnesses is undeniable.

III. THE PRESUMPTION OF PETER
Mark 9:5-10

We almost hesitate to write about Peter's mistake because he did later come to be such a bulwark for truth. His two epistles show much growth, insight and steadiness, but his blunder at this time was so great that we must discuss it.

The presumption of Peter is seen in his startling suggestion. Said Peter, "let us make three tabernacles; one for Thee, and one for Moses, and one for Elias" (verse 5). An apology is added by Mark "For he wist not what to say; for they were sore afraid" (verse 6). We would advise that the best time for one to be silent is when they don't know what to say. The real error of Peter was in elevating two human beings to the level of our Lord, for his recommendation included one tabernacle for each. He also suggested worship of human beings for a tabernacle or booth is a symbol of worship. Ah Peter, you have made a very serious mistake for Jesus is not a man that we should think of Him on the same plane as men. He became a man to redeem sinners but He is still God and the preeminent One of the universe (Col. 1:18-20).

The far-reaching significance of Peter's suggestion is seen in Catholicism which claims Peter as its foundation. They do worship canonized saints and are especially rabid in their deification of the virgin Mary. We quote below a prayer taken from a Catholic leaflet.

Daily Prayer for the Dying

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart and by the sorrows of Thy Immaculate Mother, cleanse in Thy Blood the sinners of the whole world, who are now in their Agony and are to die this day. Amen.

We discussed above the adumbration of the two patriarchs which concerned the glorified Jews of the Kingdom. We believe that the three disciples typify all Jews who will be in the flesh in that coming millennium (Ezek. 37:21-27).

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

Those whose business it is to detect the presence of a submarine lying below the surface of the water tell us that this cannot be done so long as the observer himself is only on the surface. However much he may peer down into the waters below him, he can only see to the depth of a few feet, if indeed he can see as far as that. In order to see the submarine he must rise above the water in an airplane, and circle around the suspected area. As he rises up, the depth below water which is visible to him increases, until, in the shallower waters, he can see the bottom itself. If we would learn of the deep mysteries below us we must look down upon them from the heights of prayer. We shall never fathom them so long as we stay on the surface.

—The "Sunday at Home"

Shortly after Nicholas Romanoff, former Czar of all the Russians, lost his throne, an interesting article was published in one of the Philadelphia newspapers stating that the Czar owned at least fifty million dollars' worth of stock in one of the leading railroads of America; and that this fifty million was only a small part of his private fortune, estimated at two billion dollars. Thus the Czar, if these facts were correct, was the richest man in the world, and perhaps the world's only multi-billionaire . . . There is another rejected King, Whose name is Jesus. Three of His friends were given a wonderful glimpse of the glory of HIS possessions, one day on a mountain top. Those possessions of this rejected King make two billion dollars, by contrast, look like a trifling bauble of worthlessness. And they can never be confiscated.

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON
By C. Reuben Lindquist

1. For what purpose had Christ gone into the mount on the day of transfiguration? (Luke 9:28-29)
2. Which disciples witnessed the transfiguration? (Matt. 17:1; Mark 9:2; Luke 9:28)
3. What two Old Testament saints appeared with Christ in the transfiguration? (Matt. 17:3; Mark 9:4; Luke 9:30)
4. What description is given of the transfigured Christ? (Matt. 17:2; Mark 9:3; Luke 9:29)
5. What suggestion did Peter make to Christ? (Matt. 17:4; Mark 9:5-6; Luke 9:33)
6. What was God's message to those on the mount? (Matt. 17:5; Mark 9:7; Luke 9:35)
7. What event were Moses and Elijah discussing with Christ? (Luke 9:30-31)
8. Had Christ previously given the disciples a hint as to the meaning of the transfiguration? (Matt. 16:28; Mark 9:1; Luke 9:27)
9. Did the disciples understand the significance at the time it transpired? (Matt. 17:6; Mark 9:6; II Pet. 1:16-18)
10. Does the Bible endorse the worship of departed saints? (Mark 9:7; Acts 4:12; Exodus 20:3-5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

The Lord Jesus took three of His disciples up into a high mountain, there to show to them His glory. This was a wonderful privilege given to them. In this high mountain Jesus showed them His real glory. Two of the prophets appeared and were talking with Jesus. These prophets of old were Elias and Moses. The disciples did not know them on earth, but the Scripture tells us, in our lesson today, that they recognized Elias and Moses. Can't you get a mental picture of this scene; the disciples standing in amazement at the sight, and two of the prophets of old talking with the Lord Jesus?

Peter rushed in on this situation in haste, as he so often did. Thrilled at what he saw he wanted to put Moses and Elias on the same level with the Saviour, and worship all three. The Heavenly Father spoke out of the cloud to Peter, and said, "This is My beloved Son, hear ye Him." He spoke of Jesus. Although Moses and Elias may have been wonderful men of God in their work here on earth, the only One Whom God is really interested in, is His beloved Son, Jesus. He is all that Peter needed to see. It was wonderful that Peter was allowed to see that glorious sight, but in the midst of all the wonder, we are told that after the Father spoke

forth in their midst, that they saw none save Jesus only.

In the rush of this life we often get our eyes on people and speak of all the wonderful things which they are able to do, and then wish that we could be like them. We should be lost to all that they are, and all that they can do, and see Jesus only. It is good to admire Christian people for what they are, but let us not wish that we were like them, we should want to be like Jesus.

Perhaps some other boy or girl can do things better than you can. That is all right. Maybe Jesus wants them to do what they are doing in order that you will learn the lesson of looking to Him to help you. What He has done for them He is able also to do for you. Do not be looking at their example, but look to Jesus, so that you will be what He wants you to be.

May every boy and girl be fully satisfied with Jesus. May your life be lived for Him, letting others see Jesus in you.

Yours in His love,
Aunt Anna

DOES GOD EVER BREAK HIS WORD?

(CONTINUED FROM PAGE 73)

IMMUTABILITY DEMANDED

Immutability is demanded by the very character of God. Truth is one of the most important of His marvelous attributes. David declares in Psalm 85:15, "Thou, O Lord, art . . . plenteous in mercy and TRUTH." Again he mentions the same two attributes together in Psalm 57:10 where he declares, "Thy mercy is great unto the heavens, and Thy truth unto the clouds." "The Word . . . was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and TRUTH" (John 1:14). Christ affirmed of Himself, "I am . . . the Truth" (John 14:6). He is the very personification of truth.

God's attribute of truth stands in striking contrast to man's unfaithfulness to his word. Balaam, that heathen prophet who, having been hired by a heathen king to curse Israel, blessed her instead—this Balaam said concerning God: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23:19).

When men break their word it is for one of four reasons: (1) They deliberately break their word, because they did not intend to keep it. (2) Their intentions may be good, but they are careless and consequently fail to keep their word. (3) They may intend to keep their word but circumstances make it advantageous to change their mind, and they break their word. (4) Their intentions may be the best but circumstances enter in which make it impossible to keep their word. I think every failure of a man to keep his word will fit under one of these four reasons. Only the last one is ever excusable. Note how utterly impossible it is to connect God up with any of these four reasons why one's word is broken. God always intends to keep His word. His intentions are always carried out. He never finds it advantageous to break His word. Circumstances cannot possibly make it impossible for Him to carry out His word, for He is Lord of all circumstances.

Only once in all the Bible is it declared that anything is impossible for God and that is in Hebrews 6:18 where we read, "It is impossible for God to lie." God, if He be God, must always keep His word.

IMMUTABILITY CONTESTED

INESCAPABLE as is the fact of the immutability of God's word, the adversary, "that old dragon" is not going to let God's truthfulness go unchallenged. God had scarcely gotten Adam and Eve established in the garden of Eden, with everything created for their enjoyment, than the serpent appeared on the scene. The Creator had placed everything at the disposal of Adam and Eve. He was prepared to lavish upon them everything their hearts desired and to prove His faithfulness to them. And then the devil in the form of a serpent in all his subtlety appeared. What were his tactics? Did he start telling Eve that God is undependable and not to be trusted? Oh, no; he did not use such a clumsy method. He knew that he would not get to first base with such a method of procedure. He began by asking a question which on the surface appeared quite innocent: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The question might have seemed innocent enough to unsuspecting Eve, but it accomplished its satanic purpose. The devil knew that if he succeeded in getting Eve to distrust God ever so slightly he had won his purpose. His scheme worked perfectly. He got her to doubt God's motives, to think that God was not treating them right, that He was keeping them away from that which was their rightful due. The outcome of Eve's deception was the disobedience of both Adam and Eve, the sin that has separated a race from its Creator. Oh, the stupendous and far reaching effects of the sin of our first parents. And it all happened because they were led to distrust their Maker; because they listened to the serpent's "Yea hath God said . . .?"

And ever since, the adversary's method has been the same: to get men to doubt God, to discount His word. How it tears one's heart out to think of the thousands of young people in the universities of our land today, trusting their professors implicitly, whose faith if they ever had any, in the Word of God is being made shipwreck. And our high school and university classrooms are not the only places where doubts are being continually raised as to the veracity of God's Word. Modernism is carrying on the same kind of program from the pulpits of the land, tearing down confidence in the inspiration of the Word. The tactics of those who would attack God's immutability are the same as those of the serpent 6000 years ago. They are still raising the question, "Yea hath God said?"

IMMUTABILITY ATTESTED

HOW refreshing it is to turn from the doubts which the adversary has raised in human hearts, to some of the testimonies of saints who have found Him faithful and true. Doubts always depress, while faith always lifts the soul.

The first witness we will interview is David. Listen to his testimony toward the close of his eventful life: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." What an unconditional statement of the fact that the Psalmist had found his Lord absolutely trustworthy.

In the last two chapters of Joshua we find a dramatic incident. Joshua, that great leader of Israel has come to the sunset of his life. He gathers the entire nation together for his parting words of counsel. Listen to his mighty tribute to God's dependability, "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls that NOT ONE THING hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Truly, these two mighty men of God as well as a host of others down through the ages have found Him faithful and could testify that God never breaks His word.

History, as well, has borne testimony to God's faithfulness. God has never made a promise that has not been fulfilled or will not be fulfilled in the future. Just as surely as the promises already fulfilled have come to pass, so surely will the promises not yet fulfilled be carried out to the very letter.

Perhaps the most important promise God ever made was that made in the garden of Eden after the fall when He promised the "Seed of the woman." How majestic are the words of the apostle Paul in Galatians 4:4 in describing the fulfilment of the promise. "When the fulness of time was come, God sent forth His Son, made of a woman . . . to redeem." When the time arrived on God's clock for the fulfilment of His promise of the woman's Seed, He sent forth His Son.

We considered earlier in this discussion one of God's promises to the nation Israel, the promise of national preservation. His promise has not failed and will not fail. God has made many wonderful promises to His chosen nation. He has promised to bless all the nations of the world through that race. That promise has partly been

fulfilled in the giving of the Bible through Israel, for every word of the Book was written by a Jewish hand. It was partly fulfilled by the coming of the world's Saviour, the Son af David. But it is in the Kingdom that the promise of blessing to all nations of the earth through Israel will find its complete fulfilment.

Dear Christian reader, God has given us innumerable promises in His Word. He never breaks His Word. Let us trust Him more implicitly. Let us take heed to the Saviour's exhortation in Mark 11:22 where He said, "Have faith in God." The King James translation puts the emphasis on our having faith. That is not the force in the Greek at all. In the Greek it is literally, "Hold God's faithfulness" or "Lay hold on God's faithfulness." This puts the accent where it belongs. Our faith is at best fluctuating and undependable, but His faithfulness never fails.

He will keep His promise to me;
All the way with me He will go.
He has never broken any promise spoken,
He will keep His promise, I know.
—Selected

THE BELIEVER'S FIRST RESPONSIBILITY

(CONTINUED FROM PAGE 72)

The believer in Christ also has a responsibility to be

FAITHFUL AS AN AMBASSADOR

Stewardship reaches to larger fields than we permitted ourselves to discuss in our remarks above. Paul said to the Corinthian church, "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). In looking at the context to determine what kind of stewards Paul had reference to we find that they were "stewards of the mysteries of God" (Weymouth, "God's secret truths") (verse 1). As in the parable of the talents a steward must give account to his master. A day of reckoning must eventually come. In verses two and three of this same portion of Scripture, Paul makes it very clear that in the stewardship of God's grace he must answer to no one save God. "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self . . . but He that judgeth me is the Lord."

An ambassador is a representative in the court of a country and people not his own. He retains his citizenship in his own country and is expected to be the voice of his monarch in the foreign land. Christians too are living in a country and with a people who are foreign. The Israelites were said to be "strangers and pilgrims on the earth" and that is the condition of the Christian. But Christians are more than strangers; they are representatives, ambassadors. Said Paul, "We are ambassadors for Christ" (II Cor. 5:20).

But we must beware for there are two kinds of ambassadors—traitorous and faithful. The writer of Proverbs contrasts them pointedly, "A wicked messenger falleth into mischief: but a faithful ambassador is health" (Prov. 13:17). The prayer of every ambassador for Christ should be,

Let me be faithful to my trust,
Telling the world the story,
Press on my heart the woe;
Put in my feet the go;
Let me be faithful to my trust,
And use me for Thy glory.

The question has arisen as to what degree of success God expects from the Christian ambassador. The answer to this must be that God expects as much success as our poor weak bodies and souls are capable of. Surely Peter must have pleased God with the three thousand souls that were converted in one meeting. However, there is one thing that transcends even success; that one thing is faithfulness. Ezekiel learned this lesson first hand from the lips of God (chapter 33:6-10). God told him to preach to the house of Israel and even though not one soul would turn from his wicked way, yet Ezekiel would have delivered his soul, that is, he would have absolved himself of blame for their spiritual death. Success? God held Ezekiel responsible for faithfulness and his listeners for the success. Now we see even more clearly why "it is required of stewards that a man be found FAITHFUL."

Someone raises the question as to how long an ambassador must be faithful. The answer to that question is the same answer that would be given to a carnal ambassador—"be faithful until you return home." To us Christians this means, "until we go home to be with the Lord." In the message to Smyrna our Lord pleaded with them to be "faithful unto death" (Rev. 2:10).

There are many more places where we as Christians should be faithful to God but we must confine ourselves to a consideration of but one more. A Christian must be

FAITHFUL AS A FRIEND

The grace of God is revealed in a beautiful way in the Scripture, "Abraham, . . . was called the Friend of God" (Jas. 2:23). Abraham was not a perfect human being (there are none in the flesh) but nevertheless God counted him as a friend. Since Abraham was God's friend then God must have been Abraham's friend. Abraham treated God as we would expect a friend to be treated. He was faithful to Him, following Him from Chaldee to Haran and from Haran to Palestine. To be faithful one must be full of faith. Abraham is called "faithful" in Gal. 3:9 and is listed in Faith's Hall of fame in Hebrews eleven, verses 8-10.

Moses is nowhere referred to as the friend of God but we cannot believe anything to the contrary. And he too lived by faith and remained faithful through the years of wilderness wanderings. God refers to him in contrast with someone else "My servant Moses is not so, who is FAITHFUL in all my house" (Num. 12:7).

The supreme test of friendship comes when life is involved. The true friend will remain faithful in the face of danger even if it means the sacrifice of one's life. Jesus Christ is the "Friend Who sticketh closer than a brother." The best proof of His friendship to us is that He fulfilled His requirements for true love and friendship. He said to His disciples "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus did this very thing. And now we who believe and to whom He says, "Ye are My friends" are asked to be faithful to the best Friend of all. The real proof of our sincerity as friends will be if we are willing to lay down our lives for Him. Think slowly and carefully while we ponder this. Have we the fortitude to go to a martyr's grave? Remember the words of our Lord: "Be thou faithful unto death." The answer of every heart should be, "By His grace I will die for Him if need be."

FAITHFULNESS OF GOD

(CONTINUED FROM PAGE 71)

saved will spend eternity "forever with the Lord." The unsaved would not enjoy heaven if they went there because their unregenerate natures would be in constant rebellion against the will of God, even as it is so in this present life. Heaven would be worse than hell for them; and for God to permit them to go to hell in their sin would be more merciful than for Him to force them to go to heaven.

But we (Christians) do not have to wait till we get to heaven to get eternal life. We HAVE eternal life NOW. "These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life" (I John 5:13). "He that heareth My word and believeth on Him that sent Me hath everlasting life" (John 5:24). "God HATH GIVEN to us eternal life and this life is in His Son. He that hath the Son hath life" (I John 5:11-12). If therefore we have Christ we have eternal life, for the two are inseparable. And we are united to Him—members of His body, the church, of which He is the Head.

Eternal life, my friends, is ETERNAL. We shall not need to fear lest we be saved today and lost tomorrow. As someone has so strikingly said, "We CAN NEVER DROWN AS LONG AS OUR HEAD IS ABOVE THE WATER."

THE KEEPING POWER OF CHRIST

OUR dependence is not upon ourselves but upon an

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all-powerful Christ Who is able to keep us from falling. (Jude 24) F. E. Marsh said, near the close of a long and fruitful life, "I have kept the faith because HE HAS KEPT ME IN IT."

In the passage in I Peter 1:3-5 we have these assuring words, "An inheritance . . . reserved in heaven for you who are kept by the power of God through faith unto a salvation ready to be revealed in the last time." Not only is our inheritance in heaven reserved and kept for us, but WE are kept for it. The same God Who prepares heaven for us, also prepares us for heaven. We have opened our hearts to Him here and He will open His heaven to us there. THOUGH WE MAY AT TIMES FALL ON THE ROCK, BY HIS GRACE WE SHALL NEVER FALL OFF OF IT.

THE SEALING OF THE HOLY SPIRIT

EPHESIANS 4:30, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The "day" of redemption is the day of the coming again of Christ for His own. On that day we are to be caught up to meet Him in the air. "So shall we ever be with the Lord" (I Thessalonians 4:17).

If then we are sealed (mark of ownership and guarantee of safety) until the day of redemption or the Second Coming of Christ, and from then on are to be with the Lord forever, surely we may hold fast the profession of our faith without wavering and rest implicitly in the power of Him Who will surely keep His word. For in keeping His word to us His own honor is at stake.

We should have no fear for a priceless gem which we entrusted to the keeping of a reliable banker, if he were to give his word of assurance, "We shall keep your treasure in our safety vault until this time next month, when our new and larger vault will be ready. Then we shall transfer it into this new vault." Even so WE are sealed by the Holy Spirit until Christ's return; and THEN are caught up into that Great Eternal Safety Vault where we shall be with Him forever.

In the face of all these tremendous truths and these never-failing promises of a never-failing God, how can we do other than believe that we are safe and secure in Him?

Justified in the sight of God; all sins forgiven and forgotten; no condemnation or judgment for sin awaiting us; eternal life our eternal possession; an all-powerful Christ from Whose hand we can never be plucked; sealed by the Holy Spirit—oh, these great assuring facts stand before us in such majesty and magnitude that in their presence our doubts begin to dwindle and melt away like blocks of ice in the presence of a glowing fire.

And we lift our hearts with glad thankfulness to the heavens above and our paean of praise bursts uninhibited from our lips:

Blessed Assurance, Jesus is mine!
Oh, what a fore-taste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

JOHN'S SALUTATION

(CONTINUED FROM PAGE 75)

by the story of the Resurrection, and their numerous persecutions were brought about by their insistence that the Resurrection was a reality. Paul says that Jesus is "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). The stupendous message goes from lip to lip. "There is One Who has returned from the dead," and then to this message is added another wondrous word which is even more amazing —"This One Who rose from the dead is the Princely Leader of His brethren. He is the firstfruits of them that slept." And that is only another way of saying, His resurrection is just the beginning. There is more to follow! All who trust Him shall rise from the dead to the resurrection of the just.

The resurrection is the outstanding finished reality of the New Testament. Without the resurrection "our faith is vain" and we are of all men "most miserable."

We have seen the first three of the striking titles which John the Revelator employs in his salutation. In these titles John introduces our glorious Lord.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 81)

pass it on to anyone who loves the Bible and "Grace and Truth" as I do.

A reader who appreciates a gift subscription writes the following:

> I am writing to thank you for "Grace and Truth." I truly appreciate it for I know it is the truth of the Word that passeth not away but abideth forever.

Here is the testimony of a dear Christian soul who is an invalid and unable to subscribe for the magazine:

> I am very sorry that I cannot renew my subscription to "Grace and Truth." I have enjoyed reading it for ten years. I am an invalid, have not walked for . . . years, and have no means of support except what the county allows me, so have no money to pay for it.

Such whole-hearted appreciation as we find depicted in the foregoing testimonies from foreign lands and the following testimonies from the home-land spur us on to greater faithfulness to God in this blessed privilege of ministry through the written page.

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 76)

Edwards for a minor operation on her feet, Mrs. Annie Lott for a tonsilectomy, Wilda Pattee for appendicitis, and Leland McClellan for appendicitis. All four are well again.

Twenty-five nurses from Denver's Presbyterian Hospital were guests at the Campus for a social evening February 2. The happy fellowship included games, a miniature "School Day at D. B. I.," and a devotional time at which Dean Lindquist spoke.

Our hearts were stirred deeply by the testimony of Oscar Wago, of the American Board of Missions to the Jews. Mr. Wago told of his remarkable conversion from Judaism; and he presented a stirring appeal for carrying the Gospel to the Jewish people.

The Junior Class, sponsored by Dean Lindquist, took the Senior Class of '38 and their sponsor, Rev. Clifton L. Fowler on an automobile "hike" to Bergen Park February 3. The evening meal furnished much excitement and fun, the various courses being served at the various homes of several Juniors in different parts of Denver.

A special Inspiration hour was arranged February 9, when we had the privilege of hearing Rev. A. W. Bailey of the South Africa General Mission. Mr. Bailey's years of service for God include eleven years as a pastor, and thirty years as a missionary in Africa. His testimony brought rich blessing to us.

The Young People's Society enjoyed a party and evening of games and fellowship at the Campus February 14.

Mrs. Myra Childress Somerville was our guest at the Campus February 15. Her husband, Rev. H. A. Somerville, was at Fostoria, Ohio, holding meetings in the church of which Rev. Ralph Hone is pastor.

Instead of the regular weekly rehearsal of the orchestra at the Campus Thursday, February 17, the orchestra members were invited to the home of Mr. and Mrs. P. J. Van Westenberg in Englewood for a rehearsal and refreshments.

Thirty-two students of the Evening School attended he Banquet February 18, with faculty and friends. This vent which marked the close of this year's Evening chool, was a very happy evening of Christian fellowship. t was especially thrilling to hear the testimonies of the arious students as they told how much this year of Eve- ing School had meant to them.

At the Inspiration hour February 19 we enjoyed the estimony of Miss Frances Smyrnoff who works among ewish people in the interests of Denver's West Side Cen- er, in cooperation with Rev. and Mrs. J. C. Hoover, Rev. larence Harwood being Superintendent.

Dean and Mrs. Lindquist took the Junior Class and ome of the Worker's Staff to Berthoud Pass on a ski ip February 21. Mr. Philip Philibosian of Tucson, Ari- ona, a guest at the Campus, enjoyed the trip as thoroughly s the others.

Rev. and Mrs. Ralph Obitts are happy to announce the rrival of little Sharon Ruth, born February 25, 1938.

BOOK REVIEWS

(Continued from page 80)

MANN OF THE BORDER

A thrilling story of a young college man who was orced to choose between India, the land to which the ord had called him, and the woman he loved. The author orks out the plot in a peculiarly interesting and unique anner.

A deeper insight can be obtained by the reading of is well written book into the lives of the natives of is missionary country. The reader is left with a richer preciation of the danger, thrilling adventure, and op- ortunities of preaching in that land where Mohammedans id other fatalistic beliefs have gained a foothold.

"MANN OF THE BORDER," by D. Emmet Alter, ublishers, Wm. B. Eerdmans Publishing Co., 234 Pearl t., Grand Rapids, Michigan. Price, $1.00.

BOOKLETS AND PAMPHLETS

"SALVATION BY GRACE." This is a testimony of ie author as to his own marvelous deliverance from works" into "Grace." This is one of the clearest discus- ons we have ever seen on the subject of Grace in salva- on. The author is the director of the Child Evangelism ellowship which is a movement worthy of Christian ipport.

"SALVATION BY GRACE," by J. Irvin Overholtzer. . B. Publications, Inc., 1702 Winona, Chicago, Illinois. rice, $.25.

"THE NEBUCHADNEZZAR SYMPHONY," by B. M. /. Gratoff. Publishers, Thynne and Co., Ltd., 28-30 Whitefriars Street, London. Here are gathered together x excellent short stories so well written that they will ave you feeling that they have been selected as master- eces. The plot in each is well developed and the climax built upon a scripture text. So practical are they in eir teaching that it seems that each must be adopted a life text. Price, $.45, paper.

"INTO GOD'S FAMILY," by Andrew Gih. Publishers, arshall, Morgan & Scott, Ltd., London. Chinese Evan- elist Gih gives in this book an insight into the work of ie famous Bethel Evangelistic Bands. The first half of e book is devoted to six sparkling examples of young en who have been born into the family of God out of e leading foes of Christianity. The second half of the ook is devoted to the message of the Bethel Band.

We are indeed sorry that such an enthusiastic group evangelistic workers have not carefully guarded against lse holiness, thus causing us to add that the teaching Sanctification as it appears in the book is not scriptural. rice, $.40, cloth.

"MY HUMAN BEST FILLED WITH THE SPIRIT," Richard Ellsworth Day. Publishers, Zondervan Publish- ing House, Grand Rapids, Michigan. "My Human Best Filled with the Spirit" is a devotional quarterly written by the author of "The Shadow of the Broad Brim" and "Bush Aglow." It is to be sequelled by "Rivers in High Places" for 1939 and "A Bundle of Myrrh" for 1940. The selection of the daily texts are excellent and the accompanying discussion of the texts are delightful. So well written are the comments that it seems of every text that no better could have been found. The daily portions leave the soul with the mingled delights that God's Word is indeed a treasure and that the Lord wants to live in His people. Price, $.35, paper.

FAITHFULNESS TO THE BRETHREN

(Continued from page 69)

plague, even though they contracted the dread disease. The founder of the first hospital was Gallicanus. Though he held the rank of a consul, he nursed the sick with his own hands and was eager to help every one, even slaves. He devoted all of his fortune to setting up a place for the sick. In Japan the word for hospital is written with the two ideographs meaning "place" and "sick." How interesting to know that the literal meaning of hospital is "a place where kindness is shown" which is quite different from a mere place for the sick. To this day, there are children of God who are willing to sit a good part of the night at the bedside of the sick and minister all manner of comfort, when they could easily have given as an excuse that they had worked hard the whole day.

This and much more was in the mind of the Apostle when he told the Galatians in a most excellent passage on "The New Life as a Brotherhood" to bear one another's burdens (Gal. 6:2). For instance, what was the poor widow and her three children to do? The husband had died and there was no money to hire help, and there were no relatives to whom she could appeal for aid. One morning she saw her field alive with men and boys and teams. They were busily at work with their plows and harrows and planters. When night came the eighty acres were planted with corn, and the tired workers did not go until they had assured the widow that they would cultivate and harvest the field.

Perhaps you have noticed that Christian brothers can be a "comfort" to one another. In a very lovely passage in Colossians, which Dr. Scofield entitles "Christian Fellowship," the apostle Paul mentioned Aristarchus, and John Mark, and Jesus who is called Justus. Concerning these he made the statement, "Which have been a comfort unto me" (Col. 4:10-11). In that same paragraph he told the Colossians that Tychicus would be a comfort to them. Perhaps you have never heard of pastors who have been lonesome. I do not mean that the Heavenly Father has forsaken them, but they have been hungry for fellowship with other pastors who were likeminded. Paul had three fellow-workers with him at that time in Rome; one of them, Aristarchus, was a fellow-prisoner. These only were with him, otherwise he would have been alone. In a world in which the children of God are supposed to be strangers, it is easier to be brave when Christians can see each other occasionally and can pray together.

A very lovely illustration of what a loyal brother can do is found in II Timothy 1:16. The apostle Paul was quite alone in the city of Rome, Demas had forsaken him. Those are the very words Paul used (II Tim. 4:10; and Luke "only" was with him. The story is that Onesiphorus, while visiting in Rome, "very diligently" sought him out, and found him. Instead of being ashamed of Paul's chain, he refreshed him "oft." The literal meaning of refreshed is "to lift up by breathing upon." You have heard of the man of God who breathed upon the dead boy and restored him to life: even so this Onesiphorus lifted up and encouraged the mighty Paul. By the way, he had been a help to Paul in Ephesus; perhaps then it was in a material way—"in how many things he ministered unto me"—but at Rome it was in a spiritual way.

It is only right that we should remember that God's servants need not only our prayers and our letters and a little hospitality while they are home on furlough, but that

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they need our money. In Philippians 4:15 there is an interesting story of how the Philippians were the only ones who "communicated with" Paul's "affliction"—they had sent him money at Thessalonica, and they had sent him money while he was working in Corinth. The sad part of the story was that the Berean Christians and the Thessalonian Christians had not done it.

There is one request which Christians make of me which makes a special impression on me: it is the simple request, "Pray for me." Sometimes I am told what the difficulty is, but often there is no explanation, and yet the tone of voice and the whole manner of the request make me understand that there is special need. Because God knows what the need is, I have no difficulty in making plain to Him what I am referring to when I really pray. Does it really mean something to my fellow-believers to know that I am helping them in prayer? I am sure that it does. Do you remember how Paul asked the brethren at Rome "to strive together" with him in their prayers to God? He told them very definitely what to pray fo (Rom. 15:31) and their prayers were heard. Paul mu have done much praying; when he wrote to the The salonians he assured them that he prayed for them Thess. 1:2). There was a man by the name of Epaphra who also took his praying for the brethren very seriousl In Colossians 4:12 we read of him "always laborin fervently for you in prayers, that ye may stand perfe and complete in all the will of God." Only once in my li did I hear a minister say that he did not want anyboc to pray for him; I have forgotten what the provocatio was. But I do know that he is not serving his Lord a pastorate today, and perhaps that is the reason—no o prayed for him.

This same Epaphras had a "great zeal" for th Colossian Christians, and also for those in Laodicea an Hierapolis. Just what he did for them—in addition praying for them—I do not know. But I do know th Christian brethren who are full of faith and of the Ho Spirit can do much for one another. Perhaps you ha noticed an expression which Paul used in I Thessaloniai 1:3, "labor of love," and which means the labor involv in loving. Unbelievers want to know what they will g for doing something; but the children of God work a work. I am thinking now of our many fine Sunday-scho teachers who faithfully teach the Word of God; not on can you depend on them to be there every Sunday, b when they teach they show thorough preparation a prayerful effort to make the lesson a help to all wh attend. They have a personal interest in every memb and do not forget those who are absent or irregular just getting started. By the way, a little faithfulness towa the new member—not only in the Sunday-school, but al in the church—is an exceedingly important thing.

The apostle James (James 4:11 wrote, "Speak not e one of another, brethren." One of my good friends wro that this was the besetting sin of Christians. "It should with the greatest of reluctance that we talk about anothe faults. And when duty does require us so to speak, should be done in genuine love and sorrow." Here is t place for real faithfulness.

Now when some brother does something he oug not to do, it may be somebody's business to "rebuke" hi Paul wrote: "Them that sin, rebuke" (I Tim. 5:20; Tim. 4:2); "rebuke them sharply" (Tit. 1:13). Let r suggest that it will be made quite plain to every praye ful and faithful believer when he is to do such rebukin In I Timothy 5:1 we read: "Rebuke not an elder"—a there may be a good many other fellow-Christians th I am not supposed to rebuke. However, I can pray f them.

And maybe we can do even more. It may be a ra thing in these days for people who are guilty of sor wrong-doing to be put out of the church. I hope it is n so rare that those who are "spiritual" restore the guil

In one of our evangelical weeklies I read this sentenc "Is it right for those who are at peace with God to estranged from each other?" It is not right and it not necessary, but it is true, as hard as it is to believe In Corinth it was so: "brother goeth to law with broth and that before the unbelievers . . . Why do ye n rather take wrong? why do ye not rather suffer yourselv to be defrauded?" (I Cor. 6:6-8).

Perhaps you know the story of how the apostle Pa was accused of being fickle (II Cor. 1:15-24). It really worth reading what Paul answered: "But as God is tr our word toward you was not yea and nay . . . the Son God . . . was not yea and nay . . . Now He which stablis eth us with you in Christ, and hath anointed us, is Go We do not need to come behind the apostle Paul o bit: the same God Who filled the apostle Paul w His mighty Spirit, will fill us.

"As touching brotherly love"—and sisterly love—" need not that I write unto you: for ye yourselves a taught of God to love one another" (I Thess. 4:9). Th words are just as true today as they were when Pa wrote them. We do know how to be loyal and true one another. Let us do it. And as my friend says wh he writes to me, "Faithfully yours," so I want to say you, Faithfully yours.

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EASTER NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

April · · · 1938

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

"Many Others--

Which Ministered unto Him of Their Substance"--Luke 8:3

Throughout the history of the Denver Bible Institute there have been those of God's faithful stewards who have not only given of their money but also of their substance for the support of the Rocky Mountain Christian training school.

One of the major items of expense in the conduct of the Institute is the purchasing of foodstuffs from week to week. At the present time several local Christian merchants and business men are contributing regularly to the Institute larder.

For many years the manager of a Coffee and Spice business, in addition to his monthly cash contribution, has made a regular monthly donation consisting of such items as tea, cocoa, cocoanut, coffee, spices, extracts, baking powder, etc.

Another business man each week provides bakery goods for the Sunday evening sack lunch for the entire Institute family.

The manager of a pickle factory provides the salt used at the Institute and frequently contributes pickles and sauerkraut.

The owner of a local wholesale potato and onion business has donated several hundred pounds of potatoes and onions.

At the opening of the fall term a farmer, who loves the Lord dearly, gave 50 sacks of apples.

During the Christmas season, a rancher living in the northwestern part of Colorado sent in fifty pounds of fresh pork. In the month of January he sent in 450 pounds of beef.

On one occasion when funds were very low, a lady on a farm sent in eight dozen eggs. A real answer to prayer.

A salesman for a grocery concern donated a crate of oranges during the holiday season. Recently he and his pastor together contributed a 100 pound sack of sugar.

A workman, who draws a meagre wage, frequently provides the honey and the "makin's" for hot biscuits as a special treat for the faculty members and students.

In the month of February a Sunday-school class in Kansas met together and baked 15 dozen cookies and sent them as a treat to the Institute folks.

These are just a few of the generous souls whom God, in a very practical manner, is using in the putting over of the testimony of the Denver Bible Institute. Perhaps you too would like to have a similar part in supplying the various needs.

THE DENVER BIBLE INSTITUTE

2047 Glenarm Place, Denver, Colorado

"Honor the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9).

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 2:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by word and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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IN THE EASTER NUMBER

As the Editor Sees It 98
Not Here, but Risen—*Herbert Lockyer* 100
The Resurrection Blessedness—*Robert G. Lee* 102
The Resurrection a Literal Fulfilment of Prophecy—*Joseph J. Edwards* 104
How Many Angels Were There at the Empty Tomb?—*Hilland H. Stewart* 105
John's Salutation—*The Editor* 106
In the Harvest Field—*Ralph E. Obitts* 108
Bible Seed Thoughts—*Joseph J. Edwards* 109
Berean African Missionary Society—*Rose Encinas* 110
The Editor's Mail Bag 111
Book Reviews—*The Editor* 112
The Days of Youth—*Hazel N. Johnson* 113
Light on the Lesson—*Sunday-school Lesson Staff* 114

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AS THE EDITOR SEES IT

RESURRECTION NUMBER

"WHY should it be thought a thing incredible with you, that God should raise the dead?" This was the pointed query that the apostle Paul put to the pompous King Agrippa in his fearless defence of the "faith once for all delivered unto the saints." Today there are those who would call this vital truth into question. Upon the credibility and reliability of the abundance of Scripture testimony pertaining to the resurrection hangs the whole of the Christian faith. Deny the resurrection and Christian belief becomes meaningless, hopeless, and inexplicable. The Apostle was right when he said, "If Christ be not raised,

Your faith is vain
Ye are yet in your sins
The dead are perished
We are of all men most miserable."

"But now is Christ risen from the dead." Thank God for such assurance. The contributions this month dealing with this precious truth will strengthen your faith and hearten your soul.

THE EDITOR

AS THIS issue of *"Grace and Truth"* goes to press the editor, Rev. Clifton L. Fowler, in company with Rev. E. E. Lott, member of the *"Grace and Truth"* staff, is engaged in Bible conference work on the Pacific coast. Word just received indicates God's blessing upon the proclamation of the Word. We praise God for these open doors of testimony. They expect to be away for the next three weeks engaged in various conferences throughout the southwest. We covet the prayers of the entire *"Grace and Truth"* family in behalf of our co-laborers and especially for our beloved editor that he shall be strengthened to impart the same rich truths to others which we enjoy through the pages of our magazine from month to month. —C. R. L.

IN APPRECIATION

FOR the past few months Mr. Hilland Stewart, a graduate of the Denver Bible Institute, Class of '37, has been rendering loyal and efficient service as acting shop foreman in the publication department of *"Grace and Truth."* To meet an emergency it was necessary for Mr. Glen Lindquist, the regular shop foreman, to be relieved of his responsibilities for a brief season. During his absence, Mr. Stewart volunteered to assume the task of putting over the publication work of the magazine. The fine spirit of loyalty and self-sacrifice as manifested by Mr. Stewart in his willingness to set aside other plans in order to help us out in an emergency is indeed most commendable. The entire *"Grace and Truth"* staff join in expressing appreciaton for this "labor of love" and in prayer that God's richest blessing shall attend our brother as he goes from us. On page 105 of this issue you will find an interesting discussion by Mr. Stewart entitled, "How Many Angels Were There at the Empty Tomb?" —C. R. L.

"I KNOW HOW"

THE world is looking for the man who "knows how." Almost daily, business, industry, or government is calling for the man who is qualified to solve the problems which apparently defy solution. The only unemployment there is in this realm is that which is produced by a lack of knowledge. The world has a thousand alluring offers to make to the man who "knows how." But while the world is seeking its man, the reader of God's Word discovers a simple apostolic claim, "I know how" (Phil. 4:12).

No glamour, no excitement accompanies his claim, only the modest vindication, "I am instructed." But wait. Notice the field of his accomplishment! It is the field of human reaction to the extremes of experience. The extremes of adversity and prosperity, of failure and success, of rejection and acceptance. The apostle Paul said, "I know how to be abased and I know how to abound." He knew how to be abased without a whining plea of self pity. He knew how to abound without gloating or causing untold jealousy. He knew how to be patient as the underdog without shifting responsibility. He knew how to hold the upper hand without inflicting sorrow or grief. He could say "troubled on every side but not distressed." His field of accomplishment is almost barren today despite the modern psychologist, and yet it is open to all. Instruction! How we naturally despise that word! How we cringe at the very thought of instruction. Yet this is the divine pathway to the claim, "I know how."

Reader, are you neglecting the instruction of God's Word, His ministers, and those He has provided to help you? It is your fault if you experience only sorrow

"That I may know Him, and the power of His resurrection" (Phil. 3:10)

crushing disappointment, hopelessness, and never the joy of "knowing how." —J. J. E.

BIBLES IN HIGH SCHOOLS

A UNIQUE piece of Christian work has been accomplished by the Gideons in the last two months in Denver. It is the placing of Bibles in the high schools. The Gideons have placed Bibles in every public high school in Denver, as well as in adjacent towns. In two of the largest schools, they have placed a Bible in each room—seventy Bibles in one of these schools alone.

As a phase of this piece of Christian work, the Gideons have sponsored the formation of a Bible Club in each school where they have placed the Bibles. The Clubs are made up of those students who are interested in meeting once a week after school for an hour to study the Bible. A qualified teacher guides the study and discussion. Although the Clubs have barely begun as yet, the membership of the Bible Club in one high school is over sixty.

So far as we know, the idea of this unique plan originated with the Gideons here in Colorado. And we understand that organizations in some of the eastern states have become interested in the plan. It is a plan well worth the attention of all who sense the great need of disseminating the Word of God. It is a plan worthy of our prayers that God may prosper it and increase its influence in the lives of our youth. —R. E. O.

THE SON OF GOD BETRAYED

WHILE the disciples slept the Son of God prayed. When He returned the third time, He saith unto them, "Sleep on now, and take your rest, it is enough, the hour is come; behold the Son of Man is betrayed."

Then came Judas in company with a multitude of soldiers armed with staves and swords, dispatched by the religious leaders, the chief priests, the scribes, and the elders. To be sure they were not dispatched to protect the Son of God from harm but to betray Him, "into the hands of sinners." As the Son of God stood in the midst of disciples, the traitor, an erstwhile disciple, planted the treacherous kiss upon the Master's cheek, exclaiming the while, "Master, Master." "Then they laid hold on Him and took Him."

While the Master, God's only Begotten Son, spoke in His own defence, His friends and disciples "forsook Him and fled." Later, as the Christ, the Anointed One stood in the midst of His enemies, accused and maltreated, Peter, one of His chosen disciples, remained in the outer court, warming himself at the enemies' fire. When the damsel inquired as to his identity, he thrice, with oaths and curses upon his lips, denied his Lord and Saviour.

Forthwith, the Saviour was led into Pilate's hall. There in the presence of His accusers He stood alone. Not a friend in sight, He heard the rabble cry, "Crucify, crucify." "Pilate, willing to content the people, released Barabbas and delivered Jesus to be crucified." Thus the Son of man was "betrayed into the hands of sinners."

But are there not those who today would pose as friends of the Master, yet willing to betray our blessed Saviour into the hands of sinners, and to crucify Him before the multitudes?

Are there not those among our so called religious leaders today, in places of prominence and in many church pulpits, who with great swelling words would praise the Master's beautiful life, laud His exemplary character, exploit His marvelous teaching, magnify His great love; but who in the same breath would plant the treacherous kiss, hail Him as Master, strip Him of His deity, His virgin birth, His miracles, His atoning work upon the cross, His resurrection, His coming again, and thus betray Him into the hands of sinners for whom He died? Are these not equally guilty with Judas?

Shall we, then, that purport to love the Lord, be guilty of denying the Lord Who bought us, by standing idly by while the rabble crowd shouts, "Crucify, crucify"? May God give us strength and courage, in this hour when the Son of God is still betrayed by the religious leaders and rejected of men, to be faithful in our devotion and service to Him lest we, like Peter, fail in the hour of greatest need. —C. R. L.

"HE IS NOT HERE, BUT IS RISEN"

(Luke 24:6)

"He is not here, He lives!"
Angels declare with certain word.
No weighty stones nor seals of kings
Secure the bands of death that gird
The Son; "Behold, He lives!"

How could such trivial things
Restrict the power of life within?
That life "laid down" is His, still His;
He saith, "I'll take it up again";
So out of death, life springs!

How do I know 'tis true—
This wondrous word the angel brought,
"He is not here, He rose from death"?
I but believed; my heart He sought;
Ah, then, 'twas then I knew!

I know those words are true:
His crimson blood from Calv'ry's tree,
In wondrous miracle divine,
By simple faith wrought life in me,
And I was born anew!

O living Christ, Thou matchless One!
Not in the tomb but in my heart!
No, not a dead and lifeless Christ
Could dwell in me, His life impart!
He lives indeed, God's risen Son!

—Florence Fowler

Not Here, But Risen

BY HERBERT LOCKYER

A GOLD miner can always find nuggets where another would fail. His eye is trained and his perception is keen. Dr. Lockyer does some mining with a trained eye and a keen perception in this wonderful resurrection story and the "nuggets" are really delightful. Dr. Lockyer's study is published in an attractive booklet (price 10 cents) and is for sale by the Bible Institute Colportage Ass'n, which holds the copyright. Printed by permission.

THE entrancing resurrection narrative as given by Luke carries with it the suggestion of several essential fundamental truths. For example, we have:

1. THE EMPTY TOMB.

"They found not the body of the Lord Jesus" (24:3). Christianity is made up of an empty cross, an empty tomb, and a crucified, risen, glorified Saviour at God's right hand.

2. THE DIVINE NAME.

"The Lord Jesus" (24:3). Here we have the first occurrence of this expression in Scripture, and a term used over forty times in the Epistles. It is rightly employed here, seeing that it is a title of power. As Bernard of Clairvaux put it, "Christ was a Lamb in His death, but a Lion in His resurrection." When Mary called Him *Rabboni*, she gave Him the highest place. Akin to "The Lord Jesus," it exists in a threefold form in Jewish thought and usage.

Rab means "Master," and is the lowest degree of honor.

Rabbi, signifying "My Master," is a title of higher dignity. It is the one describing religious teachers, hence our Lord's use of it while addressing Nicodemus.

Rabboni, implying "My Great Master," is the most honorable of all, and Mary gives it to her Lord for He was worthy of the highest.

3. THE RESURRECTION EVANGELISTS (24:4-10).

They were of a twofold order. We have the heavenly evangelists, the angels, whose message we are to consider. Then come the earthly evangelists, the women, who were the first heralds of the truth of Christ's victory over the grave.

4. THE EMMAUS JOURNEY (24:13-35).

What a well-loved and ever-memorable portion this is! It is full of blessed messages, and reveals Jesus as the Divine Expositor.

5. THE PROMISED SPIRIT (24:46).

Go ye—tarry ye! Commissioned; how necessary it is to be clothed with power from on high.

6. THE ASCENDED CHRIST (24:50-53).

How arrestive is the phrase—He was "carried up into heaven." And there Jesus will remain until the Church, which is His Body, is completed.

Now let us turn more particularly to the angelic question and affirmation of 24:5, 6: "Why seek ye . . . He is not here, but is risen." In order to understand the setting of this dramatic revelation, we must try to picture the scene. Two experiences stand out somewhat distinctly. There was *the early quest* (24:1). And such an eager desire suggests Exodus 16:7: "In the morning, then ye shall see the glory of the Lord." Then we have *the empty grave* (24:3), resulting as it did in anxious hearts (24:4). But for human perplexity there came the heavenly proclamation. And as such a blessed message from holy lips is capable of a variety of applications, may our hearts be ready to receive them.

THE RESURRECTION OF CHRIST

Not Here—But Risen! Such a positive declaration indicates the true significance of Easter. And here we have the direct and definite interpretation of the passage before us. Death could not keep its prey, for by His resurrection Christ banished death and all its powers.

The fallacy of Roman Catholicism is that it keeps a Christ, torn and bleeding, on a cross. We worship, however, not a dead Jesus, but a living Lord. We go to a throne and not to a tomb. Christ could not be holden of death, so He emerged as the Living One (Ps. 16:10; Rev. 1:18).

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign;
He arose! He arose! Hallelujah! Christ arose!

THE SAINTS OF GOD

Not Here—But Risen! As we share Christ's risen life, such words can indicate something of our life in Him.

Take Death—Actually there is no such experience for the child of God. "He that eateth of this bread (Christ Himself) shall live forever" (John 6:58). Certainly the body is placed in a grave and returns to dust, but for one who shares Christ's risen life—

There is no death;
What seems so is transition.

The activities and vocations of earth terminate. Ser-

"He showed Himself alive after His passion by many infallible proofs" (Acts 1:3)

vice for the Lord, however, never ends. Ministry is transferred to another realm. Absent from the earth the believer is at home with the Lord.

Thus we can go to a sacred spot in "God's green acre," and, standing at the grave of a loved one who died in Christ, exclaim with joy and triumph—"Not here—but risen!" Sometimes we see graven upon a tombstone the information—"Here lies So and So." But this is not true, for death is not the end: it is an episode. It is no longer a banishment, but a return from exile, a going home to be with Jesus and our friends.

Take Translation—Our Lord's resurrection is the type and pledge of our own. And when He returns, our dust will no longer repose in "Mother Earth," seeing that there is to be a resurrection of the saved out of the dust of the earth. As the bones of Joseph were carried out of Egypt, and Israel vacated the same place, leaving not a hoof behind, so the Lord will remove the dust of His own. Unconverted friends, left behind at Christ's coming, may journey to the graveyard to discover what has happened to the bodies of those who lived for the Lord while here below, but of such it will be blessedly true—*Not here—but risen!*

Take Separation—The great contrast between the living and the dead suggests the truth of separation. When a person dies, the body is buried with the dead. The dead live with the dead. On the other hand, the living must have the company of those who have life.

And God's living ones have no right to associate with the spiritually dead in respect to their pleasures, sports, pursuits, and activities. The Lord does not expect to find the living among the dead. Hence His insistence upon coming out from the world and being separate.

Believers should not be found among the dead, beggarly elements of the world, or identified with the lusts and habits of the flesh alien to the risen life in Christ. *Not here—but risen!*

Take Witness—There is a further application of the angelic message, essential to bear in mind if we are the Lord's, and it is this—What right have we to seek the company of those who are dead in sin? Risen with Christ, we are no longer buried in the grave of sin and worldliness or within the tomb of selfish living, wrapped around with the grave-clothes of spiritual death. And being let go we must seek our own company. Christ's living ones can never exist among the world's dead.

Alas, however, there are those who claim to be the Lord's who fail to experience the power of His resurrection. In fact, there is little difference between their lives and those of the spiritually dead. They are either black nor white, but a kind of gray.

Thoroughly immersed in worldy amusements they seem to have forgotten that life in Christ demands that we rise from our dead self and way, to higher, holier things. They fail to remember that the old life has been nailed to the cross, and must be left there, and that henceforth they must walk in the newness of life.

And, let it be said, the world itself does not expect to find the living among its dead. "What doest thou here, Elijah?" (I Kings 19:9). What a rebuke for a carnal-minded Christian! Said a lover of worldly pleasure to a professing Christian when he discovered him in a center of worldly amusement, "I did not expect to find you here!" *Not here—but risen.*

By all means let us go as the living to the dead, not for their pleasures, but their soul's salvation. In this direction there should be more seeking of the living among the dead.

THE EFFORTS OF MEN

Again this heart-searching question of the angels (24:5) can be written in large letters over the efforts of the world to find life. How vain is the search of man, as he strives to find the living Christ among the dead things around!

Think of Religious Systems—Often we hear it said, "One religion is as good as another. It does not matter what a man believes, so long as he believes something." But since creed influences conduct and shapes character, this is false reasoning.

And then there is all the unprofitable talk about "comparative religions," with Christianity as one of the religions. Modern culture extols other saviours. Buddha, Confucius, Socrates share the platform with Christ. All are reverenced. The best is taken from the dead and the living.

> One in a Judean manger,
> And one by Avon stream,
> One over against the mouth of Nile,
> And one in the Academe.

Comparative religions, however, there may be, but Christianity is not one of them. It is in a category all its own. It has no comparison. It is supreme, unique, preeminent. Why seek the living Lord among the dead religious leaders? *He is not there, but risen!*

Everything smells of death as you approach religions. Roman Catholicism has its crucifix and masses for the dead. Mohammed is dead. Buddha is a departed leader. But Christianity is not a religion: it is Christ, and He is "The Living One." Therefore, no matter how beautiful and fascinating the religion may be, it is the tomb of the dead, and Christ is not there, but risen.

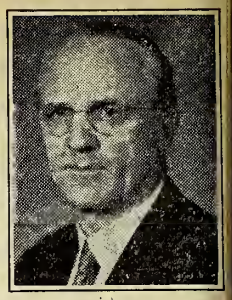
Think of Religious Ordinances—How many there are who seek Christ, Who is alive forevermore, among the dead, barren formal ordinances of the church! We have known those who, although orthodox in belief, yet tried to appease their conscience by religious

(Continued on page 128)

"The third day He shall rise again" (Mark 10:34)

The Resurrection Blessedness

BY ROBERT G. LEE



> Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:29).

Jesus said to Thomas, after that eight days had passed, "Peace be unto you." And I say that I think Jesus had Thomas more in mind and heart than any of the other disciples—just then. Had He not already said to the others, "Peace be unto you"? Yes. And somehow I believe that expression in John 20:26 was more a singular than a plural peace—meant more for Thomas than anyone else.

Jesus said to Thomas, after the eight days, when He stood again in the midst, the doors being shut, "Reach hither thy finger, and behold My hands." Jesus said to Thomas, as, for Thomas, the darkness of that eight days began to wane, "Reach hither thy hand and thrust it into My side." Jesus said to Thomas, when the shadows of these eight days were, for Thomas, fleeing away, "And be not faithless but believing." And Thomas answered and said unto Jesus, "My Lord and my God."

And then it was that Jesus spoke for those nigh and for those afar off. Then it was that Jesus spoke through Thomas to our fathers and mothers, to you, to me, to all men everywhere. And what was the message meant for you and me—the message that sets forth such a wonderful blessedness to us? This:

> Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:29).

The blessed Christ who illustrated in His daily life every doctrine of His heavenly mind, said that to me—through Thomas. Jesus, ever holding up before mankind representative manhood gloriously conformed to the will of God, said that to you—through Thomas. Jesus, in Whom was no taint of sin, in Whom was no suspicion of selfishness, in Whom was no insinuation of an unholy aim, said that for our blessedness. Jesus, Whose face was incarnate benevolence, Whose hand was friendship's symbol, Whose eye was liquid sympathy for every human sorrow and woe, sent across the reach of the centuries a message for all the races of men today: "Blessed are they that have not seen and yet have believed." And we are included there in that, another beatitude.

> Blessed were those who saw Jesus and believed.

In imagination just now I step back down the corridors of the centuries to the home of Bartimaeus. Now Bartimaeus saw Jesus—after that Jesus had opened his blind eyes, giving him beautiful noonday for dread midnight. And there in the home of the once blind Bartimaeus, he shows us the staff he used before Jesus made him to see—talking joyfully all the while of what a blessed thing it was for him to see Jesus. Yes, blessed was Bartimaeus—because Jesus saw him and because he saw Jesus.

In thought, too, I travel back across the stormy chasms of history and go to the home of a woman in Sychar—a harlot who belonged to the scarlet sisterhood of the streets—the woman whom Jesus met at Jacob's well where, "being wearied with His journey," He sat down while His disciples were gone away into the city to buy, when "there cometh a woman of Samaria to draw water." And in the words of sweet and grateful praise for Him Who that day showed her her shameful self and showed her His sinless self, she talks to me of what a blessed day it was when she saw Jesus sitting on the well curb. And, in the sweet and grateful recall of that blessed day, she shows the water pot and says, "That is the water pot I took with me the day I saw Jesus." Blessed the woman at the well—because she saw Jesus Who lifted her "from shades of night to plains of light."

In my thought travels, considering how blessed it was for people to see Jesus, I come to the home of a rich man in Jericho—the home of Zacchaeus who once was chief among the publicans, and rich. And when I knock on the door of his house there openeth the door to me a man still physically little of stature—the Zacchaeus who "sought to see Jesus Who He was and could not, because he was little of stature." And, in my thought journey, while I dine in his house, as once Jesus did, he humbly goes over again the story as Luke gives it:

> And he ran before, and climbed up into a sycamore tree to see Jesus: for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusations, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost (Luke 19:4-10).

Blessed was Zacchaeus—because he saw Jesus, and was the recipient of the ministry of His marvelous, matchless grace.

"That I may know Him, and the power of His resurrection" (Phil. 3:10)

DR. LEE shows the warmth of a true pastor's heart as he unfolds before us the many reasons why a believer is singularly blessed of God. Dr. Lee is pastor of the Bellevue Baptist Church of Memphis, Tennessee, and is one of the outstanding preachers of the South. This study is printed by permission from his book "A Grand Canyon of Resurrection Realities" (price $1.00), published by Wm. B. Eerdmans of Grand Rapids, Michigan.

In my thought journeyings I come, after awhile, to the home of the demoniac of Gadara—and I see him "clothed and in his right mind," no longer a demoniac, the terror of the countryside. And he tells me he was the bad man of those regions—until he saw and met Jesus. And he goes over again what Mark, by the Holy Ghost, says:

> And they came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped Him (Mark 5:1-6).

And before I leave the home of the one-time demoniac, he shows me some of the ghastly scars that he himself had made on his body in those terrible days when he was "in the tombs, crying, and cutting himself with stones." He shows me, too, scars on his wrists and arms and neck made in the old crazy days when he "had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces"—when no man could tame him. Moreover, as we sit on his porch, in my thought travels, he points out little children and women who pass his gate, saying as he smiles benignly upon them: "These were all once afraid of me—before I saw Jesus."

Blessed that man—because he saw Jesus.

And don't forget the man with the withered hand! After he saw Jesus and after Jesus had made his hand whole, that man went home able to handle the hammer and hoe—able to run his once-withered fingers through the curls on his children's heads or on the stops of the flute. Blessed that man—because he saw Jesus.

Blessed the dumb whose frozen fountains of speech He changed into gushing streams of speech. They saw Jesus.

Blessed are the deaf whose world of silence He shattered by making dead ear drums throb with life. They saw Jesus.

Blessed the crippled whose twisted limbs He made whole, whose drawn muscles He made supple. They saw Jesus.

Blessed the lepers whose loathsomeness of flesh and whose isolation He removed far from them, making them fit for association with friends and the embrace of loved ones. They saw Jesus.

Blessed the crazy people whom Jesus met and, in marvelous power and compassion, restored their reason. They saw Jesus.

Blessed the bereaved to whose aching hearts and empty arms Jesus gave back their beloved dead—alive. They saw Jesus.

In that hour when, as Luke records it, the seventy returned again with joy because even the devils were subject unto them through Jesus' name (Luke 10:17), Jesus rejoiced in spirit and thanked God.

Then we have this told us:

> And He turned Him unto His disciples, and said, privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things, which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Luke 10:23-24).

But we, too, even as all believers, are included in that post-resurrection beatitude, "Blessed are they who have not seen and yet have believed." We never felt the touch of His incarnate hands nor saw in them the print of the nails. We never heard His incarnate mouth, sometimes as the whispers of summer zephyrs, sometimes as the thunder of a storm cloud, utter marvelous words of love and rebuke. We never saw His incarnate feet walk on tumbling waves. We never saw His eyes melt with compassion or kindle with anger, which injustice and wrong invariably elicit from all high souls. Yet, I claim as my own, and you claim as your own, the promise of Him Whom heredity and environment cannot claim, "Blessed are they who have not seen and yet have believed." Yet, you, even as I, can claim as your own the promise of Him Who, not being stamped with the imprint of the schools, said: "Blessed are they who have not seen and yet have believed." Yes, all men can claim as their own the promise of Him Whom opportunity and genius cannot claim, "Blessed are they who have not seen and yet have believed."

And, claiming such a precious truth as our very own, we find joy in saying:

> Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto the praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls (I Peter 1:3-9).

"Christ being raised from the dead dieth no more" (Rom. 6:9)

The Resurrection a Literal Fulfilment of Prophecy

AN EXCELLENT remedy for the disease of doubt is a careful review of the amazing fulfilments of prophecy. Using one of the best of these examples, Mr. Edwards paints a convincing picture of fulfilled prophecy which is calculated to strengthen the reader's faith.

BY JOSEPH J. EDWARDS

GO . . . MAKE IT AS SURE AS YE CAN (Matt. 27:65).

THERE comes a time when the best of securities are inadequate. But why all the haste? and what is it that is producing such fear of failure? Someone or ones are ready to bend every effort in order to block the accomplishment of some vital attainment. They are the chief priests and the Pharisees. At last Jesus is out of their way—crucified. Only one step is now necessary. They remember that while He was yet alive, He said that if they put Him to death, He would rise again in three days. The fulfilment of that prediction must be prevented at any cost. They doubt the possibility of a resurrection so they demand a watch to see that His body is not stolen away that His disciples may claim the fulfilment without proof. Little do they realize the folly of their efforts, for God Himself desires the same thing, determining to establish beyond any doubt the literal resurrection of His Son. He, too, wants evidence that His body has not been stolen. Now here is the irony of the matter. Their watch is successful but it is their undoing, for He actually comes forth from the grave as He said He would. The outcome is the reverse of their desire. They hurry together for consultation and pay handsomely to get the watchers to reverse their statements and claim that He was stolen away while they slept. After all, lying is not as bad as failure! They made it as sure as they could but it wasn't sure enough.

How silly all this if it were not a literal resurrection. Imagine the ridiculousness of using physical means to prevent a spiritual fulfilment of prophecy! More than that, language does not mean a thing if the language used to describe the resurrection of Jesus does not demand a literal resurrection. Then we would like to add another thought. Does not a spiritual experience demand an actual event as its basis? We speak of a soul wandering about in unbelief for forty years, spiritually, but is it not because a people once did actually wander about in unbelief for forty years? We speak of a soul going through the fiery furnace of affliction, but is it not because three Hebrew men did go through a fiery furnace? We speak of a soul being "all at sea," but is it not because the disciples were at sea in a storm and Jesus made the storm a calm? All of our figurative language is based upon the actual. It is true that the believer is raised to newness of life in his spiritual experience, but it is because Jesus raised from the dead actually. Our spiritual experiences demand it. With such evidence that it was a literal resurrection there comes a peculiar delight in turning to prophecy, for if this prophecy received a literal fulfilment then all shall be treated likewise. That the resurrection of Jesus is clearly prophecied in the Old Testament as well as in the Gospels is easy to see. Perhaps the most familiar reference to the resurrection is David's prediction in Psalm 16:10:

> For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.

The Holy Spirit is quick to tell us in the book of Acts that this is a direct reference to the resurrection of Christ.

> Because Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. . . . Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before SPAKE of the RESURRECTION OF CHRIST, that His soul was not left in hell, neither His soul did see corruption (Acts 2:27-31).

Here is a beautiful prediction given several hundred years before the birth of Christ, and now we see its fulfilment.

There are not a great many direct references to the resurrection of Christ in the Old Testament, but there are many types which clearly point to His resurrection, and then there are those descriptions of Him and of the things that are to befall Him which demand the resurrection for their explanation. Notice this one in Isaiah 53:9-10:

> And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin.

What a description of His death, and all fulfilled to the very letter; but notice that the quotation stopped in the middle of a verse. As we finish the quotation He is presented as being *alive*. His resurrection becomes imperative.

(CONTINUED ON PAGE 125)

"Christ was raised up from the dead by the glory of the Father" (Rom. 6:4)

How Many Angels Were There at the Empty Tomb?

BY HILLAND H. STEWART



THE various accounts of the Resurrection do differ in detail but careful study always reconciles them for there are no contradictions in God's Word. Mr. Stewart loses no time in solving the angel mystery. Your faith in the reliability of the Sacred Canon will be strengthened by reading this splendid study in apologetics.

IN ORDER to properly follow the narration of events transpiring on the resurrection morning as recorded by the Gospel writers, it were well for us to put ourselves in the place of this little group of people living in and around Jerusalem who were so much in evidence on this morning. For three years Jesus had been the very center of the thought and activity of these people. And then He, Who had been the very axis around which their whole existence gravitated, was suddenly taken from their midst. With His departure went the very light of their lives. What in life was worth while since He Whom they thought to be Israel's redeemer was taken away? Dark, lonely, and sorrowful were the days since His body had been put in the tomb. And then on that glorious third morning came the startling news that the tomb was empty and that He had burst forth. It requires no stretch of the imagination to conceive of the excitement that this news brought. Doubtless many groups hurried back and forth, to and from the tomb, bewildered by the amazing turn of events. With this mental picture for a background, we now turn to the records.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word (Matt. 28:1-8).

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, Which was crucified: He is risen; He is not here: behold the place where they laid Him.

But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid (Mark 16:1-8).

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered His words,

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest (Luke 24: 1-9).

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain (John 20: 1-3, 6-8, 10-12).

(CONTINUED ON P. 128)

"Tell His disciples that He is risen from the dead" (Matt. 28:7)

John's Salutation

Fourth Article in a Series on
THE BOOK OF REVELATION

BY THE EDITOR

(Continued from last issue)

IV. THE UNIVERSAL REIGNING ONE

It is one thing to be a king. It is something else to be King of kings. It is this startling designation which is here applied to our Lord and Saviour Jesus Christ:

> And the Prince of the kings of the earth (Rev. 1:5).

When He was here the first time, the Roman governor ordered a placard placed upon the instrument of torture and death whereon His precious body was stretched in mortal agony. The placard plainly read, "King of the Jews." But never once in the entire record of the Lord Jesus has He appeared in the role of King of kings. That victorious moment is reserved for the manifestation of glory and power which shall be seen in the coming age. Jesus will be King of kings in the Kingdom. That the right to this great honor has always been His is clearly averred in such a passage as Deuteronomy 10:17 where the record says, "The Lord your God is God of gods and Lord of lords." To the present hour of man's checkered career, the Lord Jesus has not laid claim to the position which is rightly His. But He is going to do so soon.

When He comes back to the earth He shall have "on His vesture and on His thigh a name written, *King of kings, and Lord of lords*" (Rev. 19:16). And this blessed Lord shall make war with those who have reared up their heads as His enemies and raised their hands against Him and shall sweepingly overthrow them, and shall establish His world-wide Kingdom, "for He is Lord of lords, and King of kings" (Rev. 17:14).

The day of the Second Coming is the day for Him to become glorious Ruler of rulers. During this age of the Church there is another outstanding one who is functioning as the god of the age, and, alas, he is continuously and determinedly blinding the eyes of them that believe not (II Cor. 4:4). But Christ's hour cometh! And the prostrated earth shall behold "the appearing of our Lord Jesus Christ: Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:14-15).

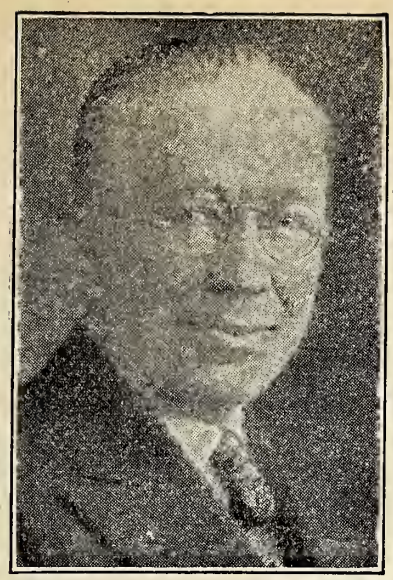
It is worthy of special observation that this title "King of kings" is given by the Holy Spirit a definite dispensational significance, and that definite significance is the Kingdom. Now the Kingdom is the dispensation in which God purposes to bring His chosen people Israel back to their place of preeminence among the nations. And when Jesus the King of kings reigns over the nations in that coming dispensation, great honor shall come to Israel. For Jesus shall reign from a Jewish throne—He shall shew forth His power from the "throne of His father David" (Luke 1:32). Thus we see that the expression "King of kings" has a strongly Jewish atmosphere because it points to the thrilling hour in earth's history when the throne which shall command the complete submission of all the Gentile nations shall be the ancient throne of Israel. Anti-Semitism will not be so popular in that day. In the final analysis Anti-Semitism is the rejection of Jesus Christ the Saviour.

The fact that the Kingdom age and the reigning of the King of kings will bring Israel into a place of special blessing is strongly accented by Isaiah:

> For ZION'S SAKE will I not hold my peace, and for JERUSALEM'S SAKE I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.
>
> And the Gentiles shall see thy righteousness, and all kings thy glory (Isa. 62:1-2a).

The Lord's promise to Israel is radiantly clear. He tells her there is coming a day when her righteousness and glory shall be a matter of international news. The persecuted nation shall rise to a place where the Gentile nations shall see her advancement and shall be astounded, for the "Gentiles shall see her righteousness." And the Holy Spirit adds with exacting explicitness, "All kings" (not some kings) shall behold Israel's glory. Every nation that has enjoyed Jew-baiting shall discover that cup has some unexpected dregs.

But Isaiah's special unfolding of the blessings which come to Israel when the King shall reign is found in Isaiah 60. The whole chapter is devoted to the subject and is worthy of prayerful study and lengthy meditation. The chapter opens (vss. 1-2) with God's command to Israel to "arise" and "shine," because the Lord (Jehovah, the Always-Existing One, the Old Testament name for our Lord Jesus) shall arise upon her and the Lord's glory shall be seen upon her. This is the thing the Gentile nations reject. They do not be-



lieve the Lord is coming back, and, most emphatically, they do not believe that the wondrous glory of God shall rest on Israel. The entire chapter predicts the humiliation of the Gentile nations and the exaltation of Israel. The prophecy goes so far as to tell how the Gentiles will build up Israel's cities for her and shall minister to her, and shall bring wealth to assist her. In verse twelve the Holy Spirit gives to Israel the amazing promise,

> The nation and kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted (Isa. 60:12).

The complete subjection of all the Gentile nations to Jewish authority is so sweepingly envisioned in this startling prophecy that it were well for the dictatorships of the present hour to acquaint themselves with these prophecies of God. No wonder some dictator-ridden nations are repudiating the Old Testament. Isaiah's words in verse fourteen are,

> The sons also of them that afflicted thee (the sons of the Gentiles that persecuted Israel) shall come bending unto thee; and all they that despised thee (present day newspapers name to us the Jew-haters) shall bow themselves down at the soles of thy feet (Isa. 60:14).

These glorious results will come when the King of kings, Jesus the Jew, shall sit upon the throne of His father David. If men would but heed the Bible, God's Holy Word, they could easily be protected from their follies in the realms of personal living, and religious convictions, and even in their political and national predilections. Because the Bible is in easy reach of all, "they are without excuse."

And thus we see that this mighty descriptive title, "Prince of the kings of the earth," which John gives to Jesus in his salutation, carries with it stupendous Jewish implications and promises, for it points to the hour when Gentile nations shall be abased before an exalted Israel. This title is significantly placed in the center of the list of seven descriptive appellations here bestowed upon our Lord.

V. THE LOVING ONE

It would seem that John had surely ascribed unto his blessed Lord every conceivable honor. But no, a new and lovely distinction now is declared to be His,

> Unto Him that loved us (Rev. 1:5).

Here we are swept into an altogether different phase of the character and work of the Lord.

He is not only Jehovah and True and Resurrected and King, *but He loves!*

It has been said that "to be loving is to be weak and silly." This unfortunate expression is but the cheap echo of the hardened and blasé views of a world that is drifted far from God. The very strength and beauty of the character of the Lord Jesus is revealed and demonstrated by this glorious fact—He loves.

It is at the very climax of the apostle Paul's discussion of the wondrous phases of the righteousness of God, in the book of Romans, that He says,

> We are more than conquerors through Him that loved us (Rom. 8:37).

Our victories over sin and Satan and death are all the ineffably blessed fruitage of His love—more than conquerors through Him that loved . . . ! And again Paul declares the mighty fact of Christ's love in his letter to the Ephesians:

> Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour (Eph. 5:2).

Love took Him to Calvary. Love brought Him to the place of suffering and the shedding of blood. Love led Him through death's dark valley. We find in Him the celestial display of those pervading facts of love —"love suffereth long, and is kind"—"love never faileth" (I Cor. 13:4, 8). There is no personal truth in all God's marvelous Word which compares with the truth of God's love in Christ Jesus.

> Who loved me and gave Himself for me (Gal. 2:20).

Love is a personal thing and is not marked by dispensational differentiations. Love in the Law dispensation, even in the midst of legal and Jewish trappings, is exactly the same as love in the Church age. The love of God, which is in Christ Jesus our Lord, does not know variation—has no acquaintance with a sliding scale. In the last analysis, love is personal, individualistic. And individual spiritual truth is the same in every age.

The Spirit of God, speaking through John, next sets forth another one of the characters in which the Lord Jesus appears in Scripture.

VI. THE SAVING ONE

Yes, He is the One Who saves those who trust Him. This familiar and ever blessed fact concerning our Lord grows directly out of His love. This has been clearly seen in Scriptures adduced. John's words

(Continued on page 127)

In the Harvest Field

Conducted by Ralph E. Obitts

Through the courtesy of Miss Lillian Daniel, '28, a missionary of the China Inland Mission who is on furlough, we have her translation of a Chinese letter she has just received from Miss Christine Kiang, a Chinese co-worker in Anhwei Province, giving her time to the speading of the Gospel among her own people. Miss Kiang was converted some thirty years ago from a high class heathen family, her father being a Mandarin. When she first found she could no longer worship her family ancestry, she wept, not knowing the bonds of fellowship in the Christian family. These bonds of Christian fellowship have become dear indeed to Miss Kiang during these many years of her service for Christ.

Miss Kiang's home was in the city of Suancheng, Anhwei. This city was bombed at Christmas time; Miss Kiang's home was burned to the ground, causing the loss of utterly everything she owned. Miss Kiang, along with Mr. Lo and his family and many others, fled from their burning city to Hankow. In writing about this experience, Miss Kiang says (in Chinese, of course):

"I am the recipient of the great grace of God, Who has saved me out of this great danger. My home has been taken away. We have arrived now in Nanchang, and our entire journey was filled with much distress. God has taken away my earthly home in order to prepare me a much better home in heaven. I am now entirely empty-handed, but do not want to be bound by the hope of the things of this world, which must all perish with fire. To be empty-handed here is the best of all. But let me not be empty-handed when the Lord Jesus returns."

Miss Kiang's forceful pun on the term "empty-handed" means the more to us when we realize she was using a Chinese idiom meaning the entire loss of everything she owned. Is not this a remarkable spirit of devotion to the Lord on the part of one in such distressing circumstances? No complaining about the hardships or loss, but only praise to God and hope in Christ's coming. Let us take a lesson from Miss Kiang's attitude in the midst of great trial. And let us be stirred anew to earnest prayer for the great number of missionaries and native Christians in China who are suffering the awful horrors of the Sino-Japanese war. They need our prayers.

Mr. Lo, mentioned above, and who also lost all his possessions, is the one used of the Lord to rescue the little Stam baby, Helen Priscilla, after the martyrdom of her parents, John and Betty Stam, in 1934, in Anhwei, China.

The latest news-letter from Mr. Roger W. and Mary Fickett Howes, '23, missionaries of the China Inland Mission, mailed from Shanghai, China, contains interesting and helpful material which, we are confident, will interest our "Grace and Truth" readers. We quote first a paragraph about a native Chinese pastor, Mr. Li (pronounced Lee), who combined his spiritual-mindedness with common sense in caring for a sick man.

"A man seriously ill, apparently about to die, was brought to the band with the request that they pray for his healing. The band felt that the honor of the Lord was involved, and that healing would probably result in the man and his family turning to the Lord. The family having put away idolatry, prayer was offered earnestly that the Lord would heal for His Name's sake. Something of the nature of the man's disease had been told. After they had prayed, it came to Mr. Li's mind that a good dose of castor oil would probably be helpful. This was secured and administered with such good effect that when the band left some days later, the man appeared to be well on the way to recovery. Though means had been used, it seemed to occur to no one to regard the healing as anything but an answer to prayer. After all, is this not true "faith healing?" First prayer, then the use of such means as are available, and to which the Lord shall guide, and then trusting Him to bless. We commend Mr. Li, his wife, and two children to your prayers."

In November and December Mr. and Mrs. Howes were stationed in Chekiang; but when the war unexpectedly reached into that province and near their station they were forced to leave that place. One of their children had just recovered from typhoid. Mr. Howes had been in the hospital at Hangchow, and returned home on the last bus to leave Hangchow before that city was captured by the Japanese. God answers prayer!

"Times like these," the letter continues, "give ample opportunity for the Lord's people to prove His faithfulness. One evening while we were in Lanchi a Chinese woman and two children, girls of ten and fifteen years, arrived. They had come by boat from Kienteh that day. She was a Christian from near Tunglu, a town thirty miles northeast of Kienteh. She had received a telegram from her husband in Changsha, Hunan, telling her to join him because it was not safe for her to remain at their home. Being near the war zone, no form of transportation was available. So she and the children set out on foot. As she walked (she told us), she prayed: 'Lord, You know I am not strong. I cannot walk this distance, but I thank You that You are my strength. Undertake for me.' And as she walked she kept appropriating by faith God's life and strength. It took them two days to walk the ninety 'li' to Kienteh. She told us that when she had walked fifty 'li' she was so happy, and did not feel as tired as when she had walked the first twenty 'li'. As they walked the clouds darkened and it seemed absolutely certain that snow would soon begin to fall. Other refugees were travelling with them. She prayed that it might not snow. It did not snow, and some of the others said to her 'Truly your God answers prayer.' Would that more of those in this land, who have been forced by the war to leave their homes, had their trust in Him Who is able to comfort and strengthen and provide.

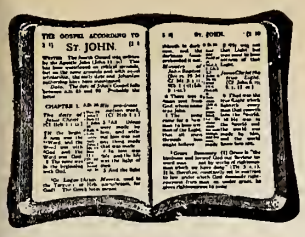
"Our Mission Home here in Shanghai is full almost to capacity, mostly with missionaries who have had to leave their stations because of the war. Missionaries on this compound have been very largely responsible for the management of the largest refugee camp in Shanghai. The number of refugees at this camp is about 14,000. A nurse told us of one little girl who had gone blind from measles; this little girl's mother was killed in an air raid, but the father is alive and in the camp, and comes to see the little girl every day.

"We have been very conscious of the Lord's upholding during the past three months, and we thank each one of you for your fellowship with us by prayer in the Gospel ministry and in our afflictions. May we ask for a continued interest in your prayers."

Word comes from Mrs. Hannah Roach (D. B. I. '30) that she and Miss Wheeler have arrived on the field again. It took two and a half months to reach their station in Iquitos, Peru.

From Morocco, N. Africa, a letter has come recently from Lester Lehmuth, a former student at D. B. I. The letter reads, in part, "Work in the Moslem lands seems so hopeless and discouraging, one is tempted to think it is of no use whatever. But then I remember that it is required of a steward that he be found faithful, only. And like David we can always encourage ourselves 'in the Lord.' He knows best.

(CONTINUED ON PAGE 127)



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

STEADFASTNESS

INTRODUCTION:

God is a God of steadfastness: He changeth not.

Ps. 37:28
Ps. 138

He is calling for steadfastness in the lives of His own.

I. THE COMMAND AND EXHORTATION

I Chron. 16:11
Hosea 12:6
Phil. 4:1
I Cor. 15:58
Acts 14:21-22

II. THE PRAYER

Col. 1:9-11

II. THE REASONS AND INCENTIVES

A. Because of the blessing to others
Tit. 1:9

B. Because of the finished work of Christ
Heb. 4:14

C. Because God is faithful
Heb. 10:23

D. Because of the liberty He brings
Gal. 5:1

E. Because we thus maintain the faith of the Gospel
Phil. 1:27

F. Because it encourages our Christian leaders
Phil. 1:29

G. Because of rewards
Gal. 6:9

Stand fast—and having done all, STAND
Eph. 6:10-13

—C. L. F.

THE HARD THINGS IN THE TWENTY-THIRD PSALM

I. THE TOILSOME ROADS OF DUTY

"Paths of righteousness"
Matt. 7:13-14
Phil. 4:8

II. THE FEARFUL PASSAGE OF GLOOM

"The valley of deep gloom" R.V.
Rom. 7:21
Heb. 13:5

II. IN THE MIDST OF MINE ENEMIES

Heb. 12:1
Ps. 13:4-6

ONCLUSION:

Before and after these things are the delights of His goodness

—J. H. J.

THE NEW COMMANDMENT

Reading: John 12:20-33; 13:34,35

I. THE NEW COMMANDMENT

"I give unto you"
Lev. 19:18
John 15:12-14
I John 3:11

II. THE NEW COMMANDMENT PERSONIFIED

"As I have loved you"
Eph. 5:2
I John 3:16
Gal. 2:20

III. THE NEW COMMANDMENT PERFECTED

I John 4:17-18, 21
John 13:35
I John 3:10

—C. R. L.

THE GARDEN GLOOM

Luke 22:41-44

I. THE INTENSE INTERCESSION

Vs. 41

II. THE SON'S SUBMISSION

Vs. 42

III. THE PLAINTIVE PETITION

Vs. 42

IV. THE MIGHTY MESSENGER

Vs. 43

V. THE AWFUL AGONY

Vs. 44

—A. M. F.

EXPIATION

Isa. 53:10

I. SIN DESERVES AND DEMANDS PUNISHMENT

Heb. 9:22
Heb. 2:10

II. THE PROVISION AND ACCEPTANCE OF A SUBSTITUTE FOR SINNERS IS AN ACT OF GRACE

Eph. 2:8-9
Rom. 11:6

III. JESUS IS THE MOST FITTING PERSON TO BE A SUBSTITUTE, AND HIS WORK IS THE MOST FITTING WORK TO BE A SATISFACTION

I Pet. 2:22
II Cor. 5:21
I Pet. 2:24

IV. CHRIST'S WORK, AND THE EFFECT OF THAT WORK, ARE NOW COMPLETE

Heb. 9:26
John 10:28

—C. H. S.



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

News from the "front" is always welcome, so we are including in this issue excerpts from several recent letters giving some interesting sidelights on what our missionaries are doing in Belgium.

IMPRESSIONS OF BELGIUM

In a recent letter to relatives, Mr. Lindquist gives some impressions of Belgium: "This is quite a country to become acquainted with. On the one hand it is quite old-fashioned. The little carts still go by the doors pulled by dogs, and peasant men and women go clattering along the streets in their wooden shoes. On the other hand there are some things in which they are way ahead of us in America. For example: they have Neon signs downtown the like of which I have never seen even on the Great White Way in New York City. Also at the automobile show, their manner of handling the crowds and showing the cars would be a revelation to some of our small town police forces. And the building that the automobile show was held in is big enough inside to hold Denver's City Auditorium, the Post Office and Customs buildings, and still have room to wrap Daniels and Fishers Tower around them on the inside. It is constructed without any supporting pillars, and the walls are of stone and steel and glass, with indirect lighting throughout. This building was built for the World Exhibition which opened about two months before Queen Astrid was killed, and her death caused the whole thing to be closed down and many of the exhibitions dismantled, but this one big central building and several of the smaller pavillions are used for smaller exhibitions. Their exhibition of trucks and commercial cars was most interesting. Some of those trucks built by Krupp in Germany with six cylinder Diesel engines are about as big and long as a locomotive. I have never seen anything like them before."

ATTEND RECEPTION FOR HOOVER

Our missionaries, together with all Americans in Belgium, were invited to a reception tendered Ex-President Herbert Hoover while he was in Belgium. Mr. Lindquist gives a very interesting account of it: "Friday at 4:00 o'clock we all went to the American Embassy to the reception for Mr. Hoover. The American Embassy is housed in the former palace of King Albert, the present king, Leopold, having been born there. The palace now belongs to some member of the royalty and is rented by the United States. It is a magnificent building on the inside. We checked our wraps downstairs in a great vaulted room, then proceeded up a winding stairway to the second floor and through a great archway on the other side of which stood first, the American Consul, Mr. Gilbert, with whom we are well acquainted, then the American Ambassador, Mr. Hugh Gibson, and Mr. Hoover. Mr. Gilbert introduced us to the American Ambassador, and he in turn introduced us to Mr. Hoover. We stood around with the others for a few minutes and then a very stately gentleman introduced himself to us. He was Mr. Waller, the American Charge d' Affairs of all Embassys. He chatted with us for a while and asked all about us and our work, then escorted us to the refreshment table where uniformed attendants stood ready to provide us with either tea or chocolate and every conceivable kind of pastry and sandwiches. Mr. Waller sat and chatted very amiably with us and certainly made us feel at home. There were twelve of us American missionaries present at the reception. By the time we left at a little after 5:00 o'clock, there must have been a hundred and fifty people there, all talking English. It was a sound for sore ears!"

PUSHING HARD ON LANGUAGE WORK

Lest we should give the impression that our missionaries are not working hard, we might state here that Rev. Irving M. Lindquist is taking private lessons each day which takes most of the morning, and then he spends most of the afternoons preparing a mass of written assignments. Twice a week he attends a night school class which takes two hours, and prepares assignments for that. With such a program he finds it difficult, he says, to do little else. Mrs. Amie and Miss Johnson also take several lessons each week and are making real headway with the language.

Despite their busy program, however, our missionaries are on the alert to learn whatever they can concerning the Congo by attending lectures and other meetings which they feel will be of benefit to them in the future. Mr. Lindquist wrote of having attended a lecture given by Dr. Henri Anet, the Agent in Brussels of the Congo Protestant Council, and a talk on Tropical Diseases by Mrs. Anet which were very interesting and helpful, and then he adds, "I am going to begin taking Congo Law from Prof. Mortier. He is well versed in the law and of course in the French language." We appreciate the willingness of our representatives to give themselves so fully to their preparation for the task which God has given them to do.

RECEIVE CORDIAL INVITATIONS

It is wonderful to see the way the Lord has been working in behalf of our missionaries as they look forward to their journey into the Congo. They have received a very cordial invitation from the mission station located nearest our territory, which invitation they will accept until they have surveyed the land and built temporary dwellings. Other missionaries have written them urging them to stop with them along the way. The following came in a letter from Mrs. Amie the first part of March: "We are receiving some royal welcomes from some of our friends in Congo to visit them. We will visit at my old station and other places. It is good for Irving and Albert and for the girls as well, to see how things are done in Congo. The first stop will be at the Big Swedish Mission at Matadi. I am sure that Amanda and Irving will enjoy meeting the Swedish missionaries. We will make our arrangements at that place for the inland trip. Then two of the Northern Baptist Missions are on our way. I have old friends there and they have asked us to stop at both places. So it may be that we shall make a Mission Station every night."

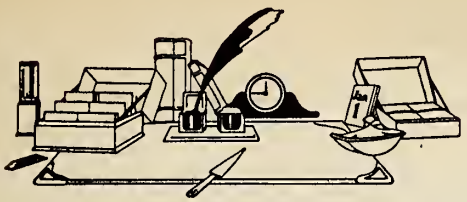
Another invitation which was most interesting was received through missionaries working in the territory adjoining ours. It came from a native chief, urging our missionaries to erect our mission station near his village. We understand that particular section is very needy. However, this matter will have to be considered after our missionaries arrive on the field. But we praise the Lord for His dealing on our behalf in opening doors for our ministry even before arrival on the field. Surely, He delights to work in answer to prayer.

DEPUTATION WORKERS

We have received most encouraging reports both from our missionaries on deputation work and from the friends they have made along the way. The following is a sample of the testimonies and it came with a pledge for Mrs. Jansen: "Their earnestness of purpose and personality impressed me deeply. May God bless them daily is my prayer."

(CONTINUED ON PAGE 126)

THE EDITOR'S



MAIL BAG

From time to time the editor seeks to answer questions that have troubled some of the members of the Family in this Department. Our limited space does not permit the answering of questions every month, but we take pleasure in presenting in this issue a question which is of vital interest to Bible students everywhere. The question has to do with Revelation 17:8 which reads as follows:

> The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

The particular portion of the verse which brought problem is the latter portion which says,

> And they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

The problem which the above presents on the surface is cleared up by the correct application of two points of Greek grammar and syntax. First of all, the verb translated in the King James Version "were (not) written," is in the perfect tense in the Greek, which permits of its being translated as a simple present. The Greek scholar, Dr. Samuel G. Green, in his "Handbook to the Grammar of the Greek Testament," calls our attention to the fact that "the perfects of many verbs are used as presents" (pp. 306, 309). Both Dean Alford and Weymouth observe this use of the verb "are (not) written." Furthermore, Dean Alford points out that the Greek phrase translated 'from the foundation of the world," wherever it occurs in the New Testament text, uniformly modifies the meaning of the words which IMMEDIATELY PRECEDE it, and must be so connected in order to avoid ambiguity. Hence in this particular passage it is THE BOOK OF LIFE which is "from the foundation of the world." A parallel usage of the phrase is found in Revelation 13:8—". . . whose names are not written in the Book of Life of the Lamb SLAIN FROM THE FOUNDATION OF THE WORLD." The Lamb was slain from the foundation of the world. And the Book of Life, which was made possible because the slain Lamb provided redemption for every man, was also from the foundation of the world. But not only were the names of the followers of the Antichrist NOT RECORDED in the book from the foundation of the world, but NO names were, for Psalm 139:16 clearly indicates this Divine entry takes place at the time the soul of a man comes into existence. None were in existence until Adam.

Thus the passage, instead of contradicting the teaching of the balance of Scripture on the Book of Life, only confirms it. The angel who is unveiling the future to the beloved disciple, and has carried him in the Spirit into the coming age of Tribulation when the Antichrist shall have commanded the worship of the world, is merely saying that those who wonder after the Antichrist in admiration and adoration shall be those whose names are no longer written in the Book of Life which has been provided of God from the foundation of the world. They have had the same opportunity God has given to every other man, but have by deliberate choice received the mark of the beast which causes them to be blotted out of the Book of Life and seals them to eternal damnation, in other words, they have committed the Unpardonable Sin.

And now for a few testimonies from the enthusiastic readers of "Grace and Truth."

This word of thanks was sent to a member of the Family who is sending the magazine to a friend. It says,

> We would like to assure you that we appreciate your forwarding the "Grace and Truth" to us. It is a GREAT magazine, standing for the Faith —praise God.

Here is a warm word of commendation from California:

> I am enclosing my subscription for "Grace and Truth" for the new year. . . .We love it!

This testimony comes from Pennsylvania:

> I enjoy your magazine "Grace and Truth" and find it very helpful.

Another reader in California writes:

> "Grace and Truth" grows better and better every month.

And Iowa is not silent concerning blessing received:

> We surely enjoy the "Grace and Truth" magazine.

The Sunday School lessons are of special help and blessing to this subscriber:

> We enjoy the "Grace and Truth" magazine. The Sunday School Lessons can't be beat.

A retired minister, residing in Colorado, gives a word of commendation concerning the whole magazine:

> We look forward to the coming of "Grace and Truth" from month to month. Not only do we enjoy the fine articles contained therein but we appreciate the fact that it is so well gotten up. One is impressed with the thoroughness with which the material is prepared and the freedom from the so called typographical errors. So we want to commend you and your co-workers for their painstaking thoroughness as one of the features of your publications.

A missionary laboring in South India thanks "Grace and Truth" for the gift of the magazine and asks that it be continued for another year:

> Thank you very much for the magazine you have been regularly sending me hitherto which has been very useful and helpful for the work of all Christian workers in the area I have been working in, and I kindly request you to continue the same for the use of all Christian workers in this circuit.

This brother goes on to say that the testimony of his Mission covers 108 villages in a circuit of 24 miles, and they have 6783 Christians to whom to minister. Among the workers there are 9 evangelists, 67 teachers, 65 Sunday-school teachers, and 2 Bible women beside himself. Consequently, "Grace and Truth" is bringing blessing to a great many of God's servants in India.

BOOK  REVIEWS

Conducted by The Editor

BEHOLD HIM!

Selecting for a theme-text, John 1:29, Dr. Buswell has written a valuable series of five volumes, entitling them, "The Lamb of God Series." Volume one is before us. In this volume he pursues the text from the standpoint of "The Historical Jesus," "The Lamb of God," and "The Authoritative Record." The first chapter is given over to a discussion of the earthly life of Christ and particularly to His resurrection. The second chapter is devoted to His sacrificial work and His deity; the third chapter is a clear and convincing presentation of the infallibility of the Bible.

"BEHOLD HIM," by J. Oliver Buswell, Jr., D.D., LL.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price: $1.00, cloth; paper, $.65.

WHAT IS GOD?

This second volume is a discussion of a very difficult subject. It is one which borders the unexplainable. Dr. Buswell, showing himself a capable student, gives a definition of God and treats extensively upon His attributes. In this timely discussion, he includes two other themes vital to his subject. As nearly as possible, by illustrations and comparisons, he deals with the mystery of the Trinity and then brings his volume to a close with answers to five vital questions pertaining to creation and man. Throughout the entire volume the higher critics are fearlessly met.

"WHAT IS GOD?" by J. Oliver Buswell, Jr., D.D., LL.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth; $.65, paper.

SIN AND ATONEMENT

In this volume two important subjects come before the reader. Almost every objection concerning original sin and total depravity is answered. The relations of social psychology to the subject are added to an already splendid handling of the theme. Under the heading of "Atonement," nearly every theory of atonement advanced by the scholars of the last several centuries is explained and its weakness exposed. These volumes cover the doctrines so well that they become a handbook of the faith.

"SIN AND ATONEMENT," by J. Oliver Buswell, Jr., D.D., LL.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth; $.65, paper.

THE CHRISTIAN LIFE

The first half of the volume is devoted to a clear and convincing discussion of God's dealing with the sinner —justification by faith. The three great chapters on the subject, Second Corinthians three, Romans ten, and Galatians three are selected as a basis for the treatise. In the second half, two vital and interesting angles of the Christian life are discussed. Under the caption, "Rules for Christian Conduct," many of the splendid injunctions of Ephesians are presented. The last portion is then presented to the reader as an appeal to progress in the Christian life.

"THE CHRISTIAN LIFE," by J. Oliver Buswell, Jr., D.D., LL.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth; $.65, paper.

UNFULFILLED PROPHECIES

As a fitting climax to the series, volume five is a discussion of eschatology. In the foregoing volumes the text is felt in individual problems, but in this final volume it is seen as it touches the world. Dr. Buswell is an aggressive premillennialist and goes fearlessly about his task of unfolding and defending these events still future.

"UNFULFILLED PROPHECIES," by J. Oliver Buswell, Jr. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $.35, paper.

A YEAR WITH THE NAISMITHS

George Gray was raised in India, never learning to share in his play, thus leading a very selfish life. He was the hero among the people of the land, but when sent to Scotland to live with the Naismiths, he found it very hard to share with them in all of the activities. George learns many lessons in his new surroundings of what the Lord can do for him. A great victory is won when he overcomes his selfishness. The story has much excitement in it for children, and keeps one looking for something new to happen. At the end of the story George truly proves to be the hero among his playmates, for he at last learns the secret of giving. This is a splendid book for children.

"A YEAR WITH THE NAISMITHS," by Ann Millar. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. Price, $.50, cloth.

ACCIDENTS WILL HAPPEN

Boys and girls! Here is another volume of the Excelsior Library. It is the story of twin brothers. One is strong and healthy, the other is not. The one who is weak goes with his father on an exploration trip to Morocco. Many exciting adventures are his while he is there. In the story the way of salvation is made clear and the wisdom of serving Christ is seen.

"ACCIDENTS WILL HAPPEN," by Winifred M. Pearce. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. Price, $.50, cloth.

GREATER LOVE HATH NO MAN

Here is a story that offers almost everything the reader of Christian fiction can expect. Adventure, romance, feud, and the working of the Gospel are all present. The plot is built around a young man who is spending his vacation in the mountains of Virginia gathering material for a Civil War novel. While there he rides in upon a fifty year old bloody feud, and becoming part of it he is finally able through the Gospel to bring both parties to a reconciliation. The customs and speech of the south figure in the story also.

"GREATER LOVE HATH NO MAN," by David P. Allison. Publishers, Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan. Price, $1.00, cloth.

JOAN OF GLENCAIRN

The story of Joan, a wealthy but very worldly young lady, is indeed a vivid description of the misery and misgivings of heart which comes to one who fights against the dealings of the Holy Spirit. It is also a fragrant account of the new joys which replace the old ones as a soul turns to the Lord. The plot of the story is built around this self-satisfied young lady who hears the tender instruction of a godly old widow. The widow warns of the passing of earthly pleasures but finds little response at first. Many and varied experiences follow which reveal the wisdom of the elderly lady. The way of salvation is made plain in the book and the Christian instruction is delightful.

"JOAN OF GLENCAIRN," by E. E. Enock. Publishers John Ritchie, Ltd., Kilmarnock, Scotland. Price, $1.25, cloth

THE DAYS OF YOUTH



ALIKE, YET NOT ALIKE

Conducted by Hazel N. Johnson

"NOW do tell me again, Annie, which is Janet and which is Jeanette. They look so much alike that I really do not see how you tell them apart," said Mrs. Parker who had stopped in for a friendly visit with Mrs. West, the mother of two beautiful twin girls.

"This," said the happy mother, with her hand on the head of the one standing at her knee, "is Janet, and of course this is Jeanette," she continued, drawing the other child to her.

Outwardly Jeanette was smiling for she knew she must be polite in company, but inwardly she was furious. She hated being a twin. Everyone looked at you so funny to decide which one you were. Rebellion filled her heart every time anyone called her Janet. The way that Mrs. Parker looked at her made her nervous, so as soon as possible she slipped from the room and went into the back yard to think it over. On the back doorstep she sat with chin in hand staring at the little black kitten just waking from a nap in the sun. No one else was around so she addressed her remarks to him.

"How would you like to be a twin, Fluffy? Have folks stare at you to see if they could find some way to tell who you were?" Long brown curls framed her little round rosy face. Big eyes, which were just a little darker than her sister's, flamed defiance at her fate of being a twin. The red ruffled dress matched the rosy mouth which was now set in a determined line. One brown sandaled foot kept tapping the sidewalk as in disgust she spit out the words, "Twin? Why did I have to be a twin? Just like Janet. Have to do everything together, go everywhere together, dress alike. I hate it. I wish—I wish—yes, I do wish Janet would die so I wouldn't be a twin."

Just then Janet came out of the house and sat down on the step beside her twin. Her red ruffled dress, brown sandals, long brown curls, rosy cheeks were an exact duplicate of Jeanette's. "What are you doing, Jeanette? You look mad," she said.

"Don't have to tell you everything do I, just 'cause we are twins?" Jeanette returned.

"Oh! then you are mad, aren't you? What's wrong now, Jeanette?" she asked, full of sympathy, as she put her arm around her sister's shoulders.

With a spring, Jeanette was up and halfway to the back gate before she turned with a whirl and said, "I hate you. I hate you. I wish we weren't alike, I wish we weren't twins. I'll not be like you. I'll be different. You're so goody-goody, you go to Sunday-school. I'll—I'll—"

"Why, Jeanette, what has happened? I can't help it because we are twins. The Lord Jesus made us that way."

"Well, if the Lord made me that way I don't like Him. Anyway, mother doesn't need to dress us alike or she could at least pin our names on us or something. Folks are so rude, they stare and stare. But we are going to be different. You can be a goody-goody if you want to, I am going to be different. I am going to be bad." With that she ran out of the yard and across the alley.

For a time after Jeanette had gone, Janet sat thinking. "Poor Jeanette," she said, "I believe she does hate me. I wish I could do something nice for her so she wouldn't hate so much having me for a twin. If in some way I was only different, if I looked different. Perhaps I—" the thought startled her, but she finished the sentence, "could cut off my curls. I'd hate to for mother loves them so much, but—of course they would grow again—but then I'd be just like her again. Oh! I wish there was something I could do so she wouldn't try to be bad to be different."

Slowly she rose and walked to the back gate. Suddenly a car swung into the alley. A drunken man was in the back seat and he was waving a gun in his right hand while another man was trying to take the weapon from him. Janet did not have time to think of running back to the house for they had come so fast. Just then Fluffy ran into the alley and almost in front of the car. It so frightened the drunken man that he aimed at the black object as best he could while the other man tried desperately to gain control of the gun. Janet saw the intended act and sprang forward to grab the kitten into her arms. Just as she reached out to take the fluffy ball she felt a stinging pain in her hand and heard a loud report as the drunken man fired.

The car sped on and the child ran screaming into the house holding out her left hand from which the blood was spurting. Mrs. West saw the bleeding hand and realized the need of immediate action. So without waiting to ask how it had happened, she wrapped her handkerchief tightly around Janet's wrist and asked her guest, whose car was parked at the curb, to drive them to the doctor's office a few blocks away.

When Doctor Hays had washed the blood away from the wound and examined it more closely he looked serious. "Mrs. West," he said, "I am afraid of those two fingers. The bullet has torn them pretty badly. It is impossible to take care of it here for I need an X-ray picture of that hand. Can you get her to the hospital at once and I will gather what I need and follow immediately?" Gently he bandaged the wounded hand, put it in a sling, and gave her something to help deaden the pain.

Upon reaching the hospital Mrs. West phoned her husband who hurriedly left his work and arrived just as Janet was being wheeled to the operating room. The much-concerned parents waited in the sun parlor below and Mrs. West was telling her husband as much as she knew of the accident; she had only heard the shot and then the child's scream.

A nurse appeared in the doorway saying that Dr. Hays in the operating room wished to speak to Mrs. or Mr. West on the phone.

"This is Mr. West speaking, Doctor."

"Oh, surely not, Doctor Hays; won't the bones knit without that?"

Mrs. West was wringing her hands, surmising what was being said over the phone.

"Well, of course, if it cannot be any other way we will give our consent."

Hanging up the receiver, Mr. West turned to the anxious mother and said, "Her two last fingers have to come off. He says they are nearly off now and the bone is broken in such a way as to make it impossible for them to be saved. I'd like to get hold of the brute who shot that gun. What I wouldn't do to him."

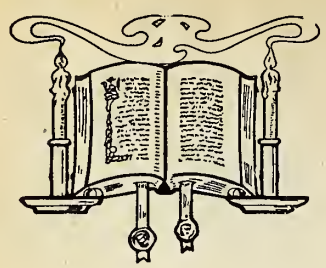
"Poor Janet, that will be a big hindrance to her. Surely it isn't necessary—" began Mrs. West.

"Hays says so and he ought to know."

"But it will handicap her all her life."

"Yes, it will," said Mr. West, who had calmed down.

(CONTINUED ON PAGE 125)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Second Quarter, Lesson 5 **Sunday, May 1, 1938**

FOLLOWING VISION WITH SERVICE

Lesson Text: Mark 9:14-29

Devotional Reading: Acts 26:19, 20; Rom. 12:1-2

Golden Text:

"All things are possible to him that believeth" (Mark 9:23).

All the while that Christ and His three favorite disciples were on the mount of transfiguration, the rest of the disciples were dealing with the clamoring multitude down in the valley. They were not having the best of success for they had failed in an attempted healing. The scribes were making great sport of the poor hapless disciples, and the multitude was perhaps poking fun at them. It is this scene which greeted our Lord on His descent from the mountain. We have chosen four questions in the text as the basis for our study: I. First Question—Christ's Deliverance (Mark 9:14-18); II. Second Question—Christ's Rebuke (Mark 9:19); III. Third Question—Christ's All-sufficiency (Mark 9:20-27); IV. Fourth Question—The Disciples' Confession (Mark 9:28-29).

I. FIRST QUESTION—CHRIST'S DELIVERANCE

Mark 9:14-18

This first question was addressed to the scribes for it was they who were the aggressors in humiliating the disciples. Jesus said to them, "What question ye with them?" This question was one of authority. Jesus always spoke with authority and on one occasion His manner of teaching was contrasted with that of the scribes on the point that He taught "as one that had authority" (Mark 1:22). The scribes recognized their superior in Jesus Christ and were afraid to answer Him so they kept their peace. We are told that one of the multitude answered the Lord rather than the scribes.

Christ spoke also as a deliverer. His question amounted to a rebuke of the scribes and an announcement that He would protect His disciples. This becomes a picture of the Second Coming when He will return to the rescue of troubled Israel and deliver her from her oppressors (Matt. 24:21-27).

Christ came at the right time to be of the greatest help to the disciples. He could have arrived before the testing took place but it is not the Lord's plan to keep His children from testing. The divine program of testing is as follows: "God is faithful, Who will not suffer you to be tempted (Gr. tested) above that ye are able; but will with the temptation (Gr. testing) also make a way of escape, that ye may be able to bear it" (I Cor. 10:13). God's solemn promise is that He will deliver His children from testing. He is a perfect time keeper and is never off schedule. He rescued Peter just at the right moment from sinking in the sea; He calmed the boisterous waves just before the boat was engulfed, and now He delivers the impotent disciples just when they need Him most. The writer of that old hymn caught the spirit of Christ's perfectly-timed provisions:

> Just when I need Him, Jesus is near;
> Just when I falter, just when I fear,
> Ready to help me, ready to cheer,
> Just when I need Him most.

The one who answered Jesus was none other than the father of the one whose physical need had caused all of the excitement. The father indicated by his opening words that he had been seeking Jesus all the time. "Master, I have brought UNTO THEE my son" (vs. 17). In Jesus' absence the disciples had tried to heal the son and had failed; but even this did not seem to dampen the father's faith in Jesus. There is a good lesson here for us. We must not let Christians' mistakes or failures cool our faith in Christ. How often is the accusation made that there are hypocrites in the church. Perhaps that is true (with the majority of hypocrites outside of the church); but we can still say in the words of Pilate, "I find no fault in Him." The son was possessed of an evil spirit which caused him to act like a maniac, cutting and tearing his body.

II. SECOND QUESTION—CHRIST'S REBUKE

Mark 9:19

The accurate account of the father as he related his experience was a terrific indictment of the faithless disciples. Said he, "THEY COULD NOT." We can hear the skeptics now as they cried out, "We told you so, we told you so." "These men are only quacks and fakes." Such accusations were untrue but not unwarranted. Jesus saw the unbelief of His disciples and His questions were intended as a rebuke. It was not the multitude to which He referred in the expression "faithless generation." He spoke of His very own disciples.

Jesus was deeply grieved as His words indicate: "O faithless generation, how long shall I be with you? how long shall I suffer you?" (vs. 19). Great was His remorse for He had labored long and hard with these men, bestow-

ing upon them the power to do the very thing wherein they had failed (Mark 6:7). This was not the only time that the disciples had shown faithlessness. Many times did Jesus prophesy of His death and resurrection and yet the disciples did not believe Him. Their reticence in accepting the testimony of the witnesses to the empty tomb proves this. Peter even rebuked our Lord in one instance for such an utterance (Mark 8:32). On the occasion of our Lord walking on the sea, we find the disciples again slow to believe and comprehend (Mark 6:51-52). There is yet another example of the unbelief of the disciples recorded in the sixteenth of Matthew. In this instance the Lord's party went on a short journey but they neglected to take a lunch. The disciples were very much distraught because of their plight. But Jesus reminded them of the miracle of feeding four thousand people on one occasion and five thousand on another and sharply rebuked them for their unbelief.

III. THIRD QUESTION—CHRIST'S ALL-SUFFICIENCY

Mark 9:20-27

The question this time is directed to the father of the patient. "How long is it ago since this came unto him?" (vs. 21). On the surface we see an inquiry with the objective of securing a history of the case. But we are persuaded that Christ had another motive. He knew all about the boy before the father spoke a word and so any answer to this question could not add to His information. However, there were many people who were eagerly watching this test of our Lord's power, and we believe that the question was intended to impress upon the mind of the audience the character of the case: that it was not a fake. The father said that his boy had been possessed of a demon since childhood.

Before going any further we must arrive at some decision concerning the cause of the boy's illness. That he was a victim of some sort of fits there can be no question. That he inflicted bodily harm on himself, even to attempted suicide, there is no doubt, that is, of course, if we accept the text at face value. But there is much doubt as to whether this was common epilepsy. Many have taken this latter viewpoint. However, as we have already taken the literal statements in this account as authentic we must consistently take all of them. Verse 17 refers to the boy's "dumb SPIRIT"; verse 20 says that "the SPIRIT tare him"; verse 25 speaks of the boy's "foul SPIRIT" and "dumb and deaf SPIRIT"; and verse 26 records the information that the SPIRIT came out of the boy. We, therefore, must believe that instead of epilepsy the boy was demon possessed.

Demons have personality like other created beings. We see their personality in the antics and peculiarities of the people whom they control. Some of these characteristics are listed in our text: self-flagellation, foaming at the mouth, suicide, playing with fire, and gnashing of teeth. Other characteristics gleaned from missionaries' reports contain the following: small pox, typhoid fever, superhuman strength, superhuman jumping, blackmailing, weeping, impersonation of animal cries, etc. Of course we must all agree that the presence of any of these earmarks does not necessarily indicate demon possession. But where there is demon possession, the above and other characteristics may be very much accentuated.

The poor boy was mentally incapable of having faith so Jesus gave the father opportunity to affirm his own confidence in Jesus Christ. "Lord, I believe; help Thou mine unbelief" was the father's answer. Sometimes Jesus recognized the faith of the sick one or his friends or relatives but at other times, as in the case of the servant's ear, no mention is made of faith. Christ could and did heal without faith. The demon was rebuked and commanded to leave the body of the boy (vs. 25) and he obeyed. Furthermore, Jesus ordered him to never return. The boy was left as one dead but Jesus lifted him up and restored him unto his anxious father. To Christ this was no greater miracle than healing the woman with a fever. But to the people it seemed more convincing first because of the violence of the case, and secondly, because of the inability of other men, including the disciples, to help the boy.

IV. FOURTH QUESTION—THE DISCIPLES' CONFESSION

Mark 9:28-29

The disciples managed to stay out of the picture after Christ appeared on the scene and they had good reason to hide their faces. Nothing is more humiliating to a Christian than to be shamed before unbelievers. They stayed in the vicinity of the miraculous healing and said nothing until they got away from the crowd with their Master. Then they "asked Him privately" about their failure. We smile as we notice the careful language of Mark as he speaks of this conversation in private.

Christ's answer was that they had not used the proper method of exorcism. "This kind can come forth by nothing, but by prayer" (vs. 29). The King James Version adds to this the two words "and fasting," but the best Greek authorities claim that they are not in the original. The disciples had failed to pray and consequently had met with failure.

We are personally acquainted with Christian workers who have found this rule still a workable one in our present age. They have had the privilege of exorcising demons by prayer in which Jesus' name was used frequently. Mission station annals and such a book as "Demon Possession and Allied Themes" by Nevius will verify the present day practicability of our Lord's command in this respect.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

As a medical man I have come in contact with many a case of demon possession in China. One gets to recognize it as easily as any other disease. One day in 1895 a mandarin servant told me that his master, a retired literary chancellor, had sent a request that I should go and heal his son, who for twenty years had been a demoniac. Of course I said that I could not heal him, and no doctor could—but I had a better message: the Lord Jesus Christ was able to heal such cases, when He was in this world, and today. But I said there was one difficulty—it would not be proper to invite the Lord Jesus Christ to his home while he worshipped other gods. If he would clean the house of other gods and paraphernalia, I would come with a Chinese Christian and we would pray that the Lord would condescend to come and heal the son. The man returned word to come the next morning and we would find the place clean. I need not say that the beloved Chinese brother and I grasped the opportunity to preach the Gospel to that family; we made the way of life as plain as possible to people who had never heard it before; then we were taken to see the patient. On the previous day with his open hand he had struck his wife and broken two of her bones. They have superhuman strength in this condition. Before going to his room my friend and I committed ourselves to the care of Him Who is able to control a strong man.

The room was absolutely empty except for a mat and a comforter. I sat down on the mat by his side and told him the good news of Christ . . . Then I said, "Would you like the Lord Jesus Christ to heal you?" He said, "Of course." Kneeling down and telling him to kneel, the evangelist and I prayed for him. Then laying our hands on his head, I said, "In the name of the Lord Jesus Christ I command thee to come out of the man," and he was instantly healed. His whole appearance was changed; the haunted look passed from his eyes. I said to the father, "You see the Lord has come and your son is healed. Don't you want to set him at liberty?" He said, "I am afraid." I asked him to give me the key, and I unlocked the chain and it fell to the ground, and the man stood before me as sound as I am myself.

—Dr. Howard Taylor, in address at Moody Church

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was Christ's attitude toward the multitudes? (Matt. 9:36; 14:19; 15:32)

2. Who questioned the authority of Christ? (Matt. 21:23-27)

3. Did Christ claim to be vested with authority from God? (Matt. 16:19; John 5:26-27; Acts 10:42; I Cor. 15:24)

4. Why were the disciples unable to exorcise the demon? (Mark 9:28-29; John 15:5; Heb. 11:6)

5. Did the disciples readily perceive the truths Jesus sought to impart to them? (Matt. 16:5-12; John 14:9)

6. Does Christ have power over demons? (Matt. 9:32-35; 12:22-24)

7. Was demon worship practiced among the ancient Egyptians? (Exod. 12:12; Num. 33:4; Isa. 19:1)

8. What should be the believer's attitude toward demons? (Eph. 6:10-14)

9. Has Christ delivered the believer from the power of the demons? (Eph. 1:19-23; I Cor. 15:27; Col. 1:15)

10. What is the greatest essential in the Christian warfare? (Luke 18:1; Rom. 12:12; Col. 4:2; I Thess. 5:17; Eph. 6:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Lord Jesus sent His disciples out to be a help to men and women everywhere. In many cases they brought help; but in our lesson today, we find a man coming to the disciples asking them to heal his son. The disciples were not able to help him and began to talk with each other, wondering why they had failed. How much better it would have been if they had realized their helplessness in this case, and had brought the man and his son to the Saviour.

While they were talking about their failure in helping this boy in need, the Saviour came into their midst. How happy this father was when he saw the Saviour! After hearing the disciples tell that they were unable to do anything, it might have caused him to doubt what God could do, but this was not the case. When he saw the Saviour, he began to pour out his heart to Him, asking Him to help his son. The Lord was not represented as He should have been by His disciples, but He saw the hunger of the father's heart. Although there was unbelief on the part of the disciples, there was a heart of belief on the part of the man.

The crowds were gathering around the Saviour, but the Lord brought blessing to the lad's life in healing him before they crowded upon Him. There was great rejoicing in the hearts of the boy and his father for what Jesus had done. In Mark 9:24 we read that the father saw his helplessness before the Lord and cried out, "Lord I believe, help Thou mine unbelief." It is only when we come to that place in our lives that the Lord can really work for us. So often we find ourselves saying, "If the Lord will do this or that," instead of saying, "If I will, God will." The Saviour is hungry to find in the heart of every boy and girl, as well as in the hearts of men and women, a willingness to let Him do for them what they cannot do for themselves.

The healing of this boy did not depend upon whether Jesus was able to do something, but upon whether the faith on the part of the father was big enough to believe that Jesus could do it. But that beautiful verse which we just quoted says, "Lord, I believe, help Thou my unbelief."

You may have heard someone tell you that Jesus died for the sins of the whole human race. You may say, "Yes. If He were God, He could do that." But He is God, and He can save all that come unto Him. If you have never believed that Jesus died for you, will you not answer today as did this father, "Lord, I believe, help Thou my unbelief"?

Yours in One Who saves,

Aunt Anna

Second Quarter, Lesson 6 **Sunday, May 8, 1938**

COOPERATING IN SERVICE

Lesson Text: Mark 9:30-41

Devotional Reading: I Cor. 3:5-11

Golden Text:

"For he that is not against us is on our part" (Mark 9:40).

The setting of this lesson is Galilee, the country where our Lord was reared. The time has arrived for Him to leave this field of labor and go to the south where His humiliation would take place. He passes through the country as quietly as possible, stopping over at Capernaum for the night. While traveling, and while resting in the haven at Capernaum, Jesus taught the disciples concerning different things. Three of these things are as follows: I. Jesus Unfolds the Plan of Redemption (Mark 9:30-32); II. Jesus Unfolds the Secret of Greatness (Mark 9:33-37); III. Jesus Unfolds the Grace of Forbearance (Mark 9:38-41).

I. JESUS UNFOLDS THE PLAN OF REDEMPTION

Mark 9:30-32

At first reading one would suppose that the notation "He would not that any man should know it" in verse 30 meant that Jesus was trying to be inconspicuous because of His enemies. However, the particle "for" in verse 31 indicates a still deeper meaning than this. We believe that Jesus wanted the disciples to Himself for a while in order that He might teach them and further instruct them for the days that were to follow.

The theme of His teaching was not new for He had spoken of His death and resurrection before (Mark 8:31). But Jesus knew that the disciples were slow of heart and that they would need several repetitions of this important teaching.

The first fact that is adduced is that Jesus is to be "DELIVERED into the hands of men" (vs. 31). This is an additional point of information not given in the eighth chapter. This, however, is not the first prophecy of the betrayal. We find the Psalmist predicting it in Psalm 41:9: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." We must never fail to see the Messianic message in the Psalms. Some uninstructed persons discount this message which to us is a very vital point. For instance, a leading magazine made the assertion not long ago that the Bible did not teach that Jesus' feet were pierced. This is true as far as a New Testament direct statement is concerned, but very inaccurate when the Psalms are considered. Psalm 22:15 reads thus: "They pierced My hands and MY FEET." This satisfies our hearts. We might also ask the author of the above claim why Jesus shewed His hands AND FEET to the disciples to prove His true identity (Luke 24:39-40).

Jesus predicts that His betrayal shall culminate in death. What an ignominious end for our Lord when the faithful followers by His side had hoped that He would become an earthly king. But Jesus' death was a very necessary circumstance. He must die to satisfy God's demand of death as the penalty for sin (Ezek. 18:4). He must die in order to satisfy God's requirement of shed blood for sin (Heb. 9:22). He must die in fulfilment of all the offering types (I Cor. 5:7). He must die to fulfil the lavish prophecies concerning the cross (Isa. 53:5-6; Gen. 3:15). And He must die in order to complete the purpose of His incarnation (John 3:16; Rom. 8:3).

The disciples were undoubtedly plunged into a state of

unhappiness by the realization that their Master would die, but the next promise should have completely restored their joy. Jesus said of Himself, "He shall rise the third day" (vs. 31). This was the real test. If He had remained dead, then all of the accusations of "imposter," "bastard," "emissary of Satan," etc., would have been true. But by His resurrection He vindicated every claim of deity and sealed the redemption of mankind (Rom. 4:25).

The sad part about this incident is that the disciples did not understand what their Lord was talking about (vs. 32). It was certainly not His fault for He had been very patient with them. The sense of the Greek is that while on this trip Jesus kept teaching, constantly speaking of His betrayal, death, and resurrection. There was not merely one reference but many. This verse says that the disciples were afraid to ask Jesus any further questions about His death. We are certain that this fear was born of a guilty conscience rather than any unapproachableness on Jesus' part.

II. JESUS UNFOLDS THE SECRET OF GREATNESS

Mark 9:33-37

It must have been quite an experience for the disciples to have such an one as Christ as their leader. We notice in verse 33 that they are taken to task for something that had occurred when He was not present. The way He had found out about it was by reading their hearts. There was no chance of keeping any secrets from Him for He was God. Just so, neither can we keep any secrets from Jesus Christ. "All things are naked and opened unto the eyes of Him with Whom we have to do" (Heb. 4:13). What had happened that was wrong was that the disciples had argued among themselves about who would be the greatest in the Kingdom. The provocation for this discussion was undoubtedly jealousy toward Peter, James, and John who had been with the Lord at the Kingdom vision, the transfiguration.

Like a father, Jesus called the twelve unto Himself and taught them eternal, spiritual values. Finitude, with its sins and Adamic curse, is incapable of thinking accurately in terms of true eternal values. We measure everything by some other known quantity. We try to apply this principle to the spiritual realm but run into trouble. On the subject of greatness, men believe that greatness is attained by self-exaltation. A very prominent woman author says of herself, "Once someone said to me, 'You're terribly conceited, aren't you?' I was delighted." This illustrious lady actually believes that conceit is a virtue, and that greatness is acquired by conceit. Christ's formula for greatness is just the opposite of this. "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven" (Matt. 18:4). This is humility (I Pet. 5:5; Jas. 4:10; Ps. 131:1-2). As to the worldly idea advanced above, Christ speaks of that too: "If any man desire to be first, the same shall be last of all" (vs. 35).

Then to clinch the truth just presented, our Lord acts out a parable. Taking a little child into His arms He says, "Whosoever shall receive one of such children in My name, receiveth Me" (vs. 37). The application is that the humblest task done in Jesus' name will receive recognition by God. We gather from this that many spectacular deeds will gain no reward at all for the doer of them because his attitude was not one of humility.

We see also another truth in this illustration of true greatness. Jesus is seen to have a tender place in His heart for children. In the Matthew account of this same incident He says, "Whoso shall offend one of these little ones WHICH BELIEVE IN ME, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matt. 18:6). Note that the child was small enough to be held in the Saviour's arms and yet is said to have faith. It is just as important, therefore, for us to do personal work with children as with adults. Jesus died for them too.

II. JESUS UNFOLDS THE GRACE OF FORBEARANCE

Mark 9:38-41

As Jesus taught them, the conscience of one of the disciples, John by name, began to prick him. John took note that all service, however great or menial, was to be done in Jesus' name. He had just rebuked a man for casting out a demon in Jesus' name. The reason for this act, according to his confession, was because this particular man did not belong to John's group of disciples.

Jesus' reply to John was a sterner rebuke than he had just given. "Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me" (vs. 39). Along with the rebuke Jesus teaches another thought. Those who really love Christ and labor in His name will not EASILY turn against Him. Jesus does not say that such will NEVER turn against Him, but He uses the word "lightly" which in the Greek means "easily" or "quickly."

Let us meditate for a moment on the phrase "in My name" and its equivalent "in Thy name." These are used four times between verses 37 and 41. As we interpret this passage it teaches that tolerance or forbearance swings on this pivot—whether or not the one in question is serving IN JESUS' NAME. Now this means more than a mechanical utterance of the phrase with one's lips as service is performed. It means that Jesus shall be honored from the heart, with God as our witness.

In our own practical experience, the words of our Lord mean that we should cooperate and fellowship with as many other believers as possible. The barrier to such fellowship must always be on the ground of whether or not they honor Christ. The test must be made on the basis of the cardinal doctrines of God's Word such as the Virgin Birth, Trinity, Salvation by Grace, Premillennial Return of our Lord, etc. Minor differences such as frequency of taking communion, method of baptism, names and characteristics of various denominations, etc., can be recognized but these should not cause a break in fellowship. This is what we call forbearance, charity toward what seems to us to be peculiar in the other fellow's Christianity. He may be having the same struggle over our peculiarities.

The last verse (vs. 41) in our text again emphasizes the point discussed above. Humble service such as giving even a drink of water IN HIS NAME will not be forgotten when the rewards are given out. Paul spoke of this in the letter to the Hebrews: "For God is not unrighteous to forget your work and labor of love, which ye have shewed TOWARD HIS NAME" (Heb. 6:10).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

We go back some twelve years and quote from "The Dawn" and "Serving-and-Waiting" for a good illustration of the last portion of this lesson: "The Rev. W. J. Platt, a Wesleyan missionary in West Africa, has discovered an extraordinary community of black Christians who have never seen a white missionary, but who, ten years ago, were converted from witchcraft, cannibalism, and superstition by the preaching of a native 'Prophet.' This native, whilst working in Lagos as a laborer, came under the influence of Christ. On returning to Liberia, he began to preach the Gospel. 'Tirelessly he preached and thundered his way from Cape Palmas to the Ivory Coast.' Fetishes, idols, and charms were abandoned at his command, and wherever he preached the heathen were converted. Although it is ten years since this 'Black Elijah,' as he is called, began to preach, the converts are still faithful and true. They number some 22,000. They have built 150 churches. Each church has a Bible, which none amongst them can read, however. They meet twice a Sunday to pray and to sing hymns in pidgin English, the words of which they do not understand."

Mr. Platt, who had then never met Harris, the African prophet, said: "I went up to make inquiries about a new edict forbidding the use of the Fanti dialect. In village after village, along the Great Lagoon and upcountry, I found isolated companies of avowed Christians, eager to receive and welcome a teacher. I was met everywhere with almost delirious joy—waving jags, brass bands, and great crowds of men, women, and children. For a distance yet unknown into the interior, there are groups who have totally abandoned the fetishism in which they were reared. They meet at least twice each Sunday to sing hymns, pray, and encourage each other in the worship of God as best they can. Their knowledge of the faith which they have adopted in such a wonderful way, is, of

course, very primitive. They are really thirsting for Christian teaching, and I preached to a remarkable congregation of over 12,000 at an open-air service."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How was God's plan of redemption presented in the Old Testament? (Exod. 12:7-23; Heb. 9:11-23)

2. Did the disciples readily accept Christ's testimony concerning death, burial, and resurrection? (Matt. 16:21-23; 26:1-2; Mark 10:33-45; John 13:21-38; 14:28-31)

3. What methods did Christ employ in revealing that He must needs die for the redemption of all mankind? (Matt. 21:33-44; John 12:24)

4. Is there more than one plan of redemption? (Matt. 1:21; Acts 4:12; 10:43; I Cor. 3:11; I Tim. 2:5-6; Heb. 2:3; 12:25; I John 5:9-12)

5. Why was it necessary for Christ to die? (Matt. 8:17; 20:28; 26:56; 27:35; Luke 24:25-26; Eph. 2:12-16; I Tim. 2:6)

6. What are the prerequisites to greatness? (Matt. 20:20-28; Rom. 12:10; Phil. 2:3-7)

7. What must be the believer's attitude in order to enjoy spiritual blessings? (Matt. 18:3; Mark 10:15; Luke 18:16-17; I Cor. 14:20; I Pet. 2:2)

8. What one thing is needful to embrace God's promises? (Num. 14:11; Ps. 78:22, 32; Gal. 5:6; Eph. 3:17; Heb. 3:18-19; 4:2, 6; 11:6)

9. What should the believer's attitude be toward other Christians? (Rom. 12:10; Eph. 4:2-3; 5:21)

10. How should believers deal with one another's faults and shortcomings? (Exod. 23:1-9; Gal. 6:1-2; Eph. 4:32)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Just before the Saviour was to go to the cross of Calvary, He called His disciples together to tell them that He would soon be delivered into the hands of cruel men and they would kill Him. But instead of the disciples thinking about what the Saviour was saying, they began to wonder who would be receiving the highest place in the Lord's sight. While the Saviour was occupied in His coming death, the disciples were occupied in what greatness they would receive for themselves.

Our Lord was gracious in answering their questions just as He always is in dealing with people. He knew the thoughts of the disciples; that they were thinking of their own greatness. Instead of telling them that they should not be thinking so highly of themselves, He takes a little child and places him in their midst. What simplicity the child has, and what love for the Saviour. They all loved Him, and were happy when He came in their midst.

Now the Lord Jesus says, "Except ye become as little children, ye shall not enter into the kingdom." How sweet is the little child. It trusts its all to the one who cares for it and is willing to be taught. That is the way the Lord Jesus wants all of us to be. In His sight He wants us to be as a little child, no matter how old we may be. To enter the Kingdom, one must be as a little child, willing to be taught. One must be as a child to have a place of greatness, he must be willing to be led and directed as the lowly one. The disciples were not thinking that way. They were measuring their greatness by what they had done. I am sure, after the Lord taught them the lesson with the little child in their midst, that they knew what He was talking about.

It is not enough to tell the people about Jesus, you must bring them to Jesus. It is not enough for people to follow in the steps of Jesus, they must follow Him. That is the lesson that the disciples learned that day when Jesus taught them that they should become as little children.

Every boy and girl must make that all-important decision to go to Jesus. He stands with out-stretched arms, saying, "Come unto Me." Have you ever seen baby sister or brother out in the middle of the floor? Mother holds out her arms and says, "Come," and that little one walks into mother's arms. The baby knows that it will be safe in mother's arms. She has never failed to care for it. and that little baby trusts its all to the mother. Today Jesus stands with out-stretched arms and says to you, "Come unto Me." Will you answer that call of the Saviour by saying, "Yes, Lord Jesus, I come; save me"? He will take you in His arms and will never turn you away from Himself. No one who has ever come to Jesus has been disappointed in Him. He says, "Him that cometh unto Me I will in no wise cast out." Will you come?

Yours in a loving Saviour,

Aunt Anna

Second Quarter, Lesson 7 **Sunday, May 15, 193**

TESTING DISCIPLESHIP BY SERVICE

Lesson Text: Mark 10:17-31

Devotional Reading: John 15:8-16

Golden Text:

"Come, take up thy cross, and follow Me" (Mark 10:21).

The subject of the lesson text is salvation for the rich. A rich young ruler interviews Jesus on the subject of Salvation. Jesus answers with some very pertinent remarks on wealth, and the text closes with Jesus answering some more questions on this subject, asked by His own disciples. The title to this lesson is confusing because of the implication that Jesus tested the rich man's discipleship. This would be impossible because the rich man was an unbeliever. He needed salvation and we shall see presently that Jesus dealt with him not as a believer but as an unbeliever. This is a splendid lesson to bring to all ages in the Bible School. We divide the lesson into two main parts: I. A Rich Man's Question about Salvation (Mark 10 17-25; II. The Disciples' Question about Salvation (Mark 10:26-31).

I. A RICH MAN'S QUESTION ABOUT SALVATION

Matt. 10:17-25

We are introduced in this story to a rich young ruler who came to Jesus seeking something to satisfy his hungry heart. He was well equipped in this world's goods (vs. 22), his character was above reproach (vs. 20), and the vigor of youth was his (vs. 17). In spite of all this he was dissatisfied with his condition. He lacked something, else he would not have humbled himself to come to Jesus. He was conscious of his need even before the Saviour reminded him of it in the words, "One thing thou lackest."

We are impressed with the earnestness of the inquirer. His desire to see Jesus and receive help was so great that he humbled himself to the extent of kneeling down before Jesus as he talked to Him. The young man evidently feared that to delay might mean failure and so he RAN to where Jesus was. He took no chances of missing the opportunity to talk to the Good Master.

There was also confidence in the young man's heart toward Jesus. He had doubtless been to others for help and had failed to find it. His opening words, "Good Master" show the respect in his heart. His next words, "What shall I do that I may inherit eternal life?" demonstrate his implicit trust in Jesus for he lays his whole spiritual burden at Jesus' feet.

The young man reveals by his question that he was imbued with the age-old notion that one must DO some

thing in order to be saved. He thought that salvation was earned like a pay check. The average man still believes that salvation is by human works and that all good men will go to heaven. In fact, some have seized upon this passage as proof of their position, their argument being based on the first answer of Jesus concerning keeping the Law. We shall discuss this presently.

There is a splendid lesson in personal work for the student of this passage. Jesus does not start an argument, and He does not immediately point out to the man his error. His first answer is in the form of a question. "Why callest thou Me good? There is none good but one, that is, God" (vs. 18). This was intended as a revelation to the young man that he had been addressing Deity in the form of Jesus. His next answer shows the Saviour's adroit way of dealing with His "fish." The "fish" wanted to DO something so Jesus put him to a test. Jesus recommended to him that he keep the ten commandments. The answer was, "All these have I observed from my youth." Now, of course, this was an inaccurate answer, for no man can perfectly keep the whole Law. Had the "fish" caught the point he would have seen his life as a failure in the mirror of the Law and would have turned in desperation to Jesus for mercy. The Law does not save—it is our "schoolmaster (Gr. child leader) to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

Having failed on this point, Jesus gave him a pointed answer, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow Me" (vs. 21). This answer is in two parts. The first part is another test to see if the young man is really sincere. If the riches are dearer to him than eternal life then he won't release them. If eternal life is more important to him, then the riches won't matter, and anyhow he will receive treasures in heaven much more valuable than what he loses on earth. It is more lasting, too, for moth and rust do not corrupt the heavenly treasures. The second part of our Lord's answer is the invitation to take Him as a personal Saviour. It is true that the language is not as clear as Acts 16:31, but we can rest assured that it was clear enough to the young man. "Come, take up thy cross, and follow Me," could mean but one thing—acknowledgement of faith in Jesus Christ.

But the tragedy lies in the fact that the man turned away sorrowful. His wealth was a barrier to faith in Christ and so he was not saved. Agrippa was another one who was almost saved. "Almost thou persuadest me to be a Christian" (Acts 26:28) is what he told Paul. These ALMOST-Christians are lost—God help them.

The last three verses of this first part of our lesson reveal to us the text of a moral drawn by our Lord from the incident that had just transpired. He says, "How hardly shall they that have riches enter into the Kingdom of God!" (vs. 23). The disciples were preplexed at these words of Jesus explained by use of an illustration. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God" (vs. 25). The needle referred to may have been an ordinary sewing needle or one of the gates in the Jerusalem wall which was often referred to as the needle gate, we do not know; but it makes no difference so far as the truth is concerned. Our Lord does not say that a rich man CANNOT be saved. He says that it is improbable that very many wealthy people will be saved. The proof is vividly seen in the case above—a rich man placing more value on his wealth than on eternal life. Only a few weeks ago we studied the attitude of God on this subject as revealed in Mark 8. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul." The possession of wealth is not a sin but the exaltation of wealth over eternal values is a terrible sin.

II. THE DISCIPLE'S QUESTION ABOUT SALVATION

Mark 10:26-31

The Saviour's frank statement disturbed the disciples. Verse 26 says that "they were astonished out of measure." They perhaps thought that they knew all that was to be known on the subject of salvation but were taken aback by Jesus' declaration. They began to say, "Who then can be saved?" If we consider the context then the antecedent of the pronoun "who" is "rich men." "Who then (of the rich) can be saved?"

Christ's answer to this is as clear an elucidation of the subject as can be found anywhere. "With men it is impossible, but not with God: for with God all things are possible" (vs. 27). The answer is so simple—men cannot save themselves but God can. Other Scriptures confirm this: "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. 3:5); "For by grace are ye saved through faith . . . it is the gift of God . . . not of works" (Eph. 2:8-9); "If a man does no work at all, but steadily trusts in Him Who pronounces the erstwhile godless man righteous, then it must be the man's FAITH which appears in his account as righteousness" (Romans 4:4—Way translation).

Peter enters the picture at this juncture, reminding the Lord of the personal sacrifice of the disciples in following Jesus. Very graciously Jesus refrained from reproving the boastful spirit of Peter but rather caught up the strain and made exorbitant promises concerning the promised "treasure in heaven" referred to in verse 21.

Here are the pomises: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." This passage refers specifically to the Kingdom, although it can have a precious application in our future heavenly home. "World" in verse 30 should be rendered "age." The expressions "houses," "brethren," "sisters," "mothers," "children," and "lands" are spiritual terms used to refer to literal Kingdom blessings. We do not have revelation as to all of the Kingdom blessings, save to general statements such as the desert blossoming as a rose, etc. The symbols selected represent happiness and joy in this life and so Jesus uses that with which we are familiar to illustrate what the Kingdom will be like.

In this thirtieth verse we notice that persecutions will be part of the Kingdom blessings. We account for this by the fact that while the curse will be removed and a perfect government will be in charge, yet all men born during the Kingdom will have old natures as far as can be ascertained. This conjecture is strengthened when we see Satan gathering a following at the latter end of the Kingdom, which culminates in the Battle of Gog and Magog (Rev. 20:8). Men's old natures are capable of causing persecution to the saints of God even if they are in the Kingdom.

The phrase "and in the world to come eternal life" need not bother anyone. It simply means that we who have eternal life now will come to a larger realization of it in the Kingdom and into the final blessing of it in heaven.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

One day a man purchased from me some patents on machinery. He paid a large sum for them. As a part of the transaction, he also desired that I should enter his employ, to which I agreed, suggesting, as a price for my services, one which I felt would be higher than he would wish to pay. To my surprise, he replied, "O. K., you are on the payroll." Then he said, "You have some machinery in that little shop of yours, have you not?" I nodded. "I would like you to make a list of each item in the place—lathe, drill, press, grinder, etc.—and opposite each article, please jot down the amount which you would be willing to receive in payment. Then bring the list to my office."

That was not a difficult task to perform, so I immediately prepared my list and presented it to my employer. He read the description of the first item, looked at the price which I had indicated, and, turning to some of his men, he asked what they thought of it. Their reply was favorable. "All right," he said, "we will take that." He went to the next item and the next, right down the list. Not one thing was omitted. I was astonished. This was a wonderful business deal for me. When the last item had been considered, he turned to his secretary and said, "Give Mr.

Le Tourneau a check for the total amount." As he handed me the check he said, "The equipment is mine now; please give me a bill of sale for it."

The whole transaction surprised me, but I said to myself, "This man is a keen business executive. He has a reason for his action. Why did he buy me out?" I did not have to study very long before the answer became clear to me. I had been engaged to work for this man, to give my undivided attention to his affairs. He did not want me to return to my old plant and my own interests. Because he wanted me to give him all that I had in time, skill, and planning, he felt that it was economy to pay a big price for my equipment . . . The experience taught me this great lesson: God demands that each of us shall sell out to Him. We must have no side issue. His salvation is worth so much that you and I must relinquish every other possession and be willing to give ourselves wholly unto the Lord and His work.

—R. G. Le Tourneau in "The King's Business."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How does God deal with the hearts of all believers? (John 1:7; 12:32; 16:7-11)
2. Why is it impossible for the natural man to save himself? (Job 14:4; Isa. 53:6; Jer. 13:23; 17:9; Rom. 3:10, 23; 5:19-20)
3. Can a man be saved by his own good works? (Isa. 57:3-6, 12; 64:6; Gal. 2:16; Eph. 2:8-9)
4. Is it God's desire that all men shall be saved? (John 3:16; 12:32; Heb. 2:9; II Pet. 3:9)
5. Why is it difficult for a rich man to be saved? (Deut. 8:13-14; 32:15; Prov. 30:8-9; Eccles. 10:19; Matt. 13:22; 19:24; I Tim. 6:9-10, 17; I Pet. 1:18-19)
6. Is it possible for the natural man to keep God's perfect law? (Rom. 8:3-4; Gal. 3:21; Heb. 10:1; James 2:10)
7. Are there any sinless human beings on earth? (I Kings 8:46; II Chron. 7:36; Prov. 20:9; Eccles. 7:20)
8. How then does the natural man secure God's perfect righteousness? (Rom. 1:17; 4:1-5; 10:3-5; Gal. 3:6; Phil. 3:9)
9. Is it God's plan and desire that the lost should be damned to an eternal hell? (II Cor. 5:15; I Thess. 5:9; I Tim. 2:6; Heb. 2:9; I John 2:2; Rev. 5:9)
10. Is God's salvation an everlasting salvation? (Eccles. 3:14; John 3:16; 6:37; 10:28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Everyone who has taken Jesus as his Saviour has been given the place of a disciple in the Lord's mind. True, the disciples of old had a particular place of service in the Lord's program, but each and every boy and girl has a definite part in the Lord's service today. The Lord Jesus rewards all of His own for their faithfulness in serving Him.

In our lesson today we find a man coming unto the Saviour asking how he might receive eternal life. We know that there is only one way to be saved, and that is by believing on the Lord Jesus Christ as our Saviour. The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved." To be saved means that you have trusted Jesus to save you from your sins, and He has promised to give you eternal life. No doubt this man tried to get eternal life some other way. This man comes running to Jesus and kneels at his feet, saying, "Good Master, what shall I do to inherit eternal life?" Notice, this man says, "What shall I do?" Is there anything that you or I can do to get eternal life? No; Jesus is the only one that can give eternal life, and He gives it to all who will come to Him. This man could do nothing to gain eternal life, for it is a gift of the Saviour to all who believe.

Jesus said to the man, "Why callest thou Me good? there is none good but one, that is, God." Then the Saviour tells him of the commandments. After a few moments the man answers and says, "Lord, I have kept every one of the commandments from my youth." This was something which he had been doing, but he wanted to know what else he could do to get eternal life. The Lord Jesus tells him to go and sell all that he has and give it to the poor. The Lord knew he had great wealth, but the Bible tells us that when the Lord said this to him, "the man was very sad, for he had great possessions." This was one thing that the man was not willing to give up for the Lord Jesus. He failed to see that giving up all for the Saviour would never go without reward from the Lord Himself. The disciples had left all they had and all of their loved ones in order to follow the Saviour in service, and they had been rewarded abundantly, even beyond what they had given up.

Do not think that following Jesus will make you poor. The Lord will use you as you are, but He does not want you to be thinking about the things of this life to the extent that you forget Him. If money is all you think about, and you will not leave it for Jesus' sake, then you have not forsaken all to follow Him.

The man who came to Jesus forgot that when he would leave this earth he could not have taken his riches with him, yet he did not want to part with them in order to gain eternal life. How foolish are the ways and the thoughts of men. Let us not be so foolish in thinking that by our good lives or our great possessions, we can gain entrance into heaven. The way into heaven is through Jesus. "He is the Way, the Truth, and the Life, no man cometh unto the Father but by Him."

Yours in Him Who is the Way,

Aunt Anna

Second Quarter, Lesson 8 **Sunday, May 22, 1938**

SERVING THROUGH CHRISTIAN CITIZENSHIP

Lesson Text: Mark 12:13-17, 28-34
Devotional Reading: Rom. 13:1-7

Golden Text:

"Thou shalt love thy neighbor as thyself" (Mark 12:31).

This is a splendid lesson for every class in the Bible school. All ages of children need the message of the Scriptures used in this study. It is good for a child to bear the yoke in his youth and learn to submit to governmental authority. If children are not brought to this knowledge, then they will become Communists, obeying none save self. Another valuable part of this lesson is the balance which is taught between allegiance to a human government and homage to God. We use this last distinction as the basis for our lesson. I. Jesus Answers a Question About Human Law (Mark 12:13-17); II. Jesus Answers a Question About Divine Law (Mark 12:28-34).

I. JESUS ANSWERS A QUESTION ABOUT HUMAN LAW

Mark 12:13-17

The organized persecution of Christ continues to harass Him to the end of His earthly journey. In this incident His opponents are certain of the Pharisees and Sadducees. It is interesting to see two enemies united in a common cause. The Pharisees believed in a resurrection, but not so with the Sadducees who denied this great fact. But both groups hated the Lord Jesus and were willing to be friends on this score. The Scripture says that they tried to "catch Him in His words" (vs. 13). Cowards, is what we label these ecclesiastical spies who were afraid to accuse our Lord openly.

Their method of dealing with Christ is a good sample

of how Satan attempts to inveigle the unwary into his net. They began their conversation with flattery. "Master, we know that Thou art true, and . . . teachest the way of God in truth" (vs. 14). Then they broached the question that they hoped would ensnare Christ. "Is it lawful to give tribute to Caesar, or not?" (vs. 14). The reason for this type of question was that many of the Jews spurned the tax burden of the Roman government whose subjects they were. They hoped Christ would make an utterance condemning taxpaying which would have represented their own sentiments. But had He done so, they would have turned Him over to the Romans as a traitor. It is not difficult to see why the Lord called these men hypocrites.

Great wisdom is seen in the answer which Christ gave to these men. He asked for a penny (denarius). Upon being presented with it He said, "Whose is this image and superscription?" Now Jesus knew as well as they did whose image was on the coin, but He wanted the admission from their lips. There is a principle of personal work involved here that is worthy of comment. The Pharisees started out by doing all of the talking and dealing with Jesus, but soon Jesus had them on the defense and He was doing all of the dealing. This is very important, for often in personal work, the "fish" is sly and able to dodge the issue by sidetracking the personal worker. Observe our Lord as He dealt with the woman of Samaria (John 4:4-26). At the beginning of the conversation this woman sought to confuse Jesus by bringing up the question of Jewish animosity to Samaritans (vs. 9). Failing on this she chided the Lord for trying to draw living water without a bucket (vs. 11). This was not a success either so she tried a prevarication the next time (vs. 17), claiming that she had no husband. Again she failed to sidetrack Christ, but she made one more attempt. This time she challenged Jesus on the Jewish claim of Jerusalem as the place of worship. But each time Jesus pulled His "fish" back to face the real issue of her soul's spiritual need. Jesus was the master of the conversation in spite of the woman's four attempts at confusing Him. And apparently Christ caught His "fish" for she went back to her city and many were converted because of her testimony (John 4:39).

The only answer that the Pharisees could possibly give to Jesus' question was that Caesar's image was on the coin. Jesus now had these men where He wanted them. Said He, "Render unto Caesar the things that are Caesar's." They did not want to pay taxes and a statement like this was bound to make them unhappy. They failed to "catch" our Lord but were caught by their own trap. Said the Psalmist, "Let the wicked fall into their own nets" (Ps. 141:10). To render to Caesar the things that are Caesar's means more than paying taxes. It constitutes loyalty to the national flag, obedience to civic laws, use of the ballot, service to the community, response to the call to arms in times of war, and many other things. On the subject of taxes we have such a corroborating passage as Matthew 17:25-27, and the admonition of Paul to pay tribute to whom tribute was due in Romans 13:7. On the general subject of allegiance we have statements like these: "Fear the Lord and the King" (Prov. 24:21), and "Fear God. Honor the King" (I Pet. 2:17). Some of God's children are irked by unreasonable governments, unfair levies, and immoral regulations. These abnormalities must be admitted and abhorred, but the duty of the citizen is still to be subject. Note the admonition of Peter to a servant: "Servants, be subject to your masters with all fear; not only to the good and gentle, BUT ALSO TO THE froward (Gr. UNREASONABLE) (I Pet. 2:18).

The second and last part of our Lord's answer was: "And (render) to God the things that are God's." We discussed above the manward angle of citizenship and now we turn to the Godward. Everything does not belong to "Caesar." There are certain realms where he has no right to transgress and we are guilty before God if we let him do so. The fear of God should always supersede the fear of man. This order is carefully guarded in two passages already quoted: Proverbs 24:21: "Fear the Lord and the King," and I Peter 2:17: "Fear God. Honor the King." The same attitude is seen in the Romans 13 passage on this very subject. In that group of instructions concerning citizenship the Holy Spirit refers six times to God's endorsement of governmental organizations. In other words, God's will must be heeded ahead of man's idea. Now in order to be a help to the Bible school students, let us make several practical applications of rendering to God the things that are His. Realms where God alone has jurisdiction are: private worship, public worship, and individual spiritual responsibility before God. The believer must render obedience to God's inimitable will, gratitude for His manifold blessings, and praise for His marvelous excellencies. The believer who is troubled about the correct view on these things might receive real help and comfort from reading the account of Peter and John as they appeared before the Jewish Sanhedrin. Upon being told to desist their preaching of the Gospel they replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

II. JESUS ANSWERS A QUESTION ABOUT DIVINE LAW

Mark 12:28-34

One of the scribes made bold to ask the Lord another question even though he heard the previous ones and said that the Lord had answered them well. We cannot help but feel that this one was also in the nature of a catch question for it was an unusual one about the Law (Matt. 22:35). "Which is the first (or great) commandment?" (vs. 28) is the way the question was couched.

Jesus wasted no time in giving the correct answer which, peculiar enough, was along exactly the same line as the answer to the first question about tribute money. He divided the Law into two parts, the Godward and the manward.

In the first group He catalogued the first four commandments and in the second group He placed the last six.

FIRST COMMANDMENT (GODWARD)	SECOND COMMANDMENT (MANWARD)
"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).	"Thou shalt love thy neighbor as thyself" (Mark 12:31).
1. Thou shalt have no other gods before Me.	1. Honor thy father and thy mother.
2. Thou shalt not make unto thee any graven image.	2. Thou shalt not kill.
3. Thou shalt not take the name of the Lord thy God in vain.	3. Thou shalt not commit adultery.
4. Remember the Sabbath day to keep it holy.	4. Thou shalt not steal.
	5. Thou shalt not bear false witness.
	6. Thou shalt not covet.

This is identical with the answer given about paying tribute: render certain things to God and certain other things to man.

The scribe did not know with whom he was dealing and so he took it upon himself to commend Jesus for giving such an intelligent answer. Had he known that his Messiah stood before him his arrogance would have fled as the mist before the noon-day sun. However, in his ignorance he showed at least more willingness than the rest of the hypocrites, for verses 32 and 33 reveal his admission to and agreement with the words of Jesus. He even went so far as to say that obedience to these two great laws was more essential than burnt offerings and sacrifices. This, as we recall, was Samuel's admonition to Saul, "To obey is better than sacrifice" (I Sam. 15:22).

Jesus did not fail to notice the difference between this scribe's attitude and the rest of his kind. He said to him, "Thou art not far from the Kingdom of God" (vs. 34). This does not mean that the man's wise answer almost EARNED his entrance into the Kingdom, but rather that his wise answer indicated a degree of willingness in his heart. Entrance into the Kingdom is by faith, for only regenerated Jews can enjoy the blessing of that time. But this man still lacked one thing—faith in Christ as his personal Saviour.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

While there is but one inlet of power, the Holy Spirit, there are five outlets of power. First, through the life, what we are. Second, through the lips, what we say. Third, through our service, what we do. Fourth, through our money, what we give. Fifth, through our prayer, what we claim in Jesus' name.

—S. D. Gordon, in "Quiet Talks on Prayer."

The other day a little girl told me she was going to give her father a pair of slippers on his birthday. "Where will you get the money?" I asked. She opened her eyes like saucers and she said, "Why, father will give me the money." And just for a half a minute I was silent as I thought the dear man would buy his own present. And the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her. You have not anything of your own to give to Jesus Christ. You can only give Him back what belongs to Him.

—"The Sunday School Chronicle."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Should a child be taught to obey its parents? (Exod. 20:12; Lev. 19:3; Deut. 21:18-21; Prov.1:8-9; Eph. 1:6; Col. 3:20).

2. Should the believer expect better treatment than the Lord Jesus received? (Matt. 10:24-25; Luke 6:40; John 13: 16; 15:18-20; I Pet. 2:21-23)

3. How does Satan beguile the believer? (II Cor. 2:11; 11:14; II Thess. 2:9; Rev. 12:9)

4. Does the Bible teach that the believer should obey: a. governmental authorities? (Rom. 13:1-7; Titus 3:1; I Pet. 2:13-17; II Pet. 2:10-11; Jude 8) b. employers or masters? (Eph. 6:5; Titus 2:9; I Pet. 2:18) c. spiritual leaders? (Deut. 17:12; II Cor. 7:15; Phil. 2:12; Heb. 13:17)

5. Which should take precedence in the life of the believer—obedience to God or man? (I Sam. 15:23-24; Mark 7:7-9; Acts 4:19; 5:29)

6. Can a man love God without loving his fellow-believer? (I John 3:17; 4:20-21; 5:2)

7. For what purpose was the law given? (Rom. 3:19; 7: 7-13; Gal. 3:19, 24)

8. What is God's method of salvation in every dispensation? (Acts 13:39; 15:7-11; Rom. 4:23-24; Gal. 2:16; Eph. 2:8-9; Titus 2:11; Titus 3:5-7)

9. In the present dispensation, does God distinguish between Jew and Gentile? (Rom. 3:29; I Cor. 12:13; Gal. 3:28)

10. Should the believer live in obedience to the law or to Jesus Christ? (Deut. 27:10; I Sam. 15:22; II Cor. 10:5; Heb. 5:9; I Pet. 1:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We find our lesson today in Mark 12:13-17. Let every boy and girl read these verses before we go on with our lesson.

The Lord Jesus has just finished telling the scribes and Pharisees the parable of the Wicked Husbandman. In this parable He tells how the owner of a vineyard let his place out to men who were to care for it in His absence. He was going into a far country. After some time he sends a servant to these men to see what fruit can be sent Him from His garden. The servant is beaten and sent away empty-handed. The owner of the vineyard sends another servant to them, and he is received in the same way. The man who owns the vineyard then sends his own son, thinking surely they will receive Him. But no, they realize that He is the Heir to all of this, and so they plot against Him and kill Him. The scribes and Pharisees knew that the Saviour was telling this parable for their benefit, and they were angry. You will notice in this parable of the Wicked Husbandman that God is the owner of the vineyard and He lets the vineyard out to men to care for it until He comes back again. When He sends His Son, the Lord Jesus, to the world, He is rejected by men and put to death. When Jesus tells them this parable, He is telling them that He knows what is in their hearts, and they are angry because of His words.

The scribes and Pharisees plot in their minds ways in which they can accuse the Lord, seeking in some way to put Him under arrest. They set the trap for Him, but the all-knowing Saviour so turns the conversation that they fall into their own trap. Notice again the Scripture which is for our lesson today, it says, "And they sent unto Him, certain of the Pharisees and the Herodians, to catch Him in His words." They were going to get Him to say something in answer to their questions which would give them a chance to have Him taken by the law.

Listen to the question they put to Him. "Is it lawful to give tribute to Caesar, or not?" The Saviour asks them to give Him a penny. They bring one to Him and He shows them the image on the coin. Then He asks them whose image it is and they say, "Caesar's." That is all that the Saviour needed to draw them into their own trap. He now proceeds to tell them that they are to pay to Caesar taxes for all the benefits they have enjoyed in that land. No doubt some of them had not paid their taxes. They had a guilty heart. Then, immediately, the Saviour turns that conversation to what they should render to God for all of His benefits to them. This is more than they are able to stand. Instead of the Saviour rebuking them for the way in which they are seeking His very life, He brings to them a loving talk as to what they should do for their country and for their Saviour.

There should be obedience in the hearts of every one of us to the government for all of the privileges it affords us. There should also be a rendering of absolute obedience and surrender of our wills to God in gratitude for all of His daily blessings, and our hearts should be filled with praise to Him Who has given His very life on the cross of Calvary for us. He died for us because He loved us while we were in our sins. Now that we are His, we should serve Him out of a heart of love. "We love Him because He first loved us."

May we not hold back in giving to our Lord the things that rightfully belong to Him. Our lives should be His for whatever service He desires of us. We should be ready when orders are given, gladly serving the One Who loved us and gave Himself for us.

Yours in joyous service for Him,

Aunt Anna

Second Quarter, Lesson 9 **Sunday, May 29, 193**

MAINTAINING PERSONAL EFFICIENCY

Lesson Text: Dan. 1:8-20; I Cor. 9:24-27

Devotional Reading: II Peter 1:5-11

Golden Text:

"And every man that striveth for the mastery is temperate in all things" (I Cor. 9:25).

This lesson is supposed to be a temperance lesson but the passages selected give far more help on the general subject of separation than on abstinence or temperance. The wine referred to in the Daniel passage is not necessarily intoxicating wine, for wine was and is used in the Orien as a beverage. The Corinthian passage speaks of temper ance but even there we feel that it is the larger sense o temperance rather than of alcohol alone. We shall us the Separation message as the basis for our exposition I. A Young Man's Stand for Separation (Dan. 1:8-14) II. A Young Man's Reward for Separation (Dan. 1:15-20)

III. A Young Man's Challenge to Separation (I Cor. 9:24-27).

I. A YOUNG MAN'S STAND FOR SEPARATION

Dan. 1:8-14

One never fails to receive a blessing from a re-reading of the story of Daniel and how he valiantly stood for his convictions. Placed in a heathen court against his will, there was naught for him to do but refuse to indulge in the idolatrous customs. The heathen kings loved to feed their pride by having a lot of nice well-fed young men around their court. It took three years to prepare such men as Nebuchadnezzar desired. Daniel and his three companions were among those assigned to the court and so they were supposed to eat the king's meat and drink his wine.

Daniel, however, resolved to abstain from eating this meat and wine. Just what there was about the meat and wine that corrupted its consumers we are not sure. The meat and wine may have been consecrated to the Babylonian gods as was the Babylonian custom. Instead of saying grace, the Babylonians were in the habit of consecrating the entire meal to the gods. Another explanation might be that Daniel did not like the association. Knowing that the wine and the meat came from a voluptuous, pagan king, Daniel resolved to be separated even from the appearance of evil.

As to the lesson for you and me, meat stands for teaching and this heathen meat represents FALSE teaching. We are to abstain from all forms of false teaching even as Daniel did. Daniel asked for pulse and water for he knew that the bread and water of God is better than the meat and wine of Satan.

It really pays to have friends in this old work-a-day world and Daniel had made a friend of the eunuch captain who had him in his charge. After much persuasion the captain agreed to conduct a ten day test of feeding Daniel and his three friends on pulse and water to see how they fared. This was quite a favor for the captain to grant for he was in danger of losing his head (vs. 10).

In order to get a better apprehension of Daniel's courage, let us note that there were other Hebrew children in the court besides Daniel and his three friends (vss. 4-6). They had no conscience on this subject and so were not impressed as was Daniel. It takes real fortitude to stand out from the crowd for a principle. Daniel had it. Daniel deserves still further credit in that he was the leader in separation. Verse eight gives Daniel the credit for taking the stand alone.

The book of Daniel is a prophetic picture of the Great Tribulation and the scene before us is typical of a special condition that will prevail. There will be three divisions of Israel in the future Tribulation: the nation at large or believing group, the elect remnant or 144,000 preachers, and the unbelieving group. The believing group is typified in the Israelites who, although not mentioned in chapter one of Daniel, are in their native land of Palestine. However, they are still under Nebuchadnezzar's vassalage. The elect remnant are pictured in the four Hebrew children who refused to eat the king's meat. Nebuchadnezzar, the king, is the Antichrist in type. The unbelieving group is perfectly adumbrated in the Hebrew children who did eat the king's meat.

II. A YOUNG MAN'S REWARD FOR SEPARATION

Dan. 1:15-20

At the end of the ten day's test the four men were in better shape physically than their colleagues who ate the king's meat. We have here a marvelous vindication of the value of eating God's portion even though it does look like bread and water. Yes, God did perform a miracle and He will repeat that miracle every time a child of God refuses the "meat" of the devil and takes the "bread" of God.

God not only blessed their physical BODIES, making their countenances fairer and fatter than the other Hebrews, but He increased their wisdom. The old heathen king required that they learn the Chaldean tongue, and become proficient in art, science, and all wisdom and knowledge (vs. 4). God took care of this, too. When the three years were completed the four men knew ten times more than even the native doctors of learning (vs. 20). Their knowledge and wisdom had greatly increased, for God had quickened their MINDS.

But the reward of God did not stop even here. Daniel was the aggressor in this separation from sin so God gave him an additional blessing. His HEART was so completely tuned to God's voice that God gave him special understanding in the realm of visions and dreams. No mere man can have the power of prophecy, for that involves looking into the future. Finitude has such definite limitations that man can only live in the present tense. He may appear to have some power of predicting events but these are conclusions based on facts already known. God lives in all time at the same time and He alone delegates to man the gift of prophecy. It was this peculiar power which God gave to Daniel and with it he was able to confound even the king.

There is indeed a rich reward waiting in heaven for every child of God who lives acceptably, being separated from sin (Rev. 22:12; John 14:1-3), but some of the reward is received right here in this life. A clear conscience and the satisfaction of knowing that God's will is being performed brings a peace that money cannot buy or man cannot take away.

III. A YOUNG MAN'S CHALLENGE TO SEPARATION

I Cor. 9:24-27

> 24. And have you no motives for similiar abnegation of self? Have you not observed how in the race-course all the competitors keep racing on? —and yet of them only one can win the prize. With like earnestness do you keep racing on, with the one aim of grasping your prize—not of standing out for your "rights."
>
> 25. Once more, every competitor in those athletic contests practices continual self-denial. They do it to win a fading wreath—can we not practice self-denial to win an unfading wreath?
>
> 26. I, at all events, mean to run my race with that goal as my one object: I am a boxer who deal my blows at anything but the empty air of my "rights."
>
> 27. Nay, I browbeat my own animal nature (you are inclined to be champions for yours), and treat it, not as my master, but as my slave—lest, by any chance, after acting as the herald of the lists who bid others enter, I might find my own self disqualified from competing (I Cor. 9:24-27, Way Trans.)

Paul was quite familiar with the Grecian games and their famous foot races. Seizing an opportunity to appeal to the Corinthians in language easily understood by them he drew an analogy between the race in a game and the race of life. In verse 25 he refers to the self-denial or temperance of the footracers and then makes the application, "They do it to win a fading wreath—can we not practice self-denial to win an unfading wreath?" This is the challenge to separation. The worldly runner can abstain from liquor, tobacco, and immorality just to win a fading wreath. Why should not we, whose bodies are the temple of the Holy Ghost, live better or at least as pure lives as the runners?

We cannot discuss all worldly evils in one lesson but may we take space enough to print a few testimonials about the cigarette. Modern billboards claim great merits for cigarette smoking but never tell the real truth. Here are a few statements by widely known men and women.

> Nearly every delinquent boy is a cigarette smoker.—Ex-president Herbert Hoover.
>
> Cigarettes are the cause of the downfall of more boys in this institution than all other vicious habits combined.—Dr. Hutchinson, Kansas State Reformatory.
>
> I would rather see a boy with a revolver than a cigarette.—Thomas Edison.
>
> I do not smoke.—Charles Lindberg, Henry Ford, Mme. Schumann Heink and Jack Dempsey.
>
> The nicotine and poison in the cigarette create an appetite for alcoholic drink.—Judge Ben Lindsey.

We do not mean to imply that cigarette smoking is the only or worst worldly sin. Alcohol, dancing, card playing, movie attendance, night club patronage, etc., are all evil

and obnoxious to God. Paul said to Titus, "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Tit. 2:12).

Paul, like Jesus Christ, saw the value of presenting truth by illustration and on other occasions used these Grecian games as a means to an end. In the Game of Life he taught that one should:

1. RUN PREPARED (I Cor. 9:25).
2. RUN UNHINDERED.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us (Heb. 12:1).

3. RUN WITH PERSEVERANCE.

Ye did run well; who did hinder you that ye should not obey the truth? (Gal. 5:7).

4. RUN WITH SINGLENESS OF HEART.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13-14).

5. RUN WITH A PURPOSE (I Cor. 9:24, 26).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

That blessed man of God, Dr. James M. Gray, came to our city, and in a service one evening expounded Romans 12:1. Leaning over the pulpit, he said, "Have you noticed that this verse does not tell us to whom to give our bodies? It is not the Lord Jesus Christ—He has His own body. It is not the Father—He remains upon His throne. Another has come to the earth without a body. God gives you the privilege and indescribable honor of presenting your bodies to the Holy Spirit, to be His dwelling place on earth. If you have been washed in the blood of the Lamb, then yours is a holy body, washed whiter than snow, and will be accepted by the Spirit when you give it. Will you do so now?" At this service Mr. Baker was sitting beside me, and was in deep meditation, as I was. We said little as we went home together, for he was living with me. He went at once to his room, while I went to my study. There I lay upon the carpet, prostrate in God's presence, heart-broken over a fruitless life, yet filled with a great hope because of the words I had heard. There, in the quiet of that late hour, I said to the Holy Spirit, "Lord, I have mistreated You all my life. I have treated You like a servant. When I wanted You I called for You; when I was about to engage in some work I beckoned You to come and help perform my task . . . I shall do so no more. Just now I give You this body of mine; from my head to my feet, I give it to You . . ."

During the night I had seen the light burning in the room of my father-in-law, so when he came to breakfast I said, "It is too bad you were ill during the night, father; why did you not call for me?" Then he told how he spent the night trying to get to the Lord, but business would intrude; how finally he did give his body to the Holy Spirit. He asked me to open the mail and get the work started, for he was going to a luggage shop for a traveling bag. He was sure the Lord would have work for him to do. At the luggage shop he was waited on by a young lady who said, "Are you Mr. Baker of the awning shop?" "Yes." Then she told him, choked with emotion, how her mother on her deathbed had told her to find Mr. Baker and ask him to lead her to the Lord Jesus, as he had led the mother years before . . . As I left home I said to my wife, "This is going to be a wonderful day for me, as I gave my body to the Holy Spirit last evening. I will call you up and let you know what happens." About ten, two young ladies came in selling advertising. It was only a short way to Calvary for one. The other was finally led through the Scriptures to see her condition and seek the Lord.

—From Dr. Walter Wilson in "The Evangelical Christian."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God desire every believer to be separated from the world? (John 17:14-16; Rom. 12:2; II Cor. 6:14-18; Gal. 1:4; James 1:27; 4:4; II Pet. 1:4; I John 2:15-17)

2. What characteristic in the life of Daniel is revealed in the expression "purposed in his heart"? (Acts 11:23; I Cor. 15:58; Col. 2:5; II Pet. 3:17)

3. What is God's plan and purpose concerning youth? (Ps. 119:9; Eccles. 12:1; Lam. 3:27; I Tim. 4:12)

4. What spiritual food has God provided for the believer's nourishment? (a. Living Word: Ps. 105:40; John 6:32-58; I Pet. 2:3; b. Written Word: Ps. 119:103; Jer. 15:16; I Tim. 4:6; Heb. 5:12-14; 6:5; I Pet. 2:2)

5. What is the condition of the believer who fails to partake of the spiritual food which God has provided? (Num. 11:31-34; Ps. 78:29-31; 106:15; Isa. 10:16; 24:16)

6. What is the condition of the believer when he partakes of the spiritual food God has provided? (Ps. 92:12-14; I Thess. 2:13; Heb. 5:12-14; I Tim. 4:6; I Pet. 2:2)

7. Where is true wisdom found? (Prov. 2:6; 15:33; Rom. 11:33; I Cor. 1:24; Col. 2:3; James 1:5)

8. Is it possible for the believer to have a clear conscience before God and man? (Acts 23:1; 24:16; Rom. 14:22; I Tim. 1:5, 19; Heb. 13:18; I Pet. 3:16; I John 3:21)

9. Can the Christian be happy and satisfied now? (Ps. 103:5; 107:9; 144:15; 145:16; 146:5; Prov. 16:20; Isa. 58:11)

10. Should the life of the Christian be characterized by "temperance"? (Acts 24:25; I Cor. 9:25; Gal. 5:23; Titus 1:8; II Pet. 1:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

It is only as we purpose in our hearts to please the Lord that our lives will count for Him. So often we are persuaded by our friends to partake of the things this world has to offer, and we fail to see that in pleasing them, we are grieving our Saviour. The most important thing for us to do is to please our Saviour, and then we can leave the rest with Him.

The story of Daniel gives us much to think about concerning this very thing. Daniel, as you will remember, was taken as a captive to Babylon. But the Bible tells us that "Daniel purposed in his heart that he would not defile himself." With his whole heart he sought to please the Lord, and with such a purpose of heart, we find Daniel standing out among all the rest, in that God honored his life among the household of the king of Babylon.

Daniel had the offer of food from the king's table, but he refused to eat it because it had been food offered to the idols of Babylon. Daniel preferred to eat bread and water than to partake of the foods which were more nourishing. He was not willing to compromise with this heathen land in their idol worship by eating of their foods. He was in Babylon but he was not partaking of what Babylon had to offer him.

Christians today, even though living in this world, should not take of the things which this world offers. Daniel did not lose anything because of his stand for the Lord. In fact, he gained favor in the sight of the king of Babylon. This king wanted to take these young men for a period of time and feed them on the best of foods in order that they might be strong in body, ready to be used in his army. What a surprise must have come to that heathen king when he saw Daniel and his companions after they had lived ten days on bread and water. They far excelled the other lads who were put on the healthy diet.

It more than paid Daniel to be true in his purpose to serve His God and only Him. He did not let the things that Babylon offered him turn his mind from his Lord. It will pay in your life and in mine for us to serve our Saviour as best we know how, not letting the things of this life move us. Our purpose is to let our lives be lived for Him here and now, and one day we shall be in the very presence of our King and Saviour, receiving His praise and glory. We are in this world but not of it. May we keep our lives clean and pure for Him.

Yours in His love and care,
Aunt Anna

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 113)

realizing that the law would take care of the man who had shot his child, for he had just reported it over the phone. "But, Mother, you know God's promise is true. We can't see it just now, but we know that all things work together for good to them that love the Lord. We can be thankful that she was not killed." Mr. West's thoughts turned more quickly to the One Who could bring comfort than did his wife's. They both loved the Lord but Mr. West had always been the leader in spiritual things.

"Yes, Daddy, but think, it will ruin her appearance."

"It will not ruin her soul. The Lord has permitted this, I am sure, for a purpose. Janet loves the Lord far more I believe than Jeanette does."

"Yes," said Mrs. West sadly. "I wish that Jeanette were more like Janet in her disposition. They look so much alike but underneath they are far different."

The first day that the bandage was removed from Janet's hand she and Jeanette were again sitting on the back door step. Fluffy, the little kitten who had been rescued at such a sacrifice, was curled up in her rescuer's lap. Jeanette kept looking at her twin's hand, for her little heart had been touched by the sight of the scarred hand which had only two fingers and a thumb. "I'd like to meet that old man who fired that gun at you. I'd—" began Jeanette boastfully.

"Oh, no you wouldn't. You'd be scared, 'cause he was a big man and he was drunk."

"Anyway, I'll bet I do see him some day, and when I do he'd better watch out," bragged Jeanette.

"Jeanette, do you remember what we had been talking about the day I got hurt?" asked Janet seriously.

"No, what?" asked her sister.

"Well, you had said you hated me and you wished that we weren't so much alike, and I—" Janet hesitated for she had thought much upon her sister's words.

"Oh, yes, I remember. Mrs. Parker was visiting Mother and she had stared so at us. Well I do hate to be a twin and be just like you, dress, shoes, hair, and everything." Then looking at her sister she stopped short. "Why—why—we aren't just alike anymore, are we? Why, Jan—" she hesitated, looking at Janet's little scarred hand.

"No, we aren't Jeanette, and I guess you are glad," said Janet soberly. She was not old enough yet to realize the handicap that losing two fingers was to make in her life, but her little heart was saddened at the thought that her sister was glad to be different from her, even though it meant at the sacrifice of her fingers.

"Oh, no, Janet, I am sorry, really I am; and I am sorry that I said that, too. I said I wished you'd die but I didn't mean it, honest I didn't," said Jeanette with a feeling of real sympathy for her sister.

"Well, anyway, we are differnet now and you won't have to be bad so folks can tell us apart," said Janet, who, though young, had already realized the wayward tendency in her twin sister and was much concerned because of it.

Several years passed and though the twins were alike in body with the exception of Janet's hand, yet their lives continued to be far different. Janet's sweet face was a joy to look upon. She was loved by everyone. Her thoughtfulness of others, her unselfishness, her happy sunny nature, and cheery laugh made it easy for even strangers to tell her from her twin who through the years had grown hard and bold. Jeanette's laugh was bitter and sharp for she had played with life and life in turn had given her some bitter experiences which had only driven her deeper into the things of the world. Janet had sought many times to draw her sister to the Saviour Whom she loved so dearly, but had always met with failure so far as any outward sign was concerned. But she was not willing to give up, and one evening she said to Jeanette, "Sis, since you have had to cancel that dance engagement for tonight with Herb, why not come and go to church with me?" She hurried on before her sister could refuse. "The evangelist is a splendid type of young man: big, strong, and athletic; looks as though he would be a good full-back on a football team." Football was one thing that Jeanette loved and she seemed to idealize the athletic man. Janet continued, "He is tall, light, and handsome." Janet disliked appealing to her sister on these human grounds, but she thought

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that it might work and she knew if she could get her to go that she would hear the Gospel, and Janet believed in the power of the Word to work in lives.

"Sounds interesting, Janet. But, after all, he is a preacher," said Jeanette carefully patting rouge on her cheeks, and surveying the effect in the mirror.

"Yes, he is a preacher, and such a preacher! He tells you things about yourself that make you sit up and take notice. He surely is interesting and you should hear him sing," continued Janet enthusiastically as she twisted her hair into a soft knot at the nape of her neck. There was no rouge on her cheeks, nor did she need any, for the pink glow of youth still remained and gave her that sweet wholesome natural look, the look of cleanness and openness, the look that spoke of truth and the higher standards of life.

"Maybe I will go for a change. I surely do not want to stay at home with nothing to do. I'd die. I suppose every one will fall over when they see me come into the church. It will be rather fun to shock them, and I am curious about your preacher."

(CONCLUDED NEXT MONTH)

THE RESURRECTION LITERAL

(CONTINUED FROM PAGE 104)

> . . . He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see those He has redeemed in His death (His seed). He shall prolong His days. He has risen never to taste death again, for in that He died, He died once for all time as well as for all sin. Despite the fact that the passage never uses the word resurrection, surely the teaching is present.

Now turning to the gospel record of His life, the statements we find there can mean nothing else than a literal fulfilment of this which was predicted so many years before.

> And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, Which was crucified. He is not here: for HE IS RISEN as He said. Come, see the place where the Lord lay (Matt. 28:5-6).

He arose just as the prophet said that He should and just as Scripture demands that He must. God has established His Word, which once given, cannot be broken.

Again we see the prediction of His resurrection. This time it is in the Gospels. "He is risen AS HE SAID."

> The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day (Luke 9:22).

The disciples were always quick to get what He said about His suffering and death. It made them sorrowful; and on one occasion Peter even rebuked Him for speaking this way. But they seemed to be so grief stricken at the words concerning His death that they never heard the rest. And even when the resurrection came they were not expecting it—they could hardly believe it was true. However, this is not the case with another group down there in Jerusalem. They welcomed the words of His death and they were quick to catch His words about a resurrection.

We find them planning and plotting of the day after His crucifixion.

> Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again (Matt. 27:62-63).

So often was the prediction of His resurrection repeated that these men paid special attention to this of all the prophecies. They watched but they could not prevent its accomplishment, and their intense effort becomes another testimony to the fact of His resurrection.

Now here is the joy of Bible study. The Holy Spirit reaches into the Old Testament and pulls out some more prophecies and says that they are fulfilled in the resurrection of Jesus. It is a most interesting group of prophecies for they all have to do with the nation Israel and her Kingdom promises.

> And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again (Acts 13:32-33).

The promise which was made unto the fathers FULFILLED in the resurrection of Jesus! That promise is not difficult to find for it was repeated to each of them. The promise of seed and land given to Abraham:

> For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered (Gen. 13:15-16).

The promise of seed and land to Isaac:

> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries (Gen. 26:4).

The promise of seed and land to Jacob:

> And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth (Gen. 28:13-14).

Abraham, Isaac, and Jacob lived and died, never receiving the promise which was given to them. Never has Israel's population been innumerable. But get the force of the Holy Spirit's interpretation. FULFILLED in the resurrection of Jesus. The resurrection of Jesus guarantees a resurrection and receipt of inheritance to every member of Abraham's race. When Jesus was raised from the dead the prophecy was fulfilled. Come, members of Israel's race, get your inheritance—it awaits you.

But this is not all. There is still another prophecy which God points to and says that it has been fulfilled. It is a prophecy which occupies a much greater space in the Old Testament than does the promise to the fathers. It is the Davidic Covenant spoken of as "the sure mercies of David."

> As concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David (Acts 13:34).

The provisions of the Davidic Covenant were indeed interesting. It requires three things to make a kingdom: a land, a people, and a king. The Davidic Covenant included all of these and one more.

The land:

> Moreover I will appoint a PLACE for My people Israel, and will plant them, that they may dwell in a place of their own, and MOVE NO MORE (II Sam. 7:10).

How interesting that last phrase! Israel had a land, or the promise of one, since she was called in Abraham, but she has been a nation constantly on the move. She has had no certain dwelling place and one of the provisions of the sure mercies of David is the scrapping of all the moving vans.

The people:

> And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom (II Sam. 7:12).

God will set up Israel's seed and establish her kingdom. How vastly different than the reading of Hebrews 11:13:

> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

It takes the resurrection of Jesus to set up and establish the countless multitude of Jews from Abraham on. Galatians 3:16-29.

The King:

> I will stablish the throne of His kingdom for ever (II Sam. 7:13).

All of these the Holy Spirit points to in the book of Acts and answers, "Fulfilled."

The remaining provision of the sure mercies of David was the clause concerning the sins of the people.

> If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him (II Sam. 7:14-15).

Here are the Psalmist's words concerning the matter. Psalm 89:30-35:

> If his children forsake My Law, and walk not in My judgments: if they break My Statutes, and keep not My commandments: then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David.

If they sin, He will punish them severely, but He will not break His covenant with them nor will He take His mercy away. He cannot! It is one of the provisions of the covenant and the covenant is FULFILLED in the resurrection.

> Who was delivered for our offenses, and raised again for our justification (Rom. 4:24).

Oh, the joy of sins forgiven!

BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 110)

At Lapeer, Michigan, they were privileged to give their testimonies over Radio Station WMPC. The friends in charge of the radio station had previously announced that the Jansens were to speak and told something about their work and even before the Jansens had arrived requests had come for some of their literature. This radio station graciously volunteered to include some of our literature in their letters from time to time. This is indeed a wonderful spirit of helpfulness and we are grateful to them beyond expression. At the time this issue goes to press Mr. Jansen has 20 Day-a-month pledges, and Mrs. Jansen has 19. Together they have 12 General Fund pledges. The Lord has answered prayer. Shall we not continue to pray even more earnestly for provision so that these young people can sail on April 20? The Lord says, "Call unto Me and I will answer thee and shew thee great and mighty things which thou knowest not." May we be faithful in doing our part by prayer and by participating in meeting the need.

Mr. Leonard Parcel writes that he has made some very valuable contacts in Oklahoma and Texas. He has received some pledges and has some very good prospects of more. He has been somewhat hindered because of special meetings in various localities, but new friends are being made and the Lord is making provision for him. Pray much that his faithful efforts for the B. A. M. shall be prospered of the Lord.

THE GENERAL FUND AGAIN

Last month we gave a very earnest discussion by Attorney H. A. Davis, President of the Board, concerning the need which is facing the Berean African Missionary Society, in the General Fund. The need is even greater

at this time inasmuch as we have recently received the order for equipment from our missionaries which order must be purchased and shipped several weeks before they leave for the Congo in order to be available to them when they arrive at their destination. Consequently, we appeal to our friends for their fervent prayers and for their gifts. Surely twenty-five cents each week, which covers a General Fund pledge of $1.00 per month, would not be missed by many of God's people, and yet, that small amount, coming from many quarters, would be the means of carrying God's Word to needy souls. Since the time is so fast slipping by and the date of sailing for the Congo is not far hence, why not send a contribution to the General Fund at once? "Whatsoever He saith unto you, do it" (John 2:5).

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 108)

"Although of course I was saddened by news of Helen Lindquist's death, we can rest assured all that God sends us is from His hand of love, the same hand that bled for our sins that we might receive ransom and release. May the realization of this always cause us to trust and never for a moment to doubt."

Rev. and Mrs. Erdie Nelson, who have been in Tanganyika Territory, Africa, as missionaries for many years, are now in Florida, U. S. A. In their last letter they said, "The African Inland Mission is trying to establish a Rest Home for missionaries on furlough, in Minneola, Florida. As we cannot return to Africa on account of ill health we have been asked to locate at Minneola and have charge of the property of the Mission there."

We are glad to learn that Ed. Hartley (D. B. I. '37) held an evangelistic campaign in March at the Bissel U. B. Church, near Springfield, Ill., of which he is the pastor.

We received word that George D. Palm ('33) was to be ordained at St. James, Mo., March sixth.

JOHN'S SALUTATION

(CONTINUED FROM PAGE 107)

This descriptive title declares that Jesus is the One Who washes His people in His blood. The language of this clear passage is one of the many proofs of the inspiration of Scripture: because one of God's distinctions between things that differ is so faithfully maintained. Jesus is said to wash us (believers) from our sins. In other words, believers in Him are cleansed, saved. The distinction so carefully supervised and protected by the Holy Spirit in this passage, and elsewhere in Scripture, is the difference between redemption and salvation. Redemption is for every man; salvation is for believers only. Redemption excludes nobody, but salvation excludes those who reject the Lord Jesus. Redemption is universal; salvation is faith-limited. Redemption is God's gracious provision for every son of Adam; salvation is man's instantaneous possession upon believing in Jesus. Redemption is potentially every man's, but actually only experienced by believers. Salvation is possessed by no man until he turns by faith to the Son of God. The race is redeemed, the individual believer is washed." The redeeming love of God includes all mankind (God so loved the world). The saving love of God includes every man who will avail himself by faith of God's provision (believe . . . and thou shalt be saved). The shed blood of Christ at Calvary accomplished redemption for all of Adam's race, while the same shed blood accomplishes glorious washing for all who believe. Possession of redemption alone does not save the soul, for all men have been "bought back" to God by the sacrifice of the Lord Jesus—redeemed by His grace. Hence redemption in its larger and fuller sense is the wondrous divine provision under which all sinful men become eligible for salvation. The way to enter in and possess that for which we have been eligible by Christ's redemptive work is simply—believe.

John, addressing his words to believers, is exceedingly careful to make it clear that the blood of Christ has not only made PROVISION whereby we may be saved, but, in our case, because of faith the blood of Christ has "washed us from our sins." Blessed truth! Thrilling distinction! Satisfying word of God!

VII. THE REWARDING ONE

THE last of the seven delineative ascriptions employed by John in this most unusual salutation is,

> And hath made us kings and priests unto God and His Father (Rev. 1:6).

Here is the high task and privilege which God has bestowed upon believers when they shall walk in resurrection bodies in the coming Kingdom age. They shall reign with Christ. Of all the startling wonders which shall characterize the age of our Lord's personal reign upon the earth, there is none so awakening as the fact that those who were once sinners shall share with the God of all grace the glories, marvels, privileges, and responsibilities of the operation of the Kingdom. The rewarded ones shall govern with Christ. This actuality, this celestial honor, awaits the believer whose present service for Christ merits reward in that day.

> If we suffer, we shall also reign with Him; if we deny Him (the suffering), He also will deny us (the reigning) (II Tim. 2:12).

What a glorious sevenfold description of Him Who loved us and gave Himself for us! The whole-souled beauty of John's consecration to this Blessed One is manifested by his occupying the greater part of his personal salutation with the impressive outpouring of the utter love and devotion which welled up mightily in his heart. In rhapsody of faith, John cries out, "He is the Always-Existing One; yea, my Lord and my God—Jehovah, He is the One Who is ever true, yea, He is the living personification of Truth; and further, He, though once dead, is now alive for evermore, He rose from the grave. And this same Mighty One is the One Who, by divine right, is King of kings and Lord of lords. And not only does He possess and exercise infinite and eternal power, but John's personal devotion to the Lord is so aroused that in melting tenderness he adds, "And He is the Lover and Saviour of my soul and my final Rewarder in the wondrous Kingdom that shall come." And when John rounds out this enthusiastic sevenfold outburst with the words, "to Him be glory and dominion for ever and ever," he is not indulging in ecstatic hyperbole, but is simply revealing the overwhelming love and confidence which permeates his being. It was because John was eager to do the will of God and knew what it was to love the Lord his God with all his heart and with all his soul and with all his mind (Mark 12:30) that the Lord Jesus could use him as the instrument through whom to give to His people the majestic pageant of visions, setting forth the Tribulation and Kingdom, which constitute the Book of Revelation.

John, led by the Holy Spirit, now brings to its termination his personal salutation of "grace and peace" to the "seven churches which are in Asia," by a bold and startling declaration concerning the coming back of Jesus to the earth:

> Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all the kindreds of the earth shall wail because of Him. Even so, Amen (Rev. 1:7).

Here is the explicit announcement of the general subject of the book. Revelation 1:7 is the key text of the Revelation. A simple analysis of the passage summarizes the ground covered in the book.

"Behold He cometh with clouds"—The Revelation is the book of His Second Coming.

"And every eye shall see Him"—The Revelation shows the relationship of the Gentile nations to the Second Coming.

"And they also which pierced Him"—The Revelation sets forth the special position of importance sustained by the Jewish nation to the Second Coming.

"And all the kindreds of the earth shall wail because of Him"—The Revelation tells the story of the fierce anguish which the Second Coming shall bring to the nations.

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the effect of that return upon that nation whom God has chosen, but whose representatives demanded Christ's crucifixion, and also the effect of that return upon the Gentile nations of a paganized earth.

Even so. Amen!

END

HOW MANY ANGELS AT THE TOMB?

(CONTINUED FROM PAGE 105)

As we observe these records by the various writers, it becomes evident that God does not intend that we shall have a detailed account of each move but have only the parts which He has deemed advisable to give us. These records might on the surface seem contradictory, but when we view the various phases which each writer presents we encounter no difficulty. Those who are so anxious to pick flaws doubtless forget that these are authentic records made by honest men whose accounts could reasonably be expected to be reconciled even if they had not written by inspiration.

Now to make one observation before we enter into our problem of harmonizing these several accounts. We know that angels are spirits and can appear and disappear at will. When the Angel of the Lord made the annunciation to the shepherds of the birth of the Messiah, there was nothing to indicate that there was more than one angel: "And suddenly there was with the angel a multitude of the heavenly host praising God." If a multitude came to witness to His birth, how much more might we expect multitudes of the denizens of glory to be present and magnify God at His glorious resurrection. So before we attempt to offer any explanation for Matthew and Mark recording the presence of one angel and Luke and John mentioning two angels, we must say that if these were records of identical events there need be no hesitancy about accepting these records as absolutely accurate for no amount of sudden extraordinary appearances would have been difficult for angels. They are not limited to finitude. The difficulty comes when finite creatures try to limit the activity of infinite creatures to finite comprehension.

Now that we admit that those records may be true, even if all the writers are telling of the same group, let us examine them more closely and see if they are not telling of different visitors. Let it be remembered as we proceed that this is just one person's opinion as to the chronological order of the early morning visitors. As has been stated already, God has not seen fit to say, "It happened exactly thus and so." John says that while it was yet dark Mary Magdalene went to the tomb and seeth the stone taken away. Evidently she went very close to the tomb to have observed in the dark that the stone was rolled away. There on the stone she saw the Angel of the Lord who Matthew speaks of and to her he made his annunciation. She tarried not an instant but turned and ran to tell the disciples.

Next Mark takes up the thread of the narrative and relates how the other Marys arrived, either with Mary Magdalene or a little later, and they enter the tomb and receive the message from the young man "sitting on the right side." Later the group of women come and receive the message from the two young men as told by Luke. Last of all Mary, with Peter and John, returns, and Mary hears the news from the two angels and then sees the glorious risen Saviour Himself. So it becomes easily plausible that all the Gospel writers were right and neither the assertion that there was one angel or the claim that there were two angels would be incorrect. But as to the real answer to the question raised in the title of the article: perhaps two, perhaps six, and perhaps multitudes.

Now all this sounds reasonable enough but there always wells up that ever-present "why?" Why did God permit these accounts to appear in such fashion as to cause many to doubt? (Perhaps it were better stated, "Leave room for many to doubt.") Because the evidence to the authenticity of the records is ample proof to any soul who is desirous of acccpting their glorious message. We have, in making one observation of the nature of angels, recognized finite limitations and infinite capabilities. So God would have us learn to accept by faith that which we cannot understand. The thing He said to Israel through His prophet Isaiah would be His answer to our "why?" "For My thoughts are not your thoughts, neither are your ways My ways saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." Our whole attitude should be the same as manifested by the apostle Paul. "For we walk by faith and not by sight."

One other important thing that God would have us get from this incident is that "the word spoken by angels was steadfast." The most glorious message ever to fall on human ears was spoken by angels on the resurrection morn. "He is risen!" How wonderful is this great declaration, and doubly so when it is linked with Christ's own words, "because I live ye shall live also." Praise God that the words spoken by angels was steadfast—"He is risen!"

NOT HERE--BUT RISEN

(CONTINUED FROM PAGE 101)

observances. The Saviour, however, must be received apart from any ordinance, form, or sacrament. Why, even the Bible is dead without Him, Who alone can make its pages live—"The letter killeth, but the Spirit giveth life."

THINK OF THE SEARCH FOR SATISFACTION—Made a living soul, man has a thirst in his heart for joy, life, and satisfaction. But such a craving is never met if living joys are sought for amid the flesh-pots of Egypt. God-created desires can only be satisfied by the One Who implanted them, hence the fallacy of the efforts of multitudes who try to appease divinely given desires with those things God is not pleased with.

Does your heart crave for peace? Have you a longing for abiding joy? Well, rest can never be found in any of the dead pleasure of the world. It is only as the risen, glorified Christ possesses you that you come to know something of pleasure forevermore.

Now the frail vessel Thou hast made,
No hand but Thine shall fill—
The waters of the earth have failed,
And I am hungry still.
I have a heritage of joy
That yet I must not see;
The Lord that bled to make it mine
Is keeping it for me.

The Easter Evangel then is blessed, spiritual, and practical. Christ died, was buried, and rose again; and we were identified with Him in such experiences.

GOOD FRIDAY—tells us that He died for our sins, and therefore can deliver us from their guilt, penalty, and despair.

EASTER SATURDAY—speaks of His burial, and if we are identified with Christ, let us be careful to leave our sins in His grave.

EASTER SUNDAY—proclaims the Saviour's resurrection for our justification. The empty tomb was God's receipt for Calvary. Rising again, Jesus declared that the debt had been fully paid. And, being alive, He can keep us saved, satisfied, and sanctified.

If dead in sin, then the living Lord is able to resurrect out of the grave of unbelief. And once the old life, with its grave-clothes, is abandoned, then risen with Christ affections are set on high; and the soul is ready for that blissful translation when it will be true of His church—NOT HERE—BUT RISEN!

Grace and Truth

"Grace and truth came by Jesus Christ"
--John 1:17



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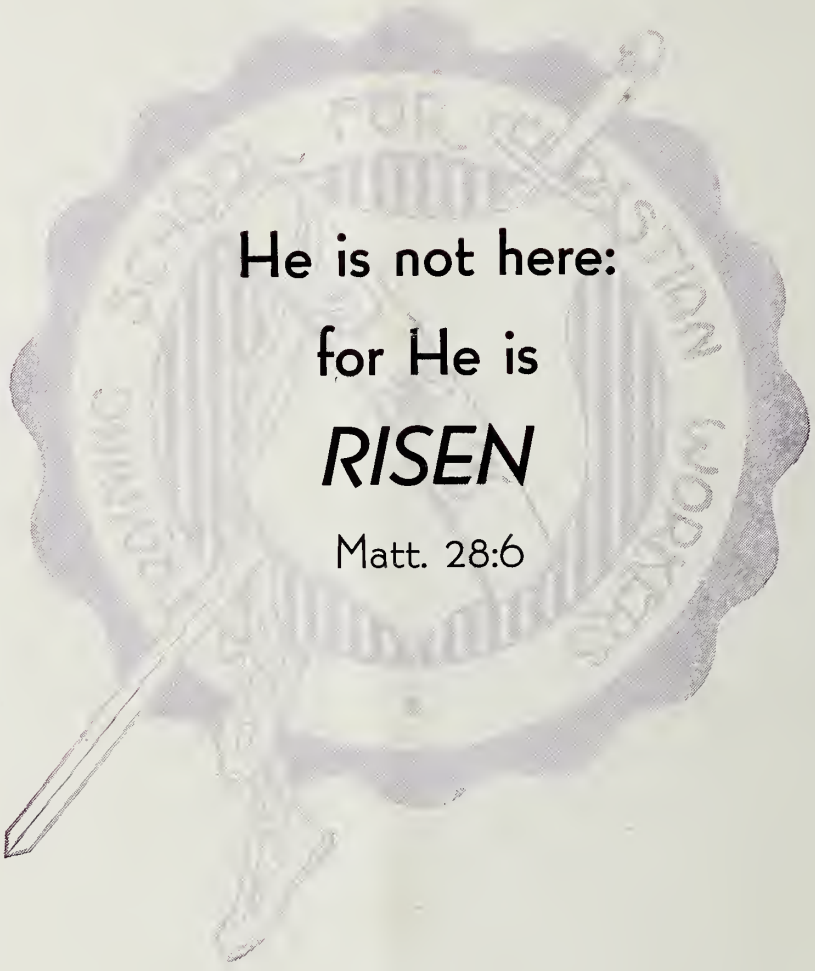
GRACE AND TRUTH
CLIFTON L. FOWLER, EDITOR
MAY 1938

IF THE purpose of "Grace and Truth" were to be stated in few words, it could be said as follows:

OUR AIM: To proclaim the grace of God and to make the truth of His Word as clear and plain as possible to the souls of men.

If there was ever a day when the grace of God and the truths of His Word were so little understood and so sadly neglected it is the day in which you and I live. "Grace and Truth" seeks to meet this need.

Why not have a part in spreading the Gospel and of increasing the scope of blessing of our magazine by telling your friends about it? Don't forget that we will gladly send sample copies to friends whom you think might be interested. Just send us the names and addresses and we will do the rest. Our address is 2047 Glenarm Place, Denver, Colorado.

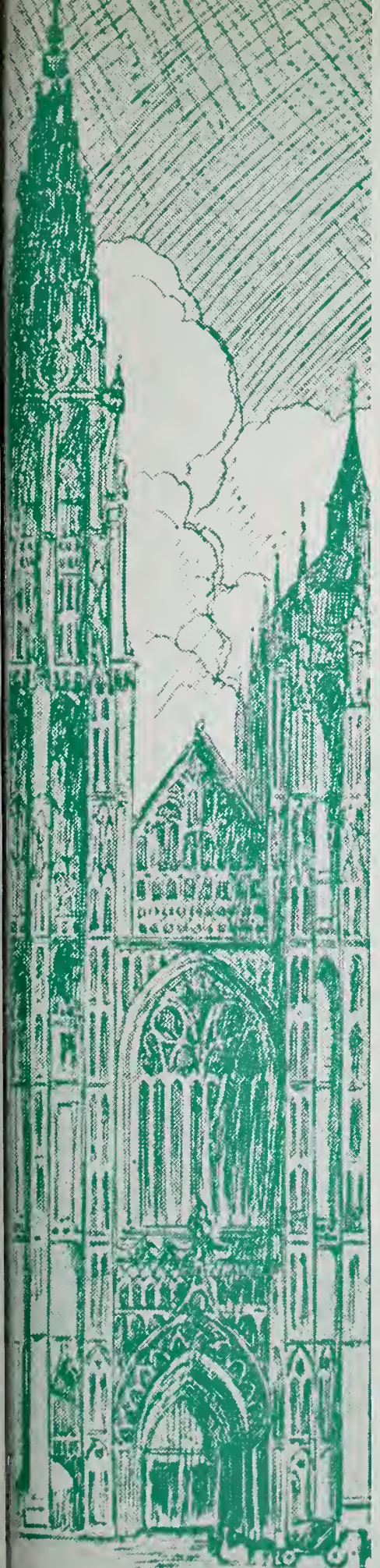


He is not here:

for He is

RISEN

Matt. 28:6



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GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

May · · · 1938

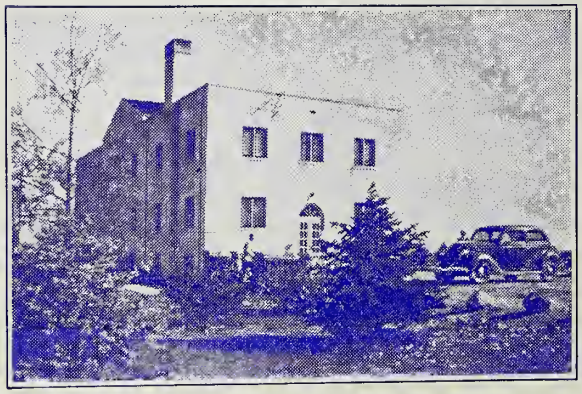
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THE TRINITY
The triune God, Father—Gen. 1:1, Son—John):30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority f both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men y nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—uke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only onement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus -Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the orld of sin, and regenerates, indwells, enlight-ns, and guides the believer—John 16:8; I Cor. :16.

ETERNAL SECURITY
The eternal security of all believers—John 10: :-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent re-rn of our Lord Jesus Christ—Acts 1:11; I hess. 4:16-17.

HELL
The eternal, conscious punishment of all un-ved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation om all worldly and sinful practices—James 4:4; om. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by ed and word to these truths and to proclaim the ospel to all the world—Acts 1:8.

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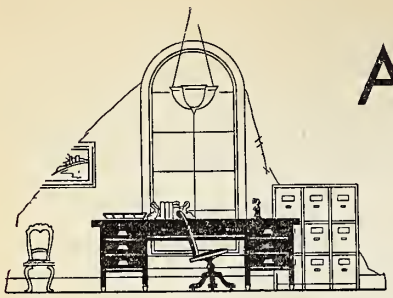
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IN THE FELLOWSHIP NUMBER

As the Editor Sees It 130
The True Basis for Fellowship—*Joseph G. Wright* 132
The Fellowship of His Sufferings—*Ivan E. Olsen* 134
Friends of God—*Alfred Mathieson* 135
Wicked Fellowships—*H. A. Somerville* 137
The Seven Commands—*The Editor* 138
In the Harvest Field—*Ralph E. Obitts* 140
Bible Seed Thoughts—*Joseph J. Edwards* 141
The Berean African Mission—*Rose Encinas* 142
The Editor's Mail Bag 143
Book Reviews—*The Editor* 144
The Days of Youth—*Hazel N. Johnson* 146
Light on the Lesson—*Sunday-school Lesson Staff* 148

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AS THE EDITOR SEES IT

FELLOWSHIP NUMBER

God has so created human beings that they crave the companionship and fellowship of each other. It was this desire for companionship that made Adam lonely. God met his need by creating Eve as a help-meet. Desire for fellowship with others is a very normal function of the social impulse of the soul but, like everything else in life, it must be guided into the proper channels. Fellowship between unbelievers is a Christless fellowship and at best empty, selfish, and transitory. But fellowship between believers is a beautiful thing because it has as its basis, faith in Christ. We have brought together some specially prepared material on both good and bad fellowship for the May number of "*Grace and Truth.*" We go to press with the prayer that these articles shall meet someone's need.

BEHIND THE ATOM

"The fool hath said in his heart, There is no God." But sometimes even the fool realizes that he might be mistaken. Not very many of them admit this possibility, although we are frequently reminded that Voltair and Thomas Paine, on their death bed, indicated a change of mind.

The Editor of this magazine was in conversation, not long ago, with an infidel filling station attendant, seeking to lead him to Christ. The attendant took refuge behind a denial of the existence of God. When asked for an explanation of the existence of matter he replied, "I believe in the atomic theory of creation." Now no one has ever seen an atom, but for that matter the "missing link" in the evolutionary theory is still missing. This answer was met with the query, "But what is behind the atom?" The man's answer this time was undoubtedly honest but at once an indicting admission—"I'm afraid to look behind the atom."

The reason the poor fellow was afraid to look was because he was afraid to face his Creator. Paul testified to Christ's creative ministry in Colossians 1:16: "For by Him were all things created." Then a few verses further on he identifies the Creator of the Universe, atoms and all, as the Christ of Calvary: "Having made peace through the blood of His cross . . . and you . . . hath He reconciled" (Col. 1:20-21). The attendant was afraid to look, but he need not have been, for Christ is not only Creator and Judge but He is the Reconciler. —E. E. L.

NON-SKID CHRISTIANS

Sometimes a precious truth is passed by unnoticed because the King James translators failed to convey the proper meaning of the Greek. However, we do not mean to discredit the King James translation as a whole for it remains in our opinion the most practical all around translation available.) A striking example of truth thus hidden is seen in Hebrews 2:1. The Authorized Version is: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Scofield in his marginal notes calls our attention to the fact that it is the Christians who are likely to slip instead of God's Word. He translates it thus: "lest at any time we should slip away from them."

God wants "non-skid" Christians who are "steadfast, unmoveable." Such stability is not possible through dependence on self or reliance on other men. The divine formula is clear, simple, and effective: "Give the more earnest heed to the things which we have heard." The Bereans "searched the Scriptures daily"—they followed the formula. Diligent study of God's Word will eliminate Fanaticism on the one hand and freeze out Modernism on the other. Does not the Holy Spirit commend the old Book to us as being profitable? "All Scripture is given by inspiration of God, and is profitable." Read it! Study it! Live it! —E. E. L.

BEARING HIS WORD

What a delightful trip it was! From its beginning to its close God's blessing was manifested every mile of the way. The Editor was accompanied on this trip by Rev. Ernest E. Lott, Managing Editor of "*Grace and Truth.*"

The first three days took us through Wyoming, Utah, Nevada, and northern California. The Heavenly Father blessed us with every variety of weather—radiant sunshine and frowning cloudiness; delightful calm and raging wind; dashing rain and even snow; winter's chill and summer's warmth. Our first three days out from Denver carried us through all these kinds of weather. But the car was working beautifully and Saturday noon, April 2, found us entering Stockton, California, where our opening engagement was with the first Baptist Church, of which Dr. Carl Trueblood, a college friend of the Editor, is pastor. California loveliness was manifested everywhere. The transition from the bleak and austere majesty of the mountain

passes of Wyoming to the blooming and fragrant gardens of California was an experience of sublime impressiveness. California was a riot of blossom and of color—roses, lilies, wisteria, lilacs, and scores of other flowers with all the beauty, and odors, and hay fever that goes inescapably with the onrush of summer.

God graciously vouchsafed His rich blessing upon the testimony of His Truth at Stockton by bringing salvation to the lost and heading young men and women to yield their lives to Him for full time service. Pastor Truex and his good wife are doing a work for God at Stockton which is worthy of the fullest cooperation of God's prayer-warriors everywhere. The written testimony of this man of God will be appearing from time to time in *"Grace and Truth."*

After the refreshing fellowship with the pastor and saints at Stockton, we had the pleasure of a dashing visit to Oakland for a one night's visit with old friends in Christ and a glimpse of the Bay cities.

The trip to the next Bible teaching engagement at Pomona, on the outskirts of Los Angeles, took us through many miles of California's wonderful length. The lovely reception extended us by Rev. and Mrs. Archie Yetter ('28) was a blessing indeed. During the brief hours of our stay at Pomona we were privileged to enjoy happy renewal of fellowship with Rev. and Mrs. Harry Sprague ('18) as well as Rev. and Mrs. Nelson Gerhart ('23 and '27).

The following day found us journeying through the desert on the way to Phœnix. A hearty and loving Christian reception awaited us at the Phoenix Gospel Center and the Phoenix Bible Institute. The five days spent in the fellowship of Pastor V. F. Anderson and wife of the Gospel Center and the Rev. Mr. Bancroft and the Rev. Mr. Barrows and wife of the Bible Institute will ever be of fragrant memory. The rich grace blessings of God were upon the testimony of His Word both to students of the day school and to the evening audiences.

Following the Bible conference at Phœnix, two one night "stands" took us to Superior, Arizona, where Rev. Cliff Peterson ('32) and his wife are building a splendid work in a difficult field, and to Tempe, Arizona, where Rev. and Mrs. Walter Ray Gorsage ('24 and '23) are being so signally used by God in the lives of an especially earnest group of saints. Fellowship with these valued friends and former students of D. B. I. was an inspiration to the soul. The meetings at both these points were blessed of God.

The last stop of this flying trip was Tucson, Arizona. At Tucson, under the spiritual leadership of Dr. and Mrs. Richard S. Beal, the blessing of God in marked fashion is resting upon the work of the First Baptist Church. The four days of the sojourn at Tucson were marked by a thousand beautiful courtesies, the renewal of many old friendships, and God's wondrous smile upon the teaching of His Word.

A speedy journey through Arizona, New Mexico, and Colorado brought us, under the blessing of God, back to Denver in time to resume our regular teaching program at D. B. I. at the appointed hour. Although our bodies were weary, our hearts were filled with rejoicing that He had counted us worthy to *bear His Word* to the souls of men. The spring Bible teaching trip of 1938 was a trip never to be forgotten.

We bespeak the earnest prayers of the *"Grace and Truth"* family upon the Editor's projected Bible Conference trip during the summer months in the central and eastern states.

POKER FACE

We were somewhat amazed the other day to read the comment of a foreign visitor to America on the subject of expression. Said he: "You Americans wear too much expression on your faces; the duller countenances of the ——— people betoken a better scheme of life." Who would have thought that any thinking person would have ever glorified the poker face.

The face is the barometer of the soul. Just a casual glance at God's Word reveals the accuracy of this statement. We observe such phrases as these: "A sad countenance" (Matt. 6:16); "an angry countenance" (Prov. 25:23); "an impudent face" (Prov. 7:13); "the pride of his countenance" (Ps. 10:4); "hardeneth his face" (Prov. 21:29); "his countenance fell" (Gen. 4:5; "a cheerful countenance" (Prov. 15:13). However, some people are such good actors that they wear an expressionless countenance. This is what we call "the poker face," but it, too, tells the secret that the owner is complacent, self-centered, and self-satisfied.

Thank God for the honest face which has nothing to hide. We love to look into the face which testifies to the owner's happiness and joy in the Lord. Says the Word, "A man's wisdom maketh his face to shine" (Eccles. 8:1). This wisdom is to honor Christ. A shining face reveals the happy condition of the soul. —E. E. L.

SUMMER BIBLE CONFERENCE SPEAKER

Those who are planning to attend the Third Annual Summer Bible Conference to be conducted by The Denver Bible Institute during August 17 to 28 inclusive, will be interested to know that the Rev. Andy Telford, pastor of the Metropolitan Tabernacle of Ottawa, Ontario, Canada, will be one of the principal speakers during the entire twelve days.

God has signally used the testimony and ministry of Mr. Telford throughout the eastern states and Canada. At the present time he is engaged in a very intensive program including a radio broadcast four times each week over radio station CRCO. In addition to his own field of labor, Mr. Telford is much in demand as a conference speaker, especially in work among young people. Last season alone he was forced to refuse thirteen invitations to conduct evangelistic and Bible Conference campaigns. We are therefore exceedingly grateful to God for making it possible for Mr. Telford to be with us this summer. We are confident that his ministry will prove a real blessing to all who attend. Further information concerning the conference will be supplied upon request. —C. R. L.

The True Basis for Fellowship

How can a sinner have fellowship with God? Every intelligent believer can give the correct answer and Rev. Joseph G. Wright bears out the answer with lots of Scripture. One is impressed, as he reads this article, with Mr. Wright's fidelity to doctrinal truth.

BY JOSEPH G. WRIGHT

FELLOWSHIP with God, as it is presented in His Word, is a state into which the child of God has been called according to the holy and blessed purpose of God through His Son. What a blessed estate! What a gracious purpose! And it is all because of God's great love for us that He desires our fellowship. Fellowship with God is made possible through our Lord Jesus Christ as is so clearly set forth in I Corinthians 1:9: "God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

The following excerpt from a message by A. C. Gaebelein in "*Our Hope*" magazine gives us a precious thought on the subject:

> The intimacy of fellowship between the Lord and His elect is beyond, we may say, what is known elsewhere. Angels do His pleasure, wait in His presence, have kept their first estate, and excel in that strength that serves Him. But they are not where elect sinners are. They learn, through the church, the manifold wisdom of God to us; all that the Son had received from the Father, He has made known. The Saviour acquaints Himself with the secrets of the bosom of the sinner, while He communicates to such an one the secrets of the Divine bosom. This is intimacy indeed. He finds us, at the beginning, in our ruin—we are taken up as sinners, having come short of His glory, and are in revolt and distant from Him. It is from such a point we start on the way. But He leads us along from our depths to His heights, from our ruin to His wonders and riches of mercy. And at last He plants us on an elevation where we can challenge all our enemies and find ourselves above all that might be against us. Who can be against us? is the language of the heart there; who can accuse, who can condemn, who can separate?

Such is the nature of the fellowship provided by God the Father for poor lost sinners. We cry with John, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev. 1:5-6). The Lord Jesus Christ is truly the only basis for fellowship with God and that fellowship is effected by His threefold work on our behalf, i.e., His death, His resurrection, and His coming again. His death for the sinner's cleansing, that we might be made fit to come into God's presence. His resurrection for our justification, that we might be declared right before God. And His coming again, that we might be glorified in His presence.

Let us consider the first step toward fellowship with God which is cleansing from sin. This blessed work was accomplished by our Lord Jesus Christ when He died on Calvary's cross for our sin. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:3). "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).

How few there are today who take time to consider Him, to consider that His death is their only means of eternal salvation and fellowship with God. Oh, that many will be awakened in these dark days to see their need of a Saviour and the blessed and high calling of fellowship with God through His dear Son. In Ephesians 2:13 the apostle Paul clearly sets forth the believer's identification with Jesus Christ in His death: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Jesus Christ." The expression "in Christ Jesus" is a much used expression of the apostle Paul and it is purposeful and significant as indicating the position of the sinner when he accepts the finished work of Christ for himself. To be "in Christ Jesus" is to be made nigh by His precious blood which cleanseth us from all sin. And to be cleansed from all sin makes us "accepted in the beloved One." God has perfect fellowship with His Son, and when we have accepted Christ as our personal Saviour, we, too, are accepted before God and can fellowship with Him. Paul gives us a clear picture of what happens to the sinner who accepts Christ's death on Calvary for the cleansing of his sin. Ephesians 2:1-6: "And you hath He quickened who were dead in trespasses and sins wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation (or manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead

"Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord of one mind" (Phil. 2:2)

in sins, hath quickened us together *with Christ*, (by grace ye are saved) and hath raised us up *together*, and made us sit *together* in heavenly places *in Christ Jesus*."

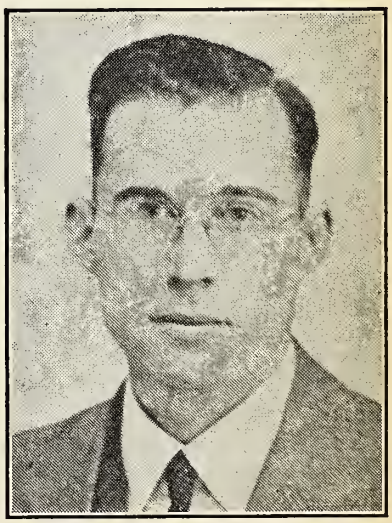
This Scripture reveals to us that man is naturally the enemy of God and can only be reconciled to God by the death of His Son. Jesus said, "I am the way, the Truth, and the Life: no man cometh unto the Father, but by *Me*" (John 14:6). The apostle Paul declares, "There is one God, and one Mediator between God and man, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6). There can be no fellowship with God on the part of the sinner until he stands on Redemption Ground. When sin is cleansed and put away through faith in our Lord Jesus Christ, there is a basis for fellowship which is pleasing to God, for this fellowship is in His Son, in Whom God is well pleased.

Not only is Christ's death on the cross the basis for our fellowship, but also His resurrection. It is the apostle Paul who tells us in that memorable treatise on the resurrection in I Corinthians 15, "If Christ be not raised, your faith is vain; ye are *yet in your sins*." The secret of fellowship and power in the early Church as recorded in the book of Acts was the glorious resurrection of Jesus Christ from the dead. Men and women went everywhere preaching Christ and suffering shame for His Name, counting it a worthy thing to be made a spectacle to the whole world, simply because they knew Christ was alive and in heaven for them. The resurrection of Christ is our basis for fellowship in the Church which is His glorious Body. I Corinthians 12:13: "For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Christian fellowship is "oneness in Christ." As the sinner is identified with Christ in His death on the cross, so he is identified with Christ in His resurrection, which gives him new life. Romans 6:4: "Therefore we are buried with Him by baptism (the baptism spoken of in I Corinthians 12:13, for there is only one baptism Eph. 4:5) into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As the result of the resurrection of the Lord Jesus Christ and of our identification with Him in resurrection, there are three spheres in which Christ-centered fellowship becomes practical in relation to God and to fellow-Christians. They are: prayer, the communion table, and the body of Christian believers. Since we have a risen, living Christ, we can fellowship with the Infinite God through prayer. The secret of our Lord's blessed ministry was His oneness with the Father in prayer as revealed in John 17. God is looking for men and women who desire fellowship in the prayer closet. When our heart is in fellowship with God in prayer, we truly will be concerned about the salvation of the lost; and we will talk to God about them, so we may go out and talk to them about our great God.

The Lord's table is a blessed place of fellowship with God for the believer. Here again we must recognize that the basis for such marvelous fellowship is Christ's death and resurrection. How beautiful are the words of Paul in I Corinthians 10:16, 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one Bread." Therefore the Lord's Supper is a place of retrospection, "in remembrance of Me," or in other words, "fellowship with Christ in His death." It is a place of introspection, "let a man examine himself, and so let him eat of that bread and drink of that cup"; and finally, it is a place of projection, "ye do shew the Lord's death till He come." The last two thoughts have reference to fellowship with Christ in His resurrection, and fellowship with Him in His coming again. Colossians 3:1-3.

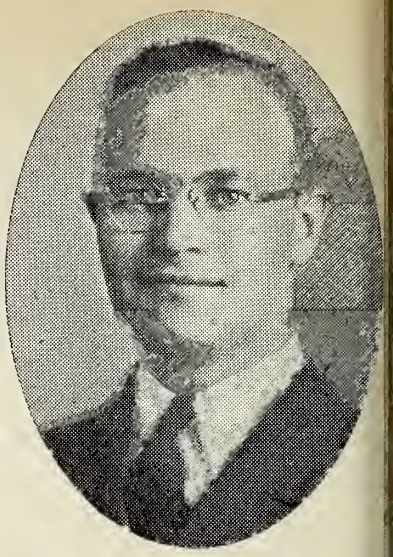
On the basis of the resurrection of Christ, the body of Christian believers may also enjoy fellowship. It makes us sad when we realize today that so many are making a man, or a doctrine, or an organization the basis for fellowship. The apostle Paul definitely rebuked the spirit amongst believers when he said, "For

(CONTINUED ON PAGE 159)



"Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" (II Cor. 8:4)

THE FELLOWSHIP of HIS SUFFERING



BY IVAN E. OLSEN

Rev. Ivan Olsen handles a theme which is patent to every Christian—persecution. His observations and admonitions are pointed and practical. Mr. Olsen, as pastor of the Berean Fundamental Church of North Platte, Nebraska, is doing a very constructive piece of work, building both a church home and a church family.

> For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revellings, banqueting, and abominable idolatries. Wherein THEY THINK IT STRANGE that ye run not with them to the same excess of riot, speaking evil of you (I Pet. 4:3-4).

LET it be understood that all suffering among Christians cannot be classified as "the fellowship of His sufferings." Much of our suffering is the result of our own sins: we reap what we have sown. Improper handling of the body naturally causes physical suffering; improper conduct in our Christian life naturally causes heartless criticism. "If ye be reproached *for the name of Christ*, happy are ye; but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters" (I Pet. 4:14-15). "For this is thankworthy, if a man *for conscience toward God* endure grief, suffering wrongfully. For what glory is it, if, when ye be buffetted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:19-20). Let us carefully consider our sufferings, judging whether they be "the fellowship of His sufferings" or the consequence of our wrong doings.

Three points of interest will come before us in this discussion: (1) What may be considered "the fellowship of His sufferings"? (2) What is the purpose of such a fellowship? (3) What reward do the participants of this fellowship receive?

I. WHAT MAY BE CONSIDERED "THE FELLOWSHIP OF HIS SUFFERINGS"?

CHRISTIANS in every walk of life are experiencing this fellowship. Three definite realms of experience will serve to illustrate the significance of the Bible expression "the fellowship of His sufferings": (1) Salvation; (2) Separation; (3) Service.

Think of the scoffing, derision, ridicule, yes, even scoldings from relatives and friends so often experienced by young converts. Such treatment is entirely unjustified and unmerited. Such an experience can truly be understood as a "fellowship of His suffering." A saved man has experienced a new birth (John 3:3) of which Peter has the following to say:

In the words of the song writer, the convert expe-riences: "What a wonderful change in my life ha been wrought, since Jesus came into my heart; I have ceased from my wanderings and going astray, since Jesus came into my heart." Little wonder that such a change meets with resentment from former associates friends, and relatives. Paul says to the new convert "He is a new creature: old things are passed away behold, all things are become new" (II Cor. 5:17) Former worldly appetites, cravings, pleasures, friend ships—all become part of "the time past" of our life new desires for righteousness and godly environmen come into the heart. This individual no longer enjoy suggestive stories and jokes; cursing now cuts him t the quick. Little wonder the world thinks him strange "He has gone religion-crazy"; "he has become fanati cal" are some of the blistering slurs hurled at hin (I Cor. 2:14). The writer witnessed the incident o an elderly lady castigating a newly converted youn man with disparaging words because he declined activ part in a game of cards. Such experiences are commo occurrences where the true Gospel is being preache with power. Suffering without a cause; enduring un deserved persecution; this is the significance of th "fellowship of His sufferings." Reader, if these expe riences are similar to those you have found yoursel suddenly plunged into through your decision for Chris take courage, rejoice in the high calling: "the fellow ship of His suffering." For even so did Christ endur such treatment.

Let our attention next be turned to a consideratio of some of the problems confronting our Christia youth. Because of the unprecedented temptations exis ing in our high schools today, a young man or a youn woman seeking to live a separated life becomes a ver

(CONTINUED ON PAGE 158)

Friends of God

BY ALFRED MATHIESON

Some people take God's grace for granted, but not so with Dr. Mathieson. This able Bible teacher causes us to view with amazement God's grace as man is made a friend of God. Dr. Mathieson is an English pastor, well known in America. This study is found in "Uplands of Faith," published by Wm. B. Eerdmans Publishing Company, of Grand Rapids, Michigan, and is used by permission.

It is a wonder passing all understanding that God eeds friends. Who would have believed that God ould seek friendship in humanity! Who would have ought that humanity could befriend God!

Of us it is true, of course, that we need friends. Ve need companionship and counsel and cheer. We ave a tendency to feel lonely, to despond, to err in e way, and we need a friend to cheer, to help, to ve wisdom and encouragement. Our need is for aithful friends, and weighty are the utterances in the ook of Proverbs concerning such fellowship. "A riend loveth at all times, and a brother is born for dversity" (Prov. 17:17). A true friend is a friend in nergency, and "there is a Friend That sticketh closer an a brother" (Prov. 18:24). Such a friend is one who ves at all times, not only in prosperity but also in dversity. "Faithful are the wounds of a friend" 27:6) whose reproofs proceed from a truly loving, right, and faithful soul. "Ointment and perfume joice the heart: so doth the sweetness of a man's iend by hearty counsel" (27:9). Friendship is also mulating, for as "iron sharpeneth iron; so a man arpeneth the countenance of a friend" (27:17).

Thus we need a friend—one in whose love and tegrity and good will we can repose confidence, and e with whom we can ease our heart by pouring out fullness. Friendship cheers, comforts, corrects, and otects us.

God's Word contains beautiful examples of friend-p. We have the strong, sweet, sublime friendship Ruth and Naomi; the radiant and resolute attach-ent of David and Jonathan; the true bond between ijah and Elisha hallowed by the holy fire of God; d the touching, lovely friendship between the strong, itchless Paul and the brave, sensitive Timothy.

Yes, we need a friend. But that God should need friend is too wonderful to comprehend. And that od should seek us as friends is amazing. But here the wonderful word: "Ye are My friends, if ye do atsoever I command you."

As we go back over the past dispensations there is such word except to one man, and we must go to the first book of the Bible to find him. Abraham stands out as the great exception; the man whom God called His friend. If we read Second Chronicles 20:7, Isaiah 41:8, James 2:23, we see that it was well known among the Jews that Abraham was the friend of God. What grace to Abraham from God! What glory upon Abraham by God!

At that time God needed a friend. The race had failed Him. From the Fall to the Flood it is mainly a story of failure, and from the Flood to Babel it is the same sad story. Men came together at Babel in rebellion and God scattered them in retribution.

For God's purpose of redemption He needed a man, the human founder of a race from which should spring the promised Seed Who should bruise the serpent's head. But where was that man to be found? Who would truly respond to God's call and purpose? That man was Abraham. *Abraham was God's emergency friend.* He responded to God's call and stepped out to do His will. Do we realize what it meant for an Oriental, bound by the closest family and traditional ties, to leave all and be separated from home and kindred? But such was the depth of Abraham's belief in God that he promptly obeyed, and he became the father of the faithful. He left all in a definite separation and went forth in simple obedience, yielding himself that through him God might perform His will. Faith and obedience characterized his life. And the crowning act of obedience was the yielding up of Isaac upon the altar, which so rejoiced the heart of God that He made the royal declaration, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. 22:16-18). Blessing has encircled the earth because Abraham proved himself the friend of God.

If it is a wonder that God should need friends, it is a surpassing wonder that God should die to make friends. Man may lay down his life for his friends, but man never lays down his life to make friends. Christ died, not for his friends, but for his enemies.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3)

He died to make friends. Hear the cry of the redeemed soul: " Who loved me, and gave Himself for me." He gave Himself for us, and by the acceptance of Him as Saviour and Lord we become His friends. Oh, the glory of the gracious word, "Ye are My friends"! He Who is the supremely greatest of all is our Friend. And we, who are less than the least, are God's friends. Beloved, this is our sublime position in Christ. The friendship is commenced by faith in Him and His atoning work on the cross, and is continued and consummated in faith and obedience. The first and further steps to the abiding friendship are faith and obedience to His commands. "Ye are My friends, *if ye do whatsoever I command you.*"

What does God's friendship mean?

First, its *delight*, is fellowship with Him. Our fellowship is with Him Who is perfect love, perfect holiness, perfect strength, and perfect sympathy. It is a holy fellowship, lifting us up above the sordid earth to the sanctity of heaven. It is a fellowship unshadowed and unbroken as we obey the conditions. I bloom never fades; its beauty never withers. It is fellowship that carries with it the rare atmosphere God's pure mountain heights. It is a unity of hea an outpouring from heart to heart. It is a symphor of love, joy, and peace. It is the heart's burning enth siasm for each other with one purpose and aim. T passionate cry is: "My Beloved is mine, and I am His He is "the chiefest among ten thousand, yea, He altogether lovely." His cry is, "I have loved thee wi an everlasting love." "I will never leave thee, nor fo sake thee."

The worldlings do not understand this enthusias They do not like your pure fire, for it scorches th soul and they resent it. If they were a live coal yo live coal would unite with theirs, and there would a great holy flame. But because they are dead a impervious to your fire they are scorched and hurt. T fact that they protest against your enthusiasm for yo Lord discloses their deadness and coldness to Him. T two who walked on the way to Emmaus said, "D not our heart burn within us, while He talked with by the way? Thus it will be as we hold holy fello ship with Him.

Second, the *duty* of this friendship is obedience God. If we are His friends, the proof of our love the keeping of His commandments. And now is t time in which to prove our friendship. Is He needi this friendship? The world's emergency is God's em gency, and God's problem today is to find emergen friends in the present dire urgent need of the wor We stand today surrounded by the emergency, and t question is, "Are we Christ's emergency friends?" " any man will come after Me, let him deny himse and take up his cross, and follow Me." Obedience this command means self-denying consecration and se aration from the world. "Come out from amo them, and be ye separate, saith the Lord, and touch n the unclean thing." Are we the Lord's friends, wi ing for this consecration and separation? Such is Lord's tremendous need of the moment. In a day compromise and worldliness, the Church in the wo and the world in the Church, and amid the Moderni and false teaching, the Lord needs friends as faithful witnesses and for His great purpose of sal tion. We are living in a desperate day. The world heading to its doom, and for God's children to indu in carnal pleasure either in or outside of the Chu is a million times worse than Nero fiddling w Rome was burning.

Charles Finney, Jonathan Edwards, Judson of B ma, and D. L. Moody were God's emergency frie Are we? Are we wholly following the Lord a obeying His commandments? To such consecrated a separated friendship the Lord is calling today. T time is short and the Lord is at hand. The opportun for being the Lord's friends in an evil day will soon past, and the season for winning souls for Him v be over and gone.

DIVINE FELLOWSHIP

A warm and holy love
Is drawing me above
The fleeting scenes of time.
'Tis Christ, the Chiefest One
Of thousands 'neath the sun—
His presence is sublime!

So near, so near to me,
I almost think I see
His tender, loving eye
Keep vigil o'er my soul
In jealous, kind control—
I often wonder why!

Yet why He loves me so
Is not because (I know)
Of love He found in me;
For His own sake alone
He doth my being own—
His treasure called to be.

His love alone—not mine—
Now bids me to recline
Upon His holy breast.
His blood dissolves my guilt,
For on the cross 'twas spilt,
From sin to give me rest.

The honor His alone,
That such as I should own
A place before His feet;
He wooed and won my heart—
'Twas nothing on my part—
And made my joy complete.

He sought my heart and hand,
And sealed me with the band
Of gold—His love divine.
Thus to Him I am wed,
For to me He hath said,
"Beloved, thou art Mine."

So unto Him be praise
Through everlasting days,
That now my heart can say,
"I gladly count but loss
The things that are but dross,
To be HIS OWN for aye."

—Mabel Glenn Haldeman in "Christian Life," published by Union Gospel Press

Wicked Fellowships



BY H. A. SOMERVILLE

oo many Christian leaders soft-petal on the Separation uestion. If Separation from wicked fellowship is scriptural ıen let us preach it and live it. If it is not scriptural ıen let us go the limit. Mr. Somerville has a fearless nswer to this important question.

Fellowship! What a choice word to describe hat the Gospel of Christ has introduced unworthy nners into! The word means a "having in common" r a "communion." In other words, fellowship is the ct of having, or of using a thing in common, as when ıe saints in Macedonia made a certain contribution (Gr. fellowship) for the poor saints in Jerusalem (Rom. 15:26). The Gospel calls unto fellowship (I Cor. 1:9), there is a fellowship with the Father (I John 1:3), with one another (I John 1:7), of hrist's sufferings (Phil. 3:10), in the Gospel (Phil. :5), and a fellowship of ministering to the saints (II Cor. 8:4). Yet, this blessed word that so glowngly sets forth our privileges is also used in a negative nse. There are certain interests in which we are to ave no share or part—nothing in common—no comunion. To have fellowship with God, then, means separation from all wicked alliances, whether persons things. We note, in this connection, the principle of paration; then, the practice of separation.

I. THE PRINCIPLE OF SEPARATION

This teaching is clearly and comprehensibly set orth in II Corinthians 6:14-18: "Be ye not unequally oked together with unbelievers: for what fellowship ith righteousness with unrighteousness? And what ommunion hath light with darkness? And what conord hath Christ with Belial? Or what part hath he that lieveth with an infidel? And what agreement hath e temple of God with idols? . . . "

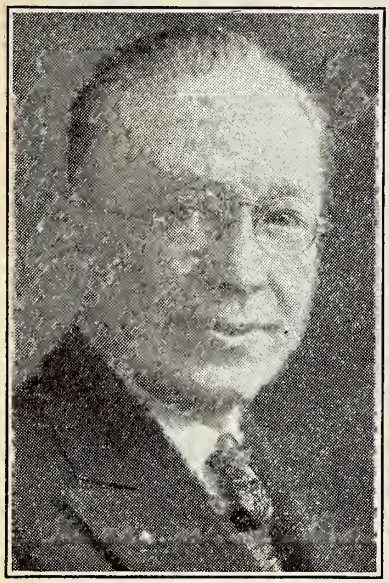
Here God makes a definite statement or command, Be ye not unequally yoked together with unbelievers . . " Then, to show the sweet reasonableness of it, e asks five questions which allow but one answer. he unsaved man is seen as unrighteous (lawless), is darkness, under the sway of the devil, without faith, d a worshiper of idols. In contrast, the saved man righteous, possesses light, is in accord with God, has faith, and is the temple of God. With the one, God has utterly nothing to do, so far as a "having in common" is concerned. With the other, there is the possibility and privilege—yea, the duty—of fellowship. God uses five different words to describe fellowship. He deals in absolutes. The difference is one of kind, not degree. These words are: fellowship, communion, concord, part, and agreement. The word *fellowship* in this passage means a "holding with" and is translated "partners" in Luke 5:7. *Communion* is a "having in common." *Concord* is a musical term and means "symphony" or a harmony of sounds. The word *part* means portion or division. *Agreement* is a legal term that means a "joint settlement" or a "putting down together"— a contract which both parties sign together. All this is intended to show to the believer the community of interest that can and should exist with God.

This whole section on the unequal yoke turns us at once to the principle of separation enforced in the Old Testament. Doubtless the apostle Paul had in mind Deuteronomy 22:10 when he penned this passage to the Corinthians. This rule of God was, "Thou shalt not plow with an ox and an ass together." The ox was a clean animal and as such, was acceptable to God for both service and sacrifice. The ass was an unclean animal, not fit for sacrifice. The one, God accepted; the other, He could not. Hence, the yoking of the two together was an unequal yoke. The ox would represent the believer, whose life and service is acceptable to God; while the ass would remind us of the unbeliever who is totally unable to do anything pleasing to God. In more places than one, God uses an ass to typify an unsaved man. How very significant and suggestive this all is! Every firstling of an ass had to be redeemed with a lamb else his neck was to be broken. So, unless an unsaved man is redeemed by God's Lamb, he too will be broken in eternal judgment. It is at least interesting to think of an ass' proverbial stubbornness as representing the unsaved man, for it is a matter of breaking his will to bring him to Christ; also as representing the believer whose will is not submissive to God. An example of the latter is David, who, when he was backslidden, likened himself to a

(Continued on page 157)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1)

These studies on the book of the Revelation are being very well received by our "Grace and Truth" family. Only recently a large number of new subscribers were added to our mailing list and most of these requested the back numbers of the Revelation articles. God's people appreciate our editor's God-given ability to elucidate difficult truths. This study is an interesting defense of the futurist interpretation of the expression "The Lord's Day."
—E. E.



The Seven Command

Fifth Article in a Series on
THE BOOK OF THE REVELATION

BY THE EDITOR

We stand at the very portal of the book of the Revelation proper. The doorway of the greatest apocalyptic writing in the Scriptures is swinging open before us. Within this wonderful book of the Revelation God has amazing prophetic truth concerning the Tribulation and Kingdom, for the delectation and information of our souls, unexpected personal blessings to build us up so that we shall be prepared to meet the exigencies of our earth pathway, and precious admonitions and warnings for His children in any age.

The first words of the first verse of the first main section of the Revelation are spoken by the Lord Jesus Himself. He calls Himself *Alpha and Omega,* the opening and closing letters of the Greek alphabet. He interprets this unique designation in His next words, and then gives Himself the same title John has used in his salutation.

> . . . The Lord Which is, and Which was, and Which is to come, the Almighty (Rev. 1:8).

This repetition of the Jehovah title is followed by another title which reveals that He is God and that He stands connected with Israel. This title is,

> The Almighty (Rev. 1:8).

In verse nine John speaks again, this time designating with amazing clarity where the book of the Revelation belongs dispensationally:

> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ (Rev. 1:9).

John says in so many words—I am your companio in Tribulation and Kingdom. John has been passin through the experiences which are depicted in the vision They are all visions of the Tribulation and Kingdon This remarkable spiritual experience befell him whil he was on the Isle of Patmos, for the word of Go and the testimony of Jesus. We saw in a former stu that the testimony of Jesus is the testimony of th Tribulation and the Kingdom. So John was on Patmo for the testimony of the Tribulation and Kingdom How normal that he should testify, after passin through the Tribulation and Kingdom in the marvelou series of visions, that he had become a companion i Tribulation and Kingdom.

The next verse is a vitally important portion o John's statement concerning his experience in receivin the Revelation from God.

> I was in the Spirit on the Lord's Day (Rev. 1:10).

Here is an expression around which many a theologi cal storm has raged. The problem may be quickl stated. There is one group of scholars who believe th expression "Lord's Day" means Sunday. If this in terpretation were true this passage would mean th John was in a deeply spiritual frame of mind on certain Sunday when he received the visions which mak up the Revelation. There is another group of scholar who believe the expression "Lord's Day" refers to th "Day of the Lord" in the future. If their position b right, the passage would mean that John was miracu lously swept by the Spirit of God into the coming Da of the Lord, where he beheld the prophetic vision which constitute the book of the Revelation. We un hesitatingly take our stand with the group of scholar who teach that the "Lord's Day" in Revelation 1:1 is the Day of the Lord of Israel's wondrous futur in which the Judgments of God shall be manifeste upon the earth and the Lord Jesus shall reign as King

It would be profitable for us to briefly investigate he statements of a few of the large number who hold hat which we believe to be the correct view. A sug-estive English exposition entitled *The Great Unfolding*, y Colonel G. J. Van Someren gives us this statement:

> The meaning clearly is that John was in spirit carried into the DAY OF THE LORD and saw the wondrous things which shall happen at that time.

For many years one of the most familiar names mong dispensational teachers in America was Clarence arkin, author of the great book on dispensational truth nd a Baptist pastor in Philadelphia. In his exposition f the Revelation he says,

> What better understanding of the "Lord's Day" can we have than that John was projected by the Holy Spirit across the centuries into the "Day of the Lord" and had visualized to him the things that shall come to pass in that day.

It is indeed significant when such an outstanding reek scholar as Thomas Newberry, world famous litor of the *Englishman's Bible* says, in explaining the xpression "Lord's Day,"

> In spirit, John is lifted up above surrounding things, and carried forward in Spirit, into the eternal rest of Resurrection.

Few Bible teachers have held more tenaciously to uth than Dr. W. Leon Tucker. His many writings e characterized by a faithfulness to God's Word hich is a constant blessing to the saints. Dr. Tucker ys in his discussion of the Lord's Day in Revelation :10,

> Unto John is given to foretell visions of events which are to take place in a period of time known in the Prophetic Word as the Day of the Lord. Into the events of this "day," the spirit gave him vision and preview . . . he could well be called "the prophet of the Day of the Lord" . . . His visions consisted of the events of the Day of the Lord . . . The Day of the Lord cometh! A day fraught with fear and terror . . . It is the day of the Lord of Hosts. It is the day which the spirit of God showed unto John.

The most widely read exposition of the Revelation uring the last fifty years is undoubtedly Joseph A. iss', *Lectures on the Apocalypse*. This valuable series studies has enjoyed the unstinted approval and en-rsement of practically all Fundamentalists. Dr. Seiss ys,

> He (John) says he "was in the Spirit in the Lord's day" in which he beheld what he afterwards wrote. What is meant by this Lord's day? Some answer, Sunday—the first day of the week; but I am not satisfied with this explanation. Sunday belongs indeed to the Lord but the Scriptures nowhere call it "The Lord's Day." None of the Christian writings for one hundred years after Christ ever call it the Lord's day. But there is a "Day of the Lord" largely treated of by prophets, apostles, and fathers, the meaning of which is abundantly clear and settled . . . And in that day I understand John to say, he in some sense was. In the mysteries of prophetic rapport, which the Scriptures describe as "in Spirit," and which Paul declared inexplicable, he was caught out of himself, and out of his proper place and time and stationed amid the stupendous scenes of the great day of God, and made to see the actors in them, and to look upon them transpiring before his eyes, that he might write what he saw and give it to the churches.

One of the most popular of the recent expositions of the Revelation is the book entitled *The Revelation of Jesus Christ* by Dr. Louis Talbot, pastor of the Church of the Open Door, Los Angeles, California. Dr. Talbot says,

> . . . The fact remains that the vision God gave him projected him into the future, even unto "the day of the Lord," when He will be revealed from heaven with all His holy angels.

The quotations are furnished in order that it may become very plain that some of our most highly beloved and most thoroughly reliable teachers of God's Word have believed that the expression "Lord's Day" in the Authorized Version of Revelation 1:10 meant the "Day of the Lord" of the future. To place Revelation 1:10 in the future is not heresy. To place Revelation 1:10 in the future is to accept the position of some very strong Bible teachers. And we must remember that to place Revelation 1:10 in the future is to place the entire book of the Revelation in the future. And that is exactly where it belongs.

Although we are gratified to observe that many of God's faithful students of the Revelation have observed the true meaning of Revelation 1:10, we must not forget that it is not what beloved brethren say, but what the Spirit saith which must ever lead and control in determining the significance of Scripture. Hence, if it can be proven that the original Greek or Hebrew text, or the context of any given passage, or some other strong biblical consideration leads to an unpopular conclusion, we should not hesitate, but humbly take our stand with God's Truth, even though we must stand alone. Consequently, having seen the statements of the brethren, let us now proceed to a study of the text itself.

The first reason for believing that the expression "Lord's Day" means the future Day of the Lord and not Sunday is the fact that the expression had no such meaning as Sunday until a hundred years after the Revelation was written. And even then that meaning began to be current simply because a certain group attached the Sunday idea to the words "Lord's Day." In fact, for ecclesiastical purposes they went still further. It was seriously advocated that not only did John get his visions on Sunday, but he got them on Easter Sunday. This entire notion is imaginative, gratuitous, and unproved. Since the meaning insisted upon by the Sunday advocates was unknown in the days of John, indeed was unheard of until a century later when an interpreter, by "private interpretations," attached the objectionable Sunday meaning to the passage, our conclusion is inevitable—John was not saying that he was in Spirit on Sunday. He was saying that he was carried by the Spirit into the Day of the Lord.

The second reason for believing that the expression "Lord's Day" means the future Day of the Lord and not Sunday is the clear testimony of the Greek possessives. The Greek has two ways of expressing the

(Continued on page 156)

In the Harvest Field

Conducted by Ralph E. Obitts

From Rev. and Mrs. Otto Deming, former students of D. B. I. who are now missionaries in the Belgian Congo, we have recently received a good letter. The letter presents such a good cross section of missionary work in Africa, that we will quote much of the letter. Our "Grace and Truth" readers will doubtless find it worthy of their interest.

"This month has been vacation time. Some always must stay here to get wood and milk for the orphans; and a number of girls to take care of the babies too. We spent as much time as possible during vacation checking over the book of John in the Kaperi (tongue) with the Kaperi teacher who had translated it. Hope to get it to the printers soon. We now have four more books in Kinandi (another dialect) for our teachers here: Galatians, Ephesians, Philippians, and Colossians. They were so happy to get another part of the Scriptures in their own language. . . .

"We went hunting and killed a buffalo, a water buck, and some deer. Brought a large load home, so we had meat to give our natives at the Conference; also some to can for ourselves. Just now we have a very sick girl in the Home. She was taken ill during vacation and was carried here. We feared she might have Bubonic plague, but she is improving and no one else has taken sick, so it must not have been that. We have taken every precaution to prevent the spread of whatever disease she had.

"We wish you could have been with us for the Native Conference; it would have been an inspiration to you as it was to us. Unfortunately, one of the coldest rains we ever had, began the first day and rained almost every service. But in spite of that, the church could not hold the crowds. They would crowd around the windows, outside, to hear. One morning, so many came that there was standing room left for the speaker only, on the platform. There must have been nearly two thousand persons in the building. Mr. Pickett had brought along his loud speaker, so that all heard the message—otherwise only about half the crowd could have heard. We had to meet on the lawn Sunday afternoon because there were too many people for the building. Each out-school was represented by a group to sing or give a Scripture verse. They didn't stop with a verse: some recited entire chapters. (How many in our American churches can do that? R. E. O.) There was a joyful spirit throughout the Conference. There were 209 who stood to confess Christ, and about a hundred others who had believed before but had drifted and now wanted a closer walk with the Lord. Forty were admitted to church fellowship. Twice that number applied for membership, but for one reason or another did not pass the Elders of the church. Before they can be admitted they are required to be familiar with the Word (This is a higher standard than some American churches have! R. E. O.) and to have no 'affair' brought against them

"One man (native) came in from an out-school, wantin to be a teacher. The Chief had asked him to be Kapit or head man of his village, a position of honor out here but he refused, saying he wanted to teach the Word of Go

"There are now many serious testings for the native as well as for us. Be much in prayer for the work."

In the field of Jesus
There is work for you;
Such as even angels
Might rejoice to do:
Why stand idly sighing
For some life work grand,
While the field of Jesus
Seeks your reaping hand?

—Selected

Another missionary letter coming from the Cong presents a call for prayer. This letter is from a forme D. B. I. student, Miss Katherine Harder. She writes, "Th first year of my second term has been full of testings. W had many children in our school at the time I came bac here, but since that time they have scattered. The ol people do their best to keep them away. At present w have only around twenty-five boys. We had girls too fo a while, but they have all run away. Sometimes it seem as if we were defeated; but surely the Word of the Lor will not return to Him void.

"Two weeks ago early in the morning I heard some one knocking at my door, and found that our goat bo had fallen into the fire. He said he started a fire and s down nearby with his back to the fire. He fell aslee and fell into the fire. His shoulders and back were badl burnt, but are starting to heal. . . .

"I am so glad D. B. I. is able to continue school. hope for the next year the men's dormitory will be finishe and you will be able to accept more men students. . . Enclosed you will find . . . for the domitory.

"One evening as I sat outside, I heard a noise in th chicken house. When I heard it the second time, I wen to see what was the matter. I found a big snake that ha just killed a hen, and was lying partly under a box. quickly went and asked Mr. L. to come with the gu He came and shot the snake; it measured over seven fe long."

It is remarkable that the Lord should lay it upon th heart of a missionary in Africa, to send a contribution t our dormitory fund here at D. B. I. This is a challeng to us all. Are we doing our utmost to further the co struction of a new men's dormitory at D. B. I. ?

An interesting review of the life and conversion of Re Herbert H. Amster, Evening School '35, written by hin self, appeared in the March issue of "The Chosen People Mr. Amster, representing the American Board of Missio to the Jews Inc., is seeking to bring some of his peop to the One Whom they have rejected. Let us pray for hi and his wife, Gertrude Witt Amster (former student), they labor down in Atlanta, Georgia. Mr. Amster is op for Gospel work among Jews and Gentiles. Word has ju come that Mr. Amster's parents are in Vienna, Austria a they are unsaved. Let us bear them up to the thro of grace.

Rev. and Mrs. Erdie Nelson, former students, wh have served two terms in Africa as missionaries are hap that, even though they cannot return to Africa becau of Mr. Nelson's health, the Lord has provided a way which they can do a very definite part of the mission wo here in this country. They have been asked to take charg of the mission property at Minneola, Florida, where th Africa Inland Mission is establishing a rest home for mi sionaries home on furlough.



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

QUIETNESS AND SOBRIETY

I. CHRISTIAN MEN SHOULD STUDY TO BE QUIET
- II Thess. 3:12
- I Thess. 4:9-11

II. CHRISTIAN MEN ARE SHOWN PRACTICING QUIETNESS IN AN EXCITING MOMENT
- Acts 11:18—"Held their peace"
- Acts 22:2—"silence"

II. CHRISTIAN MEN ARE TAUGHT TO PRAY FOR QUIETNESS
- I Tim. 2:1-3

V. CHRISTIAN WOMEN ARE EXHORTED TO QUIETNESS IN SUCH A WAY AS TO REVEAL A UNIVERSAL APPLICATION
- I Pet. 3:1-5

V. CHRISTIAN MEN SHOULD MANIFEST THE SPIRIT OF QUIETNESS BY SOBRIETY OF DEMEANOR
- Tit. 2:12
- Rom. 12:3
- Tit. 2:6
- I Pet. 4:7
- II Tim. 1:7
- Acts 26:25
- Tit. 2:4
- I Tim. 3:2
- Tit. 1:8
- Tit. 2:2, 5

—C. L. F.

CHRISTIAN REST

I. REST PROVIDED BY JESUS
- Matt. 11:28-30

II. REST PREVENTED BY UNBELIEF
- Heb. 4:1-6

II. REST PROCURED THROUGH FAITH
- Heb. 4:7-11

—C. R. L.

BEHOLD WHAT LOVE!

II Cor. 5:21

I. A DIVINE PERSON
- "Him"

II. A DIVINE ACT
- "made . . . sin for us"

II. A DIVINE RESULT
- "we . . . the righteousness of God"

—J. M. W.

THE FULFILLER OF RIGHTEOUSNESS

I. IDENTIFICATION WITH THE LOST
- Phil. 2:7
- Heb. 2:14

II. EXPIATION OF THEIR SIN
- Heb. 9:26
- Isa. 53:5

III. PURGATION OF THEIR GUILT
- Heb. 1:3

IV. EMANCIPATION OF THEIR SOULS
- Ps. 142:7
- John 8:36

V. SANCTIFICATION OF THEIR SPIRITS
- John 17:17

—A. M.

THE CHARACTER OF CALEB

Num. 14:24

I. THE SPIRIT HE POSSESSED
- "another spirit with him"

II. THE COURSE HE ADOPTED
- "followed me wholly"

III. THE DISTINCTION HE RECEIVED
- "him will I bring into the land"

—Unknown

THE ETERNAL NAME

Ps. 72:17

I. THE GOSPEL OF HIS NAME IS TO ENDURE FOREVER
- Acts 4:12
- Matt. 24:35

II. THE HONOR OF HIS NAME IS TO LAST FOREVER
- Ps. 23:3
- Ps. 7:17
- Ps. 8:1

III. AND SO SHALL THE POWER OF HIS NAME
- Prov. 18:10
- Ps. 118:10

—C. H. S.

APOSTOLIC OPTIMISM

"Rejoicing in hope"

I. THE PERMANENT POSE OF THE SPIRIT
- II Cor. 4:7-10
- Phil. 4:11

II. NOT BORN OF SLUGGISH THINKING
- Rom. 1:28
- Phil. 4:8

III. A REFLECTION OF THE EFFECT OF REDEMPTION
- Rom. 8:14-17

IV. A LIVING SENSE OF THE REALITY AND GREATNESS OF PRESENT RESOURCES
- Phil. 4:13
- Phil. 2:13
- Gal. 2:20

—J. H. J.



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary



Mr. and Mrs. Jansen and the V8 Ford Truck taken just before leaving Denver for New York

BOUND FOR AFRICA

On April 2, after less than two and one-half month of deputation work for the Berean African Missionary Society, Mr. and Mrs. Albert Jansen returned to Denver They did a most acceptable piece of work, covering almos 8,000 miles. They obtained during the trip and the few days they were in Denver, a total of thirty-two pledge for their personal support and thirty-four pledges for th General Fund. We felt that the Lord had truly worked o their behalf.

Their few remaining days in Denver were busy ones Besides the meetings scheduled for them, they had muc of their personal equipment to purchase, physical and den tal examinations to undergo, packing, and a multitude o details to care for in preparation for a long sea voyage

The farewell reception tendered them at the D. B. I Campus on April 19 was well attended by the friends an loved ones of this splendid young couple. It was an eve ning long to be remembered. The farewell speech and th formal presentation of their Commissions as missionarie of the B. A. M. S. by Attorney H. A. Davis, presiden of our Society was very impressive, and the responses b both young people were beautiful indeed. All present fel a new sense of devotion to the Lord and responsibility t make His message known.

Early on April 21, the Jansens started on the first le of their trek to New York, driving the truck which wa purchased in the interest of economy. As the time drew near for the shipment of the equipment and personal bag gage of our missionaries, careful inquiry was made fro various sources to ascertain the cost of transportation. T our amazement, we discovered that the cost of transport ing these goods amounted to almost the price of a truck

Consequently, Mr. Jansen traded in the Chevrolet s dan he had been using in deputation work for a truc

(CONTINUED ON PAGE 156)

(Clip this pledge form, indicate your wishes by an X, and mail to the Berean African Missionary Society, Denver Bible Institute, Denver, Colorado.)

BEREAN AFRICAN MISSIONARY SOCIETY

(The Foreign Missionary Department of the Denver Bible Institute)

I am eager to have a part in spreading the Gospel through the Berean African Missionary Society in the Belgian Congo.

☐ I will send you monthly $2.25 which I designate for the personal support of.....

☐ I will send you monthly $1.00 which I designate to be used for the General Fund of the Society.

Signed..... Date.....

Address.....

.....

"The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

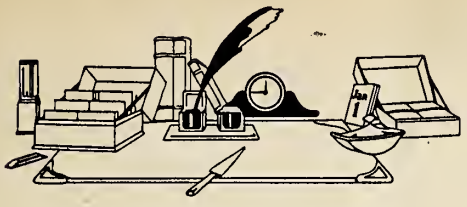
Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SA
		1	2	3	4	5
6	7	8		10	11	12
13		15	16	17	18	19
20				24	25	
	28		30	31		

Mrs. Jansen

SUN	MON	TUE	WED	THU	FRI	SA
		1	2	3	4	5
6	7	8	9	10		
13	14	15	16	17	18	19
20	21	22			25	26
	28		30			

THE EDITOR'S



MAIL BAG

The ministry of the written page continues to be used f God to bring help and encouragement to God's people verywhere. The minister and layman, the Sunday-school eacher and the housewife, the missionary and the business oman have joined in giving testimony of blessing re-eived through "Grace and Truth." Our hearts are over-helmed with a sense of our unworthiness, but we give od all the glory and our friends our sincerest thanks.

We quote below a word of commendation given "Grace nd Truth" in the weekly church bulletin by an outstanding ndamental pastor in the southwest:

> We are pleased to note that Dr. Clifton L. Fowler, editor of "Grace and Truth," is beginning a series of expositions on the book of the Revelation, which is being published from month to month in his magazine. The first two articles have been wonderful, and the pastor hopes that many in the church will subscribe to the magazine and follow through this series. Thus far each article has been worth the price of a year's subscription. Brother Fowler is a marvelous teacher, and God has given him a remarkable insight into this most interesting and important Book which to many is meaningless and mysterious.

ay God enable us to make His precious Word clear and ain. To that end we ask the prayers of every member of e Family.

This testimony comes from a layman residing in Wisnsin:

> I am a subscriber to "Grace and Truth"—am on my second year—and find it a splendid magazine for the Bible-loving Christian.

A Sunday-school teacher residing in Pennsylvania sent e following word concerning the help received in her aching through "Grace and Truth":

> You will never know how much the "Grace and Truth" means to me. I teach a class of little girls, ages nine to twelve, and it is such a help to me.

A busy housewife, who also is quite active in the rvice of the Lord, says:

> The greatest joy I have in life is to read "Grace and Truth" which I anxiously look for every month.

Through the gift of a kind Christian friend this ssionary has been receiving "Grace and Truth" even ile on furlough. He is now returning to the field and eager to continue receiving it. Perhaps the Lord would ve someone reading this page to be the donor to this rthy cause:

> During the past year while we have been on furlough from Peru, we have regularly received your good paper, "Grace and Truth." It always contains helpful and encouraging articles, and is greatly appreciated. We are returning (D.V.) to our field of service next month and would be grateful if you can continue to send us the magazine.

A young business woman, vitally interested in the study of the Word, sent the following:

> I wish that I could tell you just how much I appreciate and enjoy the articles on Revelation appearing in "Grace and Truth"! Desiring most earnestly to "rightly divide" the precious Word—and having erred rather seriously in times past in doing so—I find your helps of incalculable value. What a help your explanation of Col. 2:18, 19a is! Thank you for it.

A reader in North Dakota sent in the following questions which will doubtless be of real interest to every member of the Family:

> I am rather muddled on a child's position in this age. Some churches baptize infants, saying the child is thus brought into the Kingdom of God. This doesn't seem to be clear scriptural teaching . . . Then I think of such words as "conceived in sin and born in iniquity," "that which is born of flesh is flesh and that which is born of the Spirit is spirit." It seems to say a child is sinful until born of the Spirit. The Spirit seals those who accept Christ as their personal Saviour. A child cannot be sealed, he neither accepts nor rejects. I had a little nephew who died at 3 years, 9 months. He cannot be a member of Christ's Body, can he? What light does God's Word give us about the above?

It is not surprising that this friend has been disturbed by questions as to the scripturalness of baptizing children and claiming that by that act on the part of the parents the children are "brought into the Kingdom of God." The custom is utterly without Scripture foundation or authority.

As to the salvation of children before they arrive at the age of accountability, the Word clearly teaches that the finished work of the Lord Jesus Christ has made full provision for that. Hebrews 2:9 tells us that Christ tasted death for EVERY MAN. That means every human soul from Adam to the Great White Throne. The sin debt has been paid for EVERY SOUL. Consequently, that which sends men to hell is not the fact that they are sinners, but the fact that they have rejected Jesus Christ as their Saviour and will not have His wondrous provision.

> He that believeth on Him is not condemned: but he that believeth not is condemned already, BECAUSE HE HATH NOT BELIEVED IN THE NAME OF THE ONLY BEGOTTEN SON OF GOD.
>
> And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS RATHER THAN LIGHT, because their deeds were evil (John 3:18-19).

Since the sin debt was paid by Jesus at Calvary, the inescapable conclusion must be that if an infant or child dies before it has reached the age where it is capable of making its own choice to accept or reject Christ, it is provided for on the ground of Christ's finished work. Just what the age of accountability is we do not know. It probably varies with every child. But the Spirit of God, Who searches the heart, knows.

The teaching of the Word on the Book of Life* brings valuable light to bear upon this problem. Let us briefly call your attention to two passages:

> Psalm 139:16—Thine eyes did see My substance, yet being unperfect; and in Thy book all

(CONTINUED ON PAGE 156)

*See article by the editor entitled "The Book of Life" in the December, 1933 issue of "Grace and Truth," p. 368.

BOOK  REVIEWS

Conducted by The Editor

HOW CAN GOD ANSWER PRAYER?

Mr. Biederwolf stresses the power and privilege of importunate prayer in his latest book. Many helpful suggestions are given as the subject is approached from a host of different angles, and advice growing out of a half-century of Christian service should be helpful to every one who reads. There is a hint in this book that answered prayer depends on human merit. We must take exception to this, for faith is the ground for answered prayer.

"HOW CAN GOD ANSWER PRAYER?" by William Edward Biederwolf. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, $1.50, cloth.

CHINA'S FIRST MISSIONARIES

This interesting book proves that the colony of people discovered by the author in far west China are Jews, whose forefathers undoubtedly settled there at the time of the dispersion. The biblical sacrifices and customs of these Jewish Chinese people, the easily discernable Hebrew features, the architecture of their buildings, their traditions, race characteristics, and religion are woven into a romantic narrative that surprises, instructs, and interests the reader to the very last chapter.

"CHINA'S FIRST MISSIONARIES," by Rev. T. Torrace, F.R.G.S. Publishers, Thynne & Co., Ltd., Whitefriars St., E.C.4, London. Price, $1.75, cloth.

COMFORT YE MY PEOPLE

Realizing that "man is born unto trouble as the sparks fly upward," the author has written a book dealing with the universal suffering of man and the comfort offered by the Saviour. The book meets the need of the troubled heart as it effectively points the reader to the One Who bore our sorrows and was acquainted with grief.

The sane, balanced, spiritual, and scriptural handling of the subject, written in an attractive style, holds the interest of the reader, since our souls are all reaching out for this same comfort.

"COMFORT YE MY PEOPLE," by T. Grady Nanney. Publishers, The Brown-White Co., Kansas City, Missouri. Price, $1.00, cloth.

HOW THEY LIVE IN CONGOLAND

Mr. Burton, a missionary in Africa for over twenty years, is telling his nephew and his chums how the natives live in the Congo. The boys are full of questions and want the whole story from the time the baby is born until he is laid in the grave. They want to know how he is fed, what he has to do, how he learns, how he obtains his food, how he marries, etc. The industry and occupations of the men of Congoland are well described. The heathen customs, family life, huts, and villages are fascinatingly related and sequeled by an account of the changed life and habits of these same people after the Gospel has had an opportunity to work. The book is written for youth but has a vast amount of valuable material for adults as well.

"HOW THEY LIVE IN CONGOLAND," by W. F. P. Burton. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow; also London, Manchester, Edinburgh. Price, $1.00, cloth, 159 pages.

THE JEW AND THE PASSION FOR PALESTINE IN THE LIGHT OF PROPHECY

Few are as capable as Keith L. Brooks of writing a book on this subject which is of paramount interest to every Christian who knows his Bible.

The material used is up to date, interesting, educational, and scriptural. In well written concise form you read of the present events which are now taking place in Palestine. The gathering of the Jews, the children of Abraham; and the Arabs, the children of Ishmael into the promised land makes clear the coming of the time of Jacob's trouble, the Tribulation period.

All Christians need to keep informed as to what is taking place in this interesting land among this interesting race in this intensely interesting time. This book contains that information.

"THE JEW AND THE PASSION FOR PALESTINE IN THE LIGHT OF PROPHECY," by Keith L. Brooks Publishers, Zondervan Publishing House, Grand Rapids Michigan. Price, $1.00, cloth, 100 pages.

ON THE HOLY MOUNT

The book "On the Holy Mount," is composed of series of lectures which emphasize the high peak experiences of Scripture where created man met the Creator face to face. The subject is handled in such a way as to impress upon the reader the importance of coming before the Saviour in prayer, thus producing a mountain top experience in his own life. The last chapter of the book is a discussion of Psalm 23 which the author calls the "Nightingale Psalm," a "lyric of perfect trust and soul music" of which no one ever tires.

"ON THE HOLY MOUNT," by Joseph Pearce Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow. Price, $.40, paper.

THE PREACHER OF TODAY

In eleven interesting and inspiring chapters, John A. Morrison discusses the preacher, his life, and work. In the twelfth chapter he climaxes his discussion with a beautiful reference to Christ, the Master Preacher. The book is of great value to the ministerial student just finishing his course and entering his first pastorate; however, the practical and wise instructions of this man can be used by any Christian for they apply to the life of one who would be alert and instructed. These chapters warn of the pitfalls that bring sure hardships and sometimes failure. They embody fine discussion of present day pastoral matters and offer a solution to even the most delicate problem. The author has written from a wealth of experience both as pastor and instructor of ministerial students. He also draws upon a wide knowledge of the famous preachers of the last several centuries for his illustrative material. Though many books have been offered in the field, there is no apology for adding this one. It is needed.

"THE PREACHER OF TODAY," by John A. Morrison. Publishers, The Warner Press, Anderson, Indiana. Price, $1.00, cloth.

C. T. STUDD ATHLETE AND PIONEER

Here is a biograghy of the well known missionary pioneer, C. T. Studd. In the opening chapters of the book

space is given to the attainments of a great sportsman, his conversation, and the changing of his whole life. The problems which flood the soul as the life work decision is being made are treated with interest. Every chapter brings something new as the missionary work on three different continents is unfolded. Finally the record is completed with the account of the foundation work of a permanent mission work in Africa.

Our great regret is that throughout the book the biography is spoiled by references to fanatical healing and abnormal Spirit baptisms.

"C. T. STUDD ATHLETE AND PIONEER," by Norman P. Grubb. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth.

PSALMS OF THE MODERN LIFE

A book of poems revealing the questions and uncertainty of the soul of the modern life on the subject of things eternal. A question asked in the last line of the first poem depicts the general character of the book. Speaking of life tasks, "Is there anywhere an answer to its riddle?" The question is not answered.

"PSALMS OF THE MODERN LIFE," by Walter Taylor Field. The Christopher Publishing House, Boston, Massachusetts. Price, $1.25.

BILLY SUNDAY SPEAKS!

This is a book of a thousand terse, direct, piercing epigrams, that are thought-provoking, soul-stirring, scriptural; they hit the mark and are typical of that great preacher who said them—Billy Sunday.

"BILLY SUNDAY SPEAKS," collated by Mrs. Sunday and by Mrs B. D. Ackley. Zondervan Publishing House, 315 Franklin St., Grand Rapids, Michigan. Price, $1.00; cloth, 104 pages.

AS IT WAS . . . SO SHALL IT BE

This book deals with a subject which is of greatest importance to everyone cognizant of the alarming condition of this old sin-sick world. Up to date material on the growth of Communism, Fascism, and Naziism reveals the tottering state, not only of Europe but also of America.

The author describes in vivid terms the downward trend of conditions and proves from Scripture that this increase of lawlessness and defiance of God is fulfilling prophecy and that we as Christians need not be dismayed, because God is still on the throne and will soon be revealed to destroy the Adversary's hosts by the very brightness of His coming.

"AS IT WAS . . . SO SHALL IT BE," by A. C. Gaebelein. Pickering and Inglis, 14 Paternoster Row, London, E.C.4. Price, $1.00, cloth, 188 pages.

THINKERS WHO THINK

Here is a book especially suited for young converts. It is a group of talks and conversations about many Christian themes. The conversations often take place with the man of the street and to his arguments are added those of the Word. The man of the street usually falls short of the right answer in his thinking. The coming in of Modernism and infidel arguments are also treated.

"THINKERS WHO THINK," by B. Yond. Publishers, Thynne and Co., Ltd., 23-30 Whitefriars Street, E.C.4, London, England. 150 pages. Price, $.60, paper.

SPIRITUAL ALONENESS

This Jewish author presents fourteen chapters, each on a different subject. The subjects are mostly personal themes beginning with "Spiritual Aloneness" and ending with the "Fourfold Argument for the Faith of Jesus, the Messiah." The rest of the themes are all vital ones and the style of presenting them is refreshing.

"SPIRITUAL ALONENESS," by Dr. Max Reich. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 120 pages. Price, $.65, paper.

BOOKLETS AND PAMPHLETS

"HIS GLORIOUS APPEARING," by D. B. Eastep. Publishers, Fundamental Truth Publishers, Box 388, Findlay, Ohio. This booklet contains four sermons from the pen of D. B. Eastep, pastor of the Calvary Baptist Church, Covington, Ky. It is named after its longest sermon which sets forth in succession those events still future. There is also a fine sermon on Salvation and Rewards, drawing a much needed distinction. Price, 25 cents, paper, 62 pages.

"SUPER-SALVATION," by A. E. Wendt. Publishers, John Young, Binghamton, N. Y. Before his death, Dr. W. Leon Tucker asked the author to write a book on salvation. This is the answer to the request and is dedicated to his friends. Holding the distinction between Law and Grace and Salvation and Rewards, he presents his subject. He thoroughly covers the theme from the standpoint of the many terms involved and shows the scope of the wonderful truth. Price, 25 cents, paper, 47 pages.

"SUNDAY SCHOOL TEACHING," by Mrs. Frank Hamilton. Publishers, Bible Institute Colportage Ass'n, 834-845 North Wells St., Chicago, Illinois. Many Sunday-school teachers are looking for suggestions as to how to make their Sunday-school a success. This author gives many helpful suggestions along with some simple rules. She discusses the Sunday-school lesson and how to teach it. She tells what should be expected of the teacher and what should be expected of the pupil and how to handle them. Price, 25 cents, paper, 32 pages.

"HE COULD NOT," by Herbert Lockyer. Publishers, Bible Institute Colportage Ass'n, Chicago, Illinois. "They Limited the Holy One of Israel." Mr. Lockyer uses this text and points out some of the things which Christians today are using to limit God in their lives. His discussion is sound and scriptural. Price, 10 cents, paper, 15 pages.

"THE CARNIVAL OF DEATH OF THE MODERN DANCE," by Harry W. Vom Bruch. Publishers, Fundamental Truth Publishers, Findlay, Ohio. Here is just the book many have been waiting for—a book chuck full of facts, illustrations, crushing disappointments, and warning on the unpopular themes of cards, theatre, and dance. The language is strong but not unfair. Almost every argument ever advanced is met in a strong way. These popular evils are identified and branded as they should be. If you know a youth facing the problem of popular amusements, place a copy of this book in his hands. Price, 25 cents, paper, 79 pages.

"THE THOUGHTFUL MINUTE," by J. Y. Simpson. Pubishers, Pickering and Inglis, 229 Bothwell St., Glasgow; also London, Manchester, Edinburgh. These twenty-nine brief articles were written for the pages of the "Weekly Scotsman," and later were compiled in booklet form. Each article is written on a short text and is brief and to the point. Clarity of thought prevails. They are on the order of a daily devotion. Price, 20 cents, 64 pages.

"THE GROWING MENACE OF THE SOCIAL GOSPEL," by J. E. Conant. Publishers, Bible Institute Colportage Ass'n, 843-845 North Wells St., Chicago, Illinois. This booklet gives the past, present, and future of the social order. It is a discussion of the social and economic relation of men which is sufficiently clear and set forth in such an orderly fashion as to show conclusively those movements to which the social gospel is linked. Every fundamental Christian should know these things and be able to recognize these movements. Price, 30 cents, paper, 72 pages.

"A RUSSIAN-GERMAN CONFEDERACY," by Henry Buchanan. Publishers, Thynne & Co., Ltd. 28-30 Whitefriars St., London, E.C.4. What nations shall be involved in the battle of Armageddon? Mr. Buchanan takes the ancient names of the nations given in prophecy and identifies them with the present day nations. He also gives other information such as time, magnitude, and strength of armies involved in the battle. Mr. Buchanan takes issue with the other Bible teachers on two points. He disagrees with the futurist view of Revelation but admits that his opponents have made the largest contributions to the exposition of Revelation. He also condemns the use of the Gap Principle

(CONTINUED ON PAGE 160)

THE DAYS OF YOUTH



ALIKE, YET NOT ALIKE

By Hazel N. Johnson

(Concluded from last month)

That evening the young evangelist spoke on Romans 12:1-2 and he appealed to young folks to give their lives to the Lord for service. So logical and heart-searching was the appeal that when the invitation was given, several rose from their seats and made their way to the front. Jeanette looked at Janet and noticed that her sister's face was shining with a new purpose. Her eyes seemed to see in fancy the One of Whom the evangelist had been talking, and the sarcastic remark she was about to make died on her lips.

Turning, Janet said, "Jeanette, I have to go."

"Sure, I'd like to get out of here too. I—"

"Oh, no, I mean I have to go down front. I want to give my life to the Lord for service. I want to give everything to my Saviour. I believe he wants me to be a missionary and have thought so for some time. I believe—oh! I do so want to go to India. I have been so burdened for that country."

"Silly, don't make a fool of yourself," said Jeanette in disgust.

"It is not foolish to say 'yes' to the Saviour. I must, Jeanette, won't—will you come with me?" pleaded Janet. "Let's go to India together."

"I'll not do anything of the kind. America is good enough for me."

"Then, I will go alone. I can do no less for Him Whom I love." With head held high, face firm with determination of purpose, and eyes flooded with tears she made her way to the front. As she walked down the aisle, the scarred hand hanging at her side was not the only difference between her and her twin, the bigger difference by far was in the heart. Janet's was soft, warm, and responsive to the things which really matter most in life. Jeanette's was filled with the temporal things which last for only a short time. The pleasures of this world filled her heart but failed to satisfy.

Janet acted at once upon her decision and entered a nearby Bible school to train for the Lord's service. She was convinced that India was where the Lord was leading. Jeanette, in college, amused herself with dances, parties, and nice clothes.

The night before Janet was to leave in order to catch her boat, she and her twin were at home alone. Jeanette had cancelled a date to be home this one night with her sister. They were seated in the front room by the fireside and Janet was speaking.

"Jeanette, you will never know how I dread leaving you and mother and daddy."

"Well, why do it then?"

"Because, Jeanette, I have heard my Saviour's voice telling me to go and I must obey. He needs me; I can't see why He should, for He is God Almighty, but He has left no one else here upon this earth to carry the Gospel to others, but men. Poor weak human men—" She did not finish her sentence but was quiet, thinking again as she had so many times of the goodness of the Lord in using sinful created beings to proclaim a perfect holy Gospel.

"But, Janet, tell me, those natives are satisfied with their religion. Why bother them?"

"That's just it, Sister, they are satisfied, but satisfaction will save no one. 'There is none other name under heaven given among men whereby we must be saved.' They need Jesus just as we do."

"God could not be so unjust as to send them to hell, if there is such a place, if they had never heard the way of salvation," argued Jeanette.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" quoted Janet with a prayer in her heart for her sister.

"I suppose you have an answer to all my objections to your going. But tell me, Janet, do you find that you are satisfied? Do you never long for something different, something exciting to happen?"

"Jeanette, I have found that Jesus satisfies completely; 'He satisfies the longing soul and fills the hungry soul with goodness.' He has become so precious to me, Jeanette. You will never know how my pride has suffered because of my unsightly hand. Boys have shunned me; you have had many friends among the men, but I haven't. It used to break my heart. I suffered, oh, so much. I used to cry myself to sleep at night because I was left alone, but now I am glad of it for it drove me to my Saviour, and I find He has made up a hundredfold for the things I thought I wanted."

"Oh, Janet, I have been so cruel, so heartless, I never knew you suffered. I never knew you wanted the things I have had, the admiration."

"I do not want them now, for all I want is His favor. I want my will to be lost in His."

"Well, I guess you are just as well off. My life has not been all roses." This was the biggest admission that Jeanette had ever made and Janet was so happy for she felt she really knew her sister and had seen behind the mask of bitterness and hardness. She believed that she dared say more: "Jeanette, we have been so much alike yet so different. I do believe that you adopted a lot of this hardness and, yes, worldiness, just so that you would not be like me. Isn't that so, Sister?"

"Perhaps, but I love it. That little speech of yours at least furnishes food for thought," said Jeanette.

The next day dawned bright and fair. The time seemed to fly and before Janet realized it, it was time to go to the station. How happy she was, yet how sad. Her faith seemed steady and strong; she had learned to depend upon the Saviour in a new way during those last few days at home. The whole family took her to the station and as she stood on the back platform of the moving train, waving goodbye, she wondered if she would ever see them again. The look on her face as she cast one long searching look at Jeanette would never be forgotten by her sister. In that moment Jeanette realized that this sister of hers was giving up everything: home, comforts, loved ones, and friends for the Saviour. Even the world admires one who is willing to be out and out for what they believe.

As Jeanette watched her sister, now only a tiny blue speck on the fast moving train, she suddenly felt left out, alone, small, and helpless. She had wanted to be different but she had not wanted to be separated from one whom she really loved.

The days, weeks, months, and years rolled by. Janet was happy in her little mission station in far-off India. She had learned the language quite well and loved her work. Especially did she enjoy the news from her loved ones and spent much prayer over the letters written home, for she yearned that she might say something which would touch her sister's heart.

Every day the period immediately following the morning meal was set aside to be spent in intercession for Jeanette. It seemed that she could not rest until she knew that Jeanette had accepted the Lord as her Saviour. She had been especially careful not to write home concerning the hostile attitude of the neighboring tribe toward the missionaries for she did not want her loved ones at home to worry about her safety, besides, she knew that the Lord was able to protect her and keep her from harm if that were His will.

At home, Jeanette was living her usual life of gayety and ease but finding it more and more boring. Continually when she was in the midst of gayety Janet's sweet, smiling face would come before her as she had seen it that last day when she stood on the platform waving goodby and smiling through her tears. Many times she wondered how her own life was going to end. Would she marry and settle down to housekeeping? She realized that she was getting older and that this life of ease could not go on forever. Sometimes she wished that she had become a Christian when she was a child, even as Janet had. She had to admit that she was dissatisfied and longed for something that would bring peace.

One evening she stood at the open window in her room looking at the stars. As she gazed at their brightness and grandeur the question came to her, "Did God, Who sent Janet to India, make those stars? I wonder if they are shining over India too? Funny how Janet can be happy living over there among all those Indians. Guess it is because she longs to tell them of Jesus." She was surprised that she could use His name so freely. "How can He mean so much to her and so little to me?"

A voice seemed to say to her, "He wants to mean as much to you, too, Jeanette." Never before had she felt the presence of the Saviour, and it startled her. He had never been real to her. Tonight He seemed to be there beside her. For a long time she stood looking at the stars but yet not seeing them, for her eyes were filled with tears. That voice speaking to her had done something that nothing else had ever done. It had calmed her rebellious spirit and she dropped to her knees and bowed her head upon the window sill. Her stubborn will had yielded. Her hardened heart had been melted in the presence of the Saviour and her disappointed soul was satisfied as she took the Lord, the King of Glory, into her heart.

Soundly she slept that night and wakened with a peace in her soul that she had never known before. As she was dressing she was surprised that she felt like singing, and the words of a little chorus that Janet had been fond of came to her mind. Looking out of the window she saw a messenger boy enter the yard with a telegram in his hand. Father answered the door and she could tell he was signing for the message. When the outside door had closed after the boy she heard the tearing of the envelope then in a moment she detected a slight groan. Going into the hall she heard him call, "Mother."

"Yes, Daddy, what is it?"

"Janet—Janet" he gasped. "Dead—"

"Dead!" exclaimed Mrs. West, hardly believing her ears.

"Yes, the cablegram says she was killed by some rough men from a neighboring tribe. She was killed in seeking to save a little Indian girl from a life of shame in the temple. O God, how can it be?" he groaned, bowing his head in grief.

Jeanette in the upper hall stood rooted to the spot. How could the Lord treat her this way so soon after she had become His child. Then His love filled her heart and seemed to flood her soul and she hurried down the stairs. She put one arm around mother and the other around father. As clear as a bell the words seemed to come to her that she had so often heard her father repeat, and she began in a steady voice, "But we know that all things work together for good to them that love the Lord."

Even in the shock of their grief this was such a surprise that both parents looked up quickly at Jeanette. Her face was shining with a light which only comes from a contact with the Heavenly Father. "Mother," she said kissing her, "Father," she repeated, looking at him, "Janet loves the Lord and she is with Him now. I love Him too. Last night He spoke to me and I realized how wicked I have been. How I have wasted my life. Janet has sacrificed love, pleasure, and everything."

"No, daughter, she has gained everything," said father still so surprised that he could not realize that Jeanette, the wayward daughter, was comforting them.

"Yes, she has gained everything and she is happy. I am happy, too, now and—" she broke down saying, "Why couldn't I have been the one to be taken? She was so good, so pure, so kind, why—?"

"Darling, we must never ask the Lord 'Why?' Just trust Him that He knows best. I can hardly believe that Janet is dead, but I know we can trust the Saviour and it seems that you have just become alive, Jeanette. How good it is of the Lord to bring you to Himself and to us when He takes Janet?"

"He has been trying to bring me for a long time but I have been so stubborn I would not come. But now that I have come, Mother," she said turning to Mrs. West, who had not entered into the conversation, "I want to go all the way. I—I—"

"Yes, Jeanette," said Mr. West, who realized that his daughter was a changed girl and now that she was headed in the right direction she would make rapid strides.

"Father, now that Janet is not in India—what will those people do? Little Marie that she wrote about and this little girl she was seeking to protect from a life of sin?"

"Well, the Lord will perhaps raise up someone to take her place, Jeanette."

"Father—Mother—I do believe that I am the one the Lord has raised up. I was only born again last night, and it does seem the right thing to do and also the thing that the Lord would have me to do." Then with face reflecting the happiness which only Jesus can give, with her big brown eyes shining, with a new light on her face, she said, "I am going to India in Janet's place. Jesus died in my place. Janet died in that little girl's place. I am going to give my life, yes, to die if need be, in Janet's place."

"Jeanette," said Mr. West quietly, taking his daughter in his arms, "you look more like Janet now than you ever have."

"And I am glad," she said, burying her head on his shoulder.

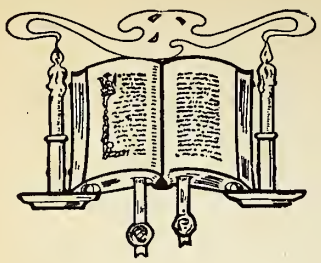
What for Today?

What hast Thou for me, Lord,
As I start now this day?
What in the hour to come?
What lurks along life's way?

What joys or sorrows, Lord?
What friends or foes to meet?
Whate'er this day may bring,
There's help at mercy's seat.

I'll gladly follow, Lord,
And simply trust Thy grace
To bring whate'er is best
Till I shall see Thy face.

—H. N. J.



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Second Quarter, Lesson 10 **Sunday, June 5, 193**

SERVING BY PERSONAL DEVOTION TO CHRIST

Lesson Text: Mark 14:3-11, 27-31

Devotional Reading: Psalm 116:1-2, 6-7, 12-14

Golden Text:

"She hath done what she could" (Mark 14:8).

There are three characters in this lesson and we have found it convenient to build our thoughts around them. Only one, Mary of Bethany, gives room for carrying out the thought expressed in the title of this lesson, Personal Devotion to Christ. But the truth can be brought out in a beautiful fashion by her example and in a striking manner by the sharp contrast in the lives of the other two characters. The outline is as follows: I. The Loving Heart of a Believer (Mark 14:3-9); II. The Malicious Heart of a Traitor (Mark 14:10-11); III. The Weak Heart of a Disciple (Mark 14:27-31).

I. THE LOVING HEART OF A BELIEVER
Mark 14:3-9

The believer in this case was the sister of Lazarus, Mary of Bethany. She was very devoted to Jesus and loved Him with all her heart. She had reason to believe in Him because her own brother had been raised from the grave four days after his burial (John 11:44) by this Friend. But her fellowship with Jesus antedated Lazarus' resurrection (John 11:5). She herself trusted in Christ and so did her sister Martha and friend, Simon the leper, who was gloriously healed.

Vs. 3. Mary came to Jesus while He was dining in Simon's house and performed the highest act of worship and devotion of which she was capable. The text tells us that she broke an alabaster box of spikenard over our Lord's head and feet. Our text only speaks of the head of our Lord but John 12:3 speaks of His feet also. We conclude that instead of a discrepancy in the two accounts, both His head and feet were anointed. The careful student must not confuse this story with the one recorded in Luke seven. That one was also featured by an anointing performed by a woman but the woman was a "woman of the street," a sinner.

Vss. 4-5. Mark tells us that some who saw the anointing had indignation within themselves. John credits Judas with the criticism (John 12:4). Judas had the heart of a traitor and would be expected to object, but he evidently had some company, too. The objection was based on the apparent waste of so much money. Three hundred pence, the value of the spikenard, would be equivalent to about one hundred fifty dollars in our modern day, considering the difference in wage scale, cost, etc. It was pointed ou that three hundred pence could have been distributed t the poor. John makes a pointed observation about Judas attitude: "This he said, not that he cared for the poor but because he was a thief" (John 12:6). It is a sad thing to see those who are unspiritual, criticize one who, loving the Lord very deeply, sacrifices personal desires, possessions, and enjoyments in order to show their devotion t their Saviour. How often are missionaries chided becaus they leave all to follow the "Macedonian" call. But le them not faint for they labor not for the praise of me but for the "well done" of the Master.

Vss. 6-7. Jesus hears these unkind remarks by Mary' critics and then takes up the sword in her behalf. Hi words are: "Let her alone . . . she hath wrought a goo work for Me." Nothing else mattered to Mary since Jesu was pleased with her act. And she has nothing to fea when the Lord fights her battle for her. The Israelite knew what it was to have the Lord fight their battles fo them. Our hearts are still thrilled by the Red Sea victor over Pharaoh, and the Lord's ambushment against th armies of Moab. In both these instances God told Israe to let Him fight the battle for them. At the Red Sea H said, "Stand still, and see the salvation of the Lord" (Exo 14:13), and before the Moabite battle He said, "Ye sha not need to fight in this battle" (II Chron. 20:17). Th God of Israel is our Lord, too, and to us He says, "In re turning and rest shall ye be saved; in quietness and con fidence shall be your strength" (Isa. 30:15).

Vss. 8-9. We are told in verse eight what the rea significance of the anointing was. Usually the anointin was an act of hospitality, but in this case it had a deepe significance: Mary was anointing Jesus' body in lieu o His death. She knew of the imminent death because Jesu had prophesied it many times. She deserves more cred than do the disciples on this score for they apparently di not believe it as fully as did she.

II. THE MALICIOUS HEART OF A TRAITOR
Mark 14:10-11

Vs. 10. This is one of the dark places of the earthl life of Jesus. It is made even blacker because of the pro imity of the account to that of Mary's anointing. Juda had more reason to love Jesus than did Mary for he wa a close companion of the Lord and he had so much mo opportunity to see Jesus' miracles and behold the beau

of His dual personality. Some thoughtless people have said that God was unfair to man. May we point out the case of Judas as an example of God's fairness and patience? Judas had all the privileges and opportunities of the other disciples and was even given a place of trust above the other men. He was made the treasurer. But he was a traitor at heart and steeled his soul against deciding for the right.

Was Judas predestinated to go to hell? We must say that he was not. God puts salvation on the ground of choice. "Him that cometh to Me I will in no wise cast out" (John 6:37). But there can be no question about Judas' failure to become a Christian. The accumulative evidence is too strong for anyone to believe otherwise. We believe Judas was lost because of:

1. The implication in the prophetic testimony (Ps. 41:9).
2. The suggestion in the character of his death (Matt. 27:5).
3. The direct statement of Luke (Acts 1:25).
4. The direct statement of John (John 6:64).
5. The direct statement of Jesus (John 17:12).

Vs. 11. Judas went to the high priests and bargained with them about delivering Christ into their hands. The price that was set was thirty pieces of silver (Matt. 27:9). Zechariah predicted the price of thirty pieces nearly five centuries before the deal was accomplished (Zech. 11:12-13).

III. THE WEAK HEART OF A DISCIPLE
Mark 14:27-31

Vs. 27. The picture before us here is not one of malicious hearts such as had Judas, but rather of well meaning hearts that were weak. While Peter was the outstanding denier of our Lord at His trial, yet all of the disciples forsook Him. In these verses Jesus makes just such a prediction and refers to Zechariah 13:7 for Old Testament confirmation.

Vs. 28. But there was consolation for the disciples in these next words of Christ, for He promised that He would gather all of them back under His wing: "After that I am risen, I will go before you into Galilee." This is the same picture that is presented in another prophetic testimony Ezek. 34:12).

Vs. 29. Like Job, Peter was quick to declare his own righteousness. Said Job, "My righteousness I hold fast, and I will not let it go" (Job 27:6). Peter contradicted our Lord by saying, "Although all shall be offended (Gr. all away), yet will not I." It was a poor policy for Peter to contradict Jesus. He should have asked Him for help to keep from failing when the testing came. Humility is better than arrogance, and leaning on Jesus is safer than leaning on self.

Vs. 30. Again Jesus repeated the prediction, only this time it was very specific concerning Peter. The crowing of the cock twice is brought into the story and the exact time of the denial. This puts Peter in a worse light than any of the others except Judas. But Peter with all his virtues had a weak heart. He showed this weakness on the Mount of Transfiguration; when Jesus washed his feet; when Jesus prophesied His death; and when he almost sank in the sea. But all is not dark with Peter, for he eventually grows in grace to the point where he leads the rest on the day of Pentecost and later writes the wonderful epistle bearing his name.

Vs. 31. In this last verse the disciples and Peter again deny their falling away. In trying to analyze their attitude, let us turn back a few verses to the last supper. At the prophecy (vs. 18) of the betrayal each disciple queried, "Is it I?" (vs. 19). Here was the proper humility and introspection. But as they broke up and started up the Mount of Olives (vs. 26) Judas must have slinked away to his dastardly task. This, of course, would be noticed by all and it evidently gave the remaining eleven a self-satisfied "cocksureness" that even Jesus could not break through. Their answer should have been, "Lord help us not to fall away."

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which they travelled.

In Korea, one day, they saw in a field by the side of the road, a boy pulling a rude plow, while an old man held the plow-handles and directed it. The lawyer was amused, and took a snapshot of the scene. "That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party. "Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built, they were eager to give something to it, but they had no money; so they sold their only ox and gave the money for the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice." "They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell." The men had not much to say, but when they reached home the lawyer took that picture to his minister and told him the story. "I want to double my pledge to the church," he said, "and give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say that I have never yet given anything to my church that cost me anything."

How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow? Put "Christ" in this story in place of "the church" and the picture of service is complete. It is safe to say that however it may have been with the lawyer, the converted heathen family were doing it as unto Christ.

—Source Unknown

POINTED QUESTIONS ON THE LESSON
By C. Reuben Lindquist

1. Does God desire that the love of the Saviour be exemplified in the life of the believer? (I Kings 9:4; I Cor. 11:1; Phil. 3:17; 4:9; I Tim. 4:12)
2. Should the believer love God? (Deut. 6:5; Josh. 22:5; Ps. 31:23; 145:20; Mark 12:30-33)
3. How is the love of God perfected in the believer? (I John 2:5; 4:12)
4. Should the believer serve Christ for the praise and glory of man? (Gal. 5:26; 6:14; Eph. 1:12, 14; 6:6-7; Phil. 1:11; II Pet. 3:18)
5. Is God unjust in his dealing with man? (II Sam. 14:14; II Chron. 19:7; Isa. 45:21; Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:25)
6. What is God's attitude toward the sinner? (John 3:16; Rom. 5:8; Titus 3:4; I John 4:9-10; Rev. 1:5)
7. What is God's attitude toward sin? (Ps. 5:4; Prov. 15:9; Hab. 1:13; Heb. 1:9)
8. What commandment did Christ stress in parting with His disciples? (Matt. 22:36-38; John 13:34; 15:13-21)
9. What particular sin in the life of Judas led him to betray Christ? (Zech. 11:12; Matt. 26:15-16; 27:3-9; I Tim. 6:10)
10. How was God's love revealed to the world? (John 3:16; Rom. 5:8; I John 4:10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

It was always a joy to the Saviour's heart when He could visit with Mary and Martha and their brother Lazarus. Toward the end of the Saviour's life here on earth, we find Him in Bethany visiting them. What a difference there was in the hearts of those who were present at that particular time. If they were asked if they loved the Saviour, I am sure you would have found them saying, "Yes." But their love for Him differed in that they did not show it the same way. We know of a previous lesson when the Saviour was with Mary and Martha. Martha loved the Lord, but was more

concerned about the service she was rendering than of the need of sitting at the Saviour's feet. Mary, even though the duties of service were hers, loved to sit at His feet and learn more of Him.

In the lesson today we find Jesus in Bethany in the house of Simon the leper. While He was there, the Bible tells us that a woman came to the Saviour with an alabaster box of precious ointment. She was a Mary at heart. Her love for the Saviour was shown by her godly act in breaking this box of costly perfume and pouring it upon His head, thus giving her love and devotion to the Saviour of her soul.

We are told that in the days of old every young woman would purchase an alabaster box of precious perfume. This she would hold in her possession until the time when her lover would ask her to marry him. If she could give him her love and devotion, she would break this precious box of ointment and pour it at the feet of her lover. No matter what she paid for the box, it was counted as her best, and she gave her all to him.

This woman of whom the Bible speaks, gave her heart to the Saviour and broke the box of precious ointment before Him Whom she loved with all her heart. The Saviour accepted this token of her love, and commended her for it. There were some standing by who found fault because this lady wasted precious perfume. They murmured against her. They felt that the ointment could have been sold and the money given to the poor. How loving the Saviour was in His answer to their questions. He said, "The poor ye have with you always . . . let her alone, she hath wrought a good work." The Saviour would not be with them for very long, and He accepted this anointing with the perfume as His preparation for burial.

The Lord Jesus has done as much for your life and mine as He did for this dear woman. She gave her all to the Saviour, and He desires to have all that we have, too. We can come to His feet and there present to Him our lives—all that we are and have. Are you His forever, to do His bidding, and to be used in whatever service He has for you to do? What a privilege it is to give all to the Lover of our souls. Won't you give yourself to Him?

Yours in His grace,

Aunt Anna

Second Quarter, Lesson 11 **Sunday, June 12, 1938**

FACING THE SUPREME TEST OF SERVICE

Lesson Text: Mark 14:32-46

Devotional Reading: Psalm 42:6-11

Golden Text:

"Not what I will, but what Thou wilt" (Mark 14:36).

Most of our lessons thus far in this series on Service have concerned the human side—man's service before God. This lesson, with its setting in the garden of Gethsemane, pictures Jesus as He faced the supreme test of service. The garden experience occurred the very night of His betrayal, which was the night before the crucifixion. Christ is seen as the opponent in three different circumstances which we use as our outline: I. Christ's Conflict with Satan (Mark 14:32-36); II. Christ's Complaint against the Disciples (Mark 14:37-42); III. Christ's Contest with His Captors (Mark 14:43-46).

I. CHRIST'S CONFLICT WITH SATAN
Mark 14:32-36

Immediately after the announcement by Jesus that the disciples would forsake Him, He went to the garden of Gethsemane, which He frequented, in order to pray. Jesus often went to this garden with His disciples. This accounts for Judas' familiarity with it (John 18:2). This time He divided the disciples into two groups, leaving eight in the outer edge of the garden and taking Peter, James, and John on into the garden with Him. But even these He did not permit to be with Him as He prayed. He went a little deeper into the garden, alone (vs. 35). This is not hard to understand, for Jesus is the only One Who can meet the enemy.

He had begun to feel the pressure of the testing even before He prayed (vss. 33-34). But as He began to pray, great drops of blood fell from His brow (Luke 22:44). That there was a terrific conflict no one would deny. Even the wilderness testing did not produce such physical reaction on Jesus' part. So great was this present testing that He prayed, "Take away this cup from Me, nevertheless not what I will, but what Thou wilt" (vs. 36).

It is a quite generally accepted interpretation that the "cup" was the cross. But we are confident that this interpretation has not been fully thought through, for that would put Jesus in the position of asking for the canceling of the redemption plan. Ah, no; our Lord did not ask for that, for even in His humanity He never sinned, although He was subject to the limitations of the flesh. Some of Christendom's most famous Bible teachers see the illogicalness of the above position and have come to the conclusion that the "cup" stood for Satan's testing in trying to keep Jesus from the cross. We quote Dr. W. Griffith Thomas: "It was of great interest to me to hear Dr. Speer's interpretation of Gethsemane. I need only indorse what he said, and my impression is that we both learned it from the same source, Dr. H. C. Trumbull. I believe that the Lord Jesus Christ was afraid of premature death in the garden of Gethsemane, and He feared He would not be able to reach the cross. 'My soul is exceeding sorrowful unto death'—He was nearly dead. The idea of our Lord shrinking from the cross is, to my mind, a wrong one; the cup that He prayed might be withheld was premature death; the cup He was willing to drink was obedience to His Father's will" ("Victory in Christ," a report of the Princeton Conference, 1916, page 138). We believe this to be the more logical and scriptural view of the "cup."

Prayer is a battle with the unseen powers of darkness who try to interfere with the communication lines to heaven. Nowhere does the biblical record tell us that Satan was in the garden of Gethsemane testing the Lord but we believe that the "agony" of Christ was a conflict with Satan. We quote from the "Comprehensive Commentary," page 385: "Dr. Lightfoot thinks it probable the devil did now appear to our Saviour in a visible shape to terrify Him and drive Him from His hope in God, to make Him curse God, and die, and to deter Him from prosecuting His undertaking."

An example of the battle side of prayer is seen in Daniel 10:12-13: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the Kingdom of Persia withstood me one and twenty days: but lo, Michael one of the chief princes came to help me." Another striking passage is found in the writings of Paul: Ephesians 6:10-18. The entire passage deals with Christian warfare and its closing verse shows that prayer is the real subject of the passage.

II. CHRIST'S COMPLAINT AGAINST THE DISCIPLES
Mark 14:37-42

During all this agony the three disciples were sleeping. There were at least four reasons why they should have been awake:

1. Christ placed special confidence in them over the other eight disciples.

2. Christ admonished them to watch (vs. 34).

3. Christ's agony should have made them sympathetic enough to stay awake (vs. 34).

4. They should have been careful to carry out their own boasts to never fall away (vs. 31).

On this last point Christ especially upbraided Peter for leeping: "Simon, sleepest thou? Couldest not thou watch ne hour?" (vs. 37). The reason for this was because eter had been the most vociferous in denying that he ould ever forsake his Lord.

Jesus prayed three times. This is importunate pray- ng and an example of what Christ meant when He said, Men ought always to pray." We do not mean that God s asleep like the gods of Baal's prophets (I Kings 18:27) nd that by our long and loud crying we will be able to waken Him. We mean that God wants His children to ome to Him often. Paul says that he "besought the Lord hrice" when he wanted an answer to a prayer. The nswer that he got was not the answer that he wanted, ut nevertheless it was the Lord's will (II Cor. 12:8-9).

At the end of each prayer Jesus came back to where ne disciples were supposed to be watching. The first time le rebuked them, the second time He did not disturb hem, and the last time He told them to sleep on. There eems to be a tenderness and sympathy in His words this ast time as though He felt sorry for them in their weak ondition. But His first words to them, "Watch and pray est ye enter into temptation," represent His true attitude oward their failure to watch. Christ knew that more test- ngs were ahead and that the best possible way to meet nem was with the sword of prayer. Even the devil trem- les when a saint is on his knees.

III. CHRIST'S CONTEST WITH HIS CAPTORS
Mark 14:43-46

What a glorious moment this must have been for our ord's enemies. They had tried on so many occasions to ill Him and now success seemed imminent. There are t least nine different attempts at taking His life recorded n the Gospels and there were doubtless more than these. Ve give below the nine that we have found:

1. Plot of King Herod at Bethlehem (Matt. 2:13-23).
2. Plot of the Nazarites at Nazareth (Luke 4:16-31).
3. Plot of the Pharisees in Galilee (Matt. 12:9-14).
4. Plot of King Herod on the road to Jerusalem (Luke :31).
5. Plot of the Jews at Bethesda (John 5:18).
6. Plot of Jews, Pharisees, and chief priests in Jerusa- m (John 7:1, 25, 30, 32).
7. Plot of Jews and Pharisees in Jerusalem (John 8:37, , 59).
8. Plot of Jews in Jerusalem (John 10:33-39; 11:8).
9. Plot of Pharisees at Jerusalem (John 11:47-54).

All of these culminated in failure because His time had ot yet come (John 7:30). Just as His birth was on time the right time (Gal. 4:4-5), His death was also on time the right time.

But now it looks like Judas has succeeded in delivering e Lord into the hands of His enemies. Will He pass rough their midst unharmed? He did at Nazareth. Will e smite them with twelve legions of angels? He could so if He wished (Matt. 26:53). But no, the time has rived for Him to lay down His life. Said He, "No man keth it from Me, but I lay it down of Myself" (John 10:). So there was no scuffle or struggle, for Jesus deliv- ed Himself into their hands that He might be "obedient to death, even the death of the cross" (Phil. 2:8).

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

I once watched a really loving mother and a profli- te son. I saw that by her love she was forever bound that boy, and that by her goodness she was doomed feel his sins like blows on her heart, and to make his ame her shame. Moral indifference would have delivered r from her agony, but she could not be morally in- ferent. The denial of her love would have allowed her escape, but she could not deny her love. Was he not her y? Was she not involved with him body and soul? d so she found her cross. And so, too, there came a day en I felt that nothing in this world held hope for that y except the love which his sin could not kill. I felt his sin had found its match. I seemed to catch a glimpse of a day when sin would have to let go, and love would remain the victor. I learned more about the price of sin's atonement in this illustration than I have ever learned from books on theology.

—Herbert Gray, quoted in "The Moody Monthly".

A great commander was engaged in besieging a strongly fortified city. After a while he concentrated his forces at a point where the fortifications were stronger than at any other, and at two in the afternoon, under a bright sun, ordered an attack. When expostulated with by an under officer, the commander replied, "At this point such a general is in command. At this hour he invariably retires for a long sleep. When informed of our approach, he will deny the report and send a messenger for information. Before the messenger returns we shall have gained the fortress." The facts turned out exactly as he predicted. The child of God must not be caught asleep. "Extraordinary tension arouses the highly developed spiritual life, while it stupefies the poorly developed spiritual life."

—From "The Illustrator"

POINTED QUESTIONS ON THE LESSON
By C. Reuben Lindquist

1. Was Christ submissive to the Father's will? (Ps. 40:8; John 4:34; 5:20; 6:38; 15:10; Phil. 2:5-8; Heb. 10:9)
2. Is Satan the enemy of Christ and the believer? (Matt. 13:39; I Cor. 15:26 with Heb. 2:14; I Pet. 5:8; Jude 9)
3. Does the Scripture present "prayer" as being a conflict? (Luke 22:44; Dan. 10:12-13; Eph. 6:10-18)
4. Did Christ shrink from the cross and its sufferings? (Isa. 50:6; Matt. 26:39; Luke 9:51; John 18:11)
5. Did Christ receive the answer to His prayer in Gethsemane? (Heb. 5:7)
6. Against whom does the Christian wrestle? (Eph. 6:11-12)
7. Are the words "watch" and "pray" used together in the Scripture? (Matt. 26:41; Mark 13:33; Luke 21:36; Eph. 6:18; Col. 4:2; I Pet. 4:7)
8. Does prayer accomplish results for the believer? (Isa. 40:31; Jer. 33:3; II Cor. 1:11; Phil. 4:6-7; James 1:5; 5:16)
9. What weapon is the only successful one in fighting the devil and his followers? (Matt. 4:1-11; Eph. 6:17; Heb. 4:12)
10. Could Christ have been put to death except it had been the plan and purpose of God? (Matt. 26:53; John 10:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

What a test was given to the disciples as they went with our Lord to the garden of Gethsemane. The Saviour took all His disciples along, but only three of them went into the garden with Him. You will notice that inside the garden the Saviour left these three and He went on farther that He might pray alone. He asked the disciples to watch while He was gone. When Jesus returned He found them asleep. In His tender way He asked them to watch and pray lest they enter into temptation. Again the Saviour went to pray, and upon returning the second time He found them asleep. The third time the Lord prayed there in the agony of His soul, He received the answer to His cry. The Heavenly Father, however, did not answer because the disciples were faithful in standing by Jesus in His hour of need. No; for when the Lord returned the third time they were asleep again. He told them to sleep on for the time had passed in which they could help Him.

The devil was seeking to snatch the very life out of the Saviour even before He went to the cross of Calvary. Jesus lived in view of the cross; and when in the garden of Gethsemane, the very agony of death coming, His prayer to the Heavenly Father was that He should

have His life spared that He might go to the cross of Calvary to bear the sins of the whole world. God answered that prayer. Jesus went to the cross to bear your sins and mine. Jesus' heart was at the point of breaking while in the garden, but He was spared that breaking there. When He went to the cross His heart was broken as He hung on the cruel tree.

The Lord Jesus, in asking God to spare His life, was not for one moment thinking of being spared from death on the cross. He came into the world to die; but the devil sought to kill Jesus before the time that God had planned. He prayed to be spared death until He could get to the cross.

What love the Saviour had for you and me. He was willing to die; He was willing to bear all my sin that I might receive eternal life and be with Him in glory. I cannot understand why He should love me so, but I do believe it, because He tells me of His love in the Word.

The disciples missed the blessing of watching and praying while the Saviour prayed in the garden. We miss the blessing when we fail to pray for those who are in need of our help. After the testing is over they do not need us. While the testings of life are upon us, we should be found faithful. What a disappointment must have come to the disciples as they left the garden, for Judas came with the angry mob to take the Saviour away. I am sure that they wished they had stayed awake and prayed with Him. It was too late; the testing was over and Jesus was ready to go to the cross. The Lord, our blessed Saviour, wants us to be ready to face the testings when they come. Do not fail Him but be faithful in prayer.

Yours in prayer,

Aunt Anna

Second Quarter, Lesson 13 **Sunday, June 26, 193**

SHARING SERVICE WITH THE LIVING CHRIST

Lesson Text: Mark 16:1-8, 14-16, 19, 20

Devotional Reading: Psalm 16:1, 2, 7-11

Golden Text:

"And they went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The first part of our lesson will deal with the resurrection of Jesus Christ. We shall spend a little time with some of the testimonies to the authenticity of that resurrection. Passing over many of the incidents that occurred subsequent to Jesus' resurrection, we will consider His parting commission to His disciples and the effect it had upon them. Our outline is in four divisions: I. The First Visitors at the Empty Tomb (Mark 16:1-4); II. The First Herald of the Empty Tomb (Mark 16:5-8); III. The Last Commission of Christ (Mark 16:14-16); IV. The Last Glimpse of Christ (Mark 16:19-20).

I. THE FIRST VISITORS AT THE EMPTY TOMB
Mark 16:1-4

The last verse of chapter fifteen gives us an interesting detail of the watchfulness of Mary Magdalene and Mary the mother of James and Joses. We are told in verse 47 that they observed the place where the Lord's body was laid. They had not had a chance to anoint His body as did Mary of Bethany (chapter 14:2-9) and they wished to perform this little service of devotion as soon as the Sabbath had ended. The reason why they had to wait until after the Sabbath was passed was because they could not buy sweet spices on that holy day. The name of Mary Magdalene is mentioned by Matthew, Mark, and John in their accounts of the resurrection. This seems to have a special significance, as in the case of Peter. This Mary had been delivered by Jesus from seven demons (Luke 8:2). She had been delivered from much, therefore her love for the Lord Jesus was very deep. In the case of Peter, he was still being delivered from much and we shall see later our Lord's special tenderness for him.

The ladies bought their spices Saturday, after sundown (our Saturday evening), but did not come to the sepulchre until early Sunday morning. On one point these women are to be commended above the disciples in that they were brave enough and devout enough to come to the sepulchre. But on the point of unbelief in His resurrection they were as faithless as the eleven disciples. According to verse three, they came to the sepulchre expecting that He would still be there, and this in spite of His repeated promise that He would rise the third day—and this Sunday morning was the third day. (Matt. 12:40; 27:63; Mark 14:58; John 2:19)

The women seemed to feel that the stone was the only obstacle to their getting to Jesus' body. They did not know that a Roman guard had been placed at the tomb; but neither the guard nor the stone bothered them now for an angel had rolled the stone away (Matt. 28:2) and the guard frightened away (Matt:28:4).

II. THE FIRST HERALD OF THE EMPTY TOMB
Mark 16:5-8

The Mark account tells us that there was one angel (vs. 5) but the Luke account (chapter 23, verse four) says that there were two men. There really is no discrepancy for angels can come and go as they please (see article April issue of "Grace and Truth" entitled "How Many Angels Were At the Empty Tomb?" by Hilland Stewart). The first sermon that was preached about the resurrection was not a lengthy disquisition, it was very simple. Here it is: "He is risen; He is not here" (vs. 6). In one passage we are told by our Lord that there is rejoicing among the angels of heaven over the repentance of one sinner. Here we find rejoicing with the angels over the confirmation and joy of believers, for the angel told the women to go their way and tell the disciples of the glorious victory of Jesus over the grave.

While Jesus was not doing the talking to these women in verse seven, yet we find a special notation that proves to us that the angel knew of Peter's backsliding and special need. He said, "Tell His disciples and Peter." Had not this special bit of instruction been added, Peter might have condemned himself, saying that he was no longer one of the disciples since his denial. But as the shepherd goes after the one sheep that is out on the hills, astray so He goes after this one sheep by the name of Peter and brings him back. We see him a little later (John 21:15) doing some special dealing with Peter in order to prepare him for the many events which should follow.

III. THE LAST COMMISSION OF CHRIST
Mark 16:14-16

We come to the last hours of Jesus' sojourn on earth. He had fulfilled the will of the Father. He had suffered upon that cruel tree for the sins of the world. He had conquered death and had risen from the grave as He said He would. And now He comes to those that had been especially near to Him, His disciples, as they were gathered at meat. They saw Him, the resurrected One, and He spake to them, but His words were those of rebuke because of their unbelief (verse 14). Imagine the sorrow in the heart of the Lord, for He knew that these disciples had not believed the report of Mary Magdalene concerning His resurrection, or the two that had walked with Him along a country road. Unbelief had filled the hearts of the ones who only a few days before had so vehemently declared their faithfulness to the Saviour. Remember how Peter had said, "If I should die with Thee, I will not deny Thee in any wise" (Mark 14:31), and the disciples had quickly agreed with him. Jesus presents Himself and invites them to see and handle Him that they may know He is not a spirit. All the things that Jesus had spoken to them while He was with them had been fulfilled (Luke 24:44).

The Lord would not leave this earth without making provision for the Gospel to be given to those for whom He died, therefore the sacred trust is given to His disciples. He charges them in the words of the great missionary commission, "Go ye into all the world, and preach the gospel to every creature" (vs. 15). Christ had a claim upon the lives of the disciples just as He has a claim upon the life of every believer today. His claim is really twofold: He made man and He redeemed man, thus having the right to send us forth with the Gospel message. It was the message of redemption that He yearned to have the disciples publish abroad. Why do men and women give up all to go to the darkest corner of Africa, or to needy China, or to superstitious India, or any needy field in this world? It is because they have heard the Lord's commission, "Go ye." Redemption is not for the select few; He says, "Preach the gospel to EVERY CREATURE." The Gospel appeal includes all mankind: "I will draw all men unto Me" (John 12:32). Salvation is for the whole world: "For God so loved the world" (John 3:16). It was purposed that Christ "taste death for every man" (Heb. 2:9), and who is man that he should thwart God's plans?

The message of redemption is clearly outlined: "Believe and be saved" (verse 16). Another clear statement of the way of salvation is Acts 16:31. A series of steps is not necessary for salvation; the one requirement is simple faith in the Saviour. The verse before us says, "He that believeth and is baptized shall be saved." Baptism is not an addition to the way to be saved, for you will note that the next statement does not say "he that is not baptized shall be damned," but rather, "He that BELIEVETH NOT shall be damned." Baptism is a beautiful testimony to the fact that a person has believed; and at this particular time it was especially appropriate because of the truth it depicted—death and resurrection. Therefore the disciples were to go forth preaching the Gospel—"believe and be saved"—and were to encourage the believers to bear testimony in baptism to their faith.

IV. THE LAST GLIMPSE OF CHRIST

Mark 16:19-20

Having given the disciples their marching orders, the Lord's time to depart was at hand. Jesus returned to His Heavenly Father and sat down at the right hand of God, where He now liveth to make intercession for the saints. There no doubt was rejoicing in heaven when the Lord returned, for we are told, "He was received up into heaven." A loving Father received His only Son back into His presence. Another account tells us that a cloud received Him out of the sight of the disciples (Acts 1:9). No longer would Jesus be seen walking among men. He had fulfilled His earthly ministry but He left this promise with them: "If I go . . . I will come again" (John 14:3).

Amazement filled the hearts of those who stood on Mount Olivet. He had gone! They had seen Him ascend out of their midst. They had seen the cloud enfold Him. Jesus was gone, and they stood there still gazing upward. It seemed that their eyes were fixed on the spot where they had seen Him disappear. Two men in white apparel stood by and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:10-11). They had His promise to return but they also had His commission to go forth. Faithfulness to the task that Jesus had left for them sent them forth. The great commission was their challenge and they went forth teaching and preaching. Although Jesus had ascended to glory, His blessing was upon them as they ministered the Gospel to the souls of the men.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A father in anger said to his son, "You leave this house, and leave it forever!" And the son said, "I will!" and walked out. The mother sickened, and the doctor said he could not help her. She had what many a woman has had—and many a man—a breaking heart. And she grew weaker, until one day she said to her husband, "Will you do one thing for me?" And he said, "Anything you ask." Then he said, "Send for the boy." And he said, "Wife, that is the one thing I cannot do." And she said, "Then support me in this bed and give me a pencil and a piece of paper." And she scrawled, "My boy, come home; I am dying. Your mother." It went away to the far-off city where the boy was working. Swiftly he returned, arriving at night; he heard the click of the old garden gate; he walked down the pathway, on either side of which were the flowers he had seen his mother tending; opened the door; walked up the stairs as he had done many a time; knew his mother's room, and entered. He saw his father standing on one side of the bed, and with the old antagonism hot in his heart he walked deliberately around and took the other side. And the dying woman saw it. She was weak beyond speech; but she put out her hand and the boy took it, and with the other hand she found the hand of the father, and then she began with her feeble strength to pull those two hands toward each other. They knew what she meant, but they knew also she was dying. And by and by she got those two hands where they touched—and she was dead; and so was the antagonism that father and son had cherished. No illustration can ring true to Calvary; and yet that story illustrates the fact that once Jesus Christ on his bloody cross took the hand of the sinner unreconciled to God and the hand of the Father reconciled to man, and he brought them ever nearer and nearer to each other until the wondering angels saw the hand of the sinner in the hand of the reconciling God. And Calvary is the place where God and man met!

—Dr. W. B. Hinson, in Sermon

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does Christ's example condemn a selfish life? (John 4:34; Rom. 15:3; II Cor. 8:9)

2. Was Christ's crucifixion in the plan and purpose of God? (Acts 2:23; 26:22-23; I Cor. 15:3; Gal. 4:4; Rev. 13:8)

3. Where in the Old Testament do we find prophecies concerning Christ's death? (Gen. 3:15; Ps. 22; Isa. 53)

4. Did Christ predict His death? (Matt. 12:40; 16:21; 17:22; 26:2; Luke 24:7-8)

5. What did Jesus mean when He spoke of destroying the temple and raising it up again in three days? (John 2:19-21)

6. How should the believer walk today? (II Cor. 5:7; Heb. 10:38; 11:6)

7. Who is the true Light of the world? (John 1:5-7, 9; 8:12; 12:35; Eph. 5:14)

8. Does the Scripture bear out the fact that Elijah will come before the Second Coming? (Mal. 4:5; Matt. 17:11; Mark 9:12)

9. Does the Scripture speak of Jesus as "the Lamb"? Isa. 53:7; John 1:29; I Pet. 1:19; Rev. 5:6)

10. Was the shedding of blood necessary for the redemption of the soul? (Lev. 17:11; Heb. 9:12, 22; I Pet. 1:19; Rev. 5:9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In reading the Gospels, we find that each writer sets forth the Saviour in just a little different way than the other. Matthew sees Jesus as the King for Whom Israel is looking; Mark sees Jesus as the lowly One Who is the Servant. Luke tells us of the same story but shows us Jesus as the Son of Man; and then John climaxes his story with Jesus as the Son of God.

We have been studying about our Saviour according to Mark's Gospel, and throughout all of the lessons, we see Jesus as the Servant, the One Who is serving mankind. Even in the events at the close of the Lord's life, Mark shows us how the Servant suffers for the sins of the world.

Jesus came into this world to be the Saviour of man, and they crucified Him. While He hung on the cross,

many passed by mocking and sneering at Him, yet He loved them all. He died for them as well as for the ones who were sorrowing because of His going. As they mocked Him they said, "He saved others, Himself He cannot save." That was not true, for the Saviour was God Himself. At any time He could have put an end to all of the wickedness of man. He could have stopped them from putting Him on the cross. You will remember, as the Creator of this universe, all that He needed to do was to speak and the worlds came into being. Throughout His life when He sought to be a blessing to people He spoke and they were healed. But when it came to answering for your sin and mine, and for the sins of the whole world, He must needs die. If Jesus had spoken to save Himself, He would have left us to die in our sins. He loved us, and gave His life for us that we might go free. The penalty for sin was death. If Jesus had not died, then I must die. Oh! how much our salvation should mean to each and every one of us. Jesus died and paid for all your sin; you are set free. Do not think lightly of the salvation the Lord has given. It cost the very life of the Son of God to set you free.

Greater love hath no man than the Saviour had for you. No one but the Son of God could have saved you. You are set free and forgiven. In love serve Him. Nothing that you have is too great or too good for your Lord and Saviour. All that I have is His. Do you belong to Him?

Yours in His love,
Aunt Anna

Second Quarter, Lesson 12 **Sunday, June 19, 1938**

THE SUFFERING SERVANT

Lesson Text: Mark 15:24-39

Devotional Reading: Isa. 53:4-9

Golden Text:

"For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45).

Jesus' unfair trial and cruel trip up to the top of Golgotha are left out of our lesson and we find ourselves at the cross. We divide the events into four groups which are as follows: I. The Disgrace of the Cross (Mark 15:24-28); II. The Derision of the Crowd (Mark 15:29-32); III. The Darkness over the Earth (Mark 15:33-36); IV. The Death of the Lamb (Mark 15:37-39).

I. THE DISGRACE OF THE CROSS
Mark 15:24-28

Verse 24a. The cross was selected as the method of putting Jesus to death because it was the most ignominious type of death to which one could be subjected. It was reserved for the worst of criminals. Jesus was not a criminal but He was regarded as one. The agony of being nailed to the cross, hanging by the nails which were put through the hands, cannot be described. We are told that in some cases the victim lived for as long as four days. The hot semi-tropical sun, the raging thirst, and excruciating pain made the torture as terrible as it is possible to imagine.

Verse 24b. An important part of the crucifixion story is the parting of His garments and casting lots for His vesture. The exquisite accuracy of prophecy is nowhere better demonstrated than right here. Centuries before this the Psalmist had prophesied (Ps. 22:18) that certain of His garments would be divided and that men would gamble for His vesture. This procedure was carried out with detailed accuracy.

Verse 25. The time of our Lord's crucifixion was the third hour. According to Jewish reckoning, this would be about nine o'clock in the morning. The Jewish day began at six o'clock, and nine was the third hour. Mark is the only one of the Gospel writers to give the time of Jesus' crucifixion, but John uses the time element in connection with Pilate's trial (John 19:14) which he gives as the sixth hour. This is the Roman reckoning of time whereas Mark uses the Jewish method.

Verse 26. Truly the wrath of man does praise God (Ps. 76:10) and that is what occurred here. The Roman inscription was intended as irony and mockery but it told the truth: "The King of the Jews." An interesting interview took place between the Jews and Pilate for they objected to this inscription. They wanted it changed to, "He said, I am King of the Jews" (John 19:21). But Pilate was adamant and would not change it.

Verses 27-28. Two thieves were crucified with Jesus; one on either side. This also was a fulfilment of Old Testament prophecy. "He was numbered with the transgressors" (Isa. 53:12). These thieves were unkind to Him, one of them railing on Him and chiding Him for not saving Himself (Luke 23:39); but the other one became repentant and asked mercy of Jesus and received it, for Jesus said, "Today shalt thou be with Me in paradise" (Luke 23:43).

II. THE DERISION OF THE CROWD
Mark 15:29-32

Verses 29-30. The multitude passed by the cross and taunted Him by repeating some of His own promises. They remembered the one about raising up the temple in three days. It is indeed surprising how much unbelievers hear about the Gospel but they do not give any indication of knowledge concerning it. They prefer to act ignorant until they find an opportunity to scoff. Nevertheless, God will hold them responsible for having the light of the Gospel and not responding to it. Our Lord on the cross was "despised and rejected of men" (Isa. 53:3).

Verses 31-32a. The chief priests and scribes were also there on the "front seat" deriding our Lord. Their mockery was, "He saved others; Himself He cannot save." This was an amazing admission for them to make for that was exactly what Jesus did: He saved others. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh" (I Pet. 3:18). They also said that were He to descend from the cross then they would believe. They used the phrase, "See and believe." This is the worldly view of faith. The worldly one only believes what he can see. Christ gave Martha a better way, which was the antithesis of the above: "If thou wouldest believe, thou shouldest see the glory of God" (John 11:40).

Verse 32b. "And they that were crucified with Him reviled Him." This is a direct reference to the taunts of the thieves discussed above.

III. THE DARKNESS OVER THE EARTH
Mark 15:33-36

Verses 33-34. One of the miracles of Calvary was the darkness that came and stayed over the earth from the sixth to the ninth hour. (Our time would be from noon until three o'clock.) This darkness was one of the "signs" that the Jews had clamored for, but it did not convince them any more than others had. It was a fulfilment of prophecy (Amos 8:9; Jer. 15:9). It represented God's wrath against sin, for all the sin of the whole world was placed upon Jesus at the cross (Isa. 53:6). God turned His face away from this amalgamation of sin, thus accounting for Jesus' cry, "My God, My God, why hast Thou forsaken Me?" When God turns away from the earth only darkness is left. "Darkness" in the Word is always symbolic of evil (Acts 26:18; Eph. 5:8; Prov. 4:19). Whether God's face was turned away for three minutes or three hours makes no difference as far as the import of the event is concerned, but He turned away because of sin.

Verses 35-36. These Jews were very religious and well versed in the Scriptures but their souls were in darkness. One who heard Jesus' cry suggested that Elijah was being summoned. This venerable old prophet will indeed have a place in the Second Coming (Mal. 4:5) and this remark was a piece of irony on their part. Then to add insult to injury they gave Him vinegar to drink. And by this act they fulfilled another prophecy (Ps. 69:21).

IV. THE DEATH OF THE LAMB

Mark 15:37-39

Verse 37. Jesus gave up the ghost; He died. There much significance in the very language of Mark, "He ave up the ghost." In other words, no one took it from im. To Pilate Jesus had said, "Thou couldest have no ower at all against Me, except it were given thee from bove" (John 19:11). A prophecy in Isaiah brings out is same thought of Jesus' giving up His life: "I gave y back to the smiters, and My cheeks to them that lucked off the hair" (Isa. 50:6). Then we have that onderful statement of Jesus in John 10:17-18: "Therefore th My Father love Me, because I lay down My life, at I might take it again. No man taketh it from Me, ut I lay it down of Myself. I have power to lay it wn, and I have power to take it again. This command- ent have I received of My Father."

Verse 38. Another miracle of Calvary was the rending the veil of the temple from top to bottom. We believe at this was a literal tearing of it by an unseen hand nd that the Jews knew about it although they may not ave believed its significance. The veil of the temple was tween the holy place and holy of holies (Lev. 16:1-2; xod. 26:31-33; Heb. 9:2-3). The holy place was the first om of the tabernacle and contained the golden candle- ick, table of shewbread, and incense table. Into this e priests went often, but not so with the most holy ace. In it was the ark of the covenant, and the high iest only entered this once a year. Paul points out in ebrews 9:8 that this restriction in itself was a proof at the way to God was not yet made manifest. Jesus re the veil away by His death and became the High riest, presenting His own blood in the holiest place Heb. 10:19-21). Paul calls this the "new and living way."

Verse 39. The reader of this tragic and yet beautiful ory is gratified to see the centurion, who was in com- and of the Roman soldiers, turn to Jesus by faith. He id, "Truly this man was the Son of God." To be frank, e must say that it amazes us that, with all the miracles Calvary, so few believed. The darkness, the earth- ake (Matt. 27:54), the rending of the veil, the incidents curring at this crucial time should have caused every n of Adam to take the same step the centurion did in ith. God help these witnesses if they stand before God the judgment and claim that they have not had a square eal.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A missionary in China says: "Several days ago I was lking to a group of my girls about the Saviour, and was dwelling more particularly on the fact that Jesus ed on the cross that we might be saved. Yae, one of y brightest girls, about eighteen, watched me very closely, tening with a queer little expression of disappointment n her face. I proceeded with the story of the betrayal, e court scenes, the death on Calvary. I told of a other sorrowing for her son, and then the removal the body from the tomb. All the time Yae's face was rkened with perplexity. Then I told briefly of Jesus' surrection and His ascent into heaven. Yae's expression anged immediately, and leaning forward with hands asped and eyes alight, she exclaimed, "He's alive, then! ell me, He's alive!" "Yes, Yae," I assured her, and I re- ated part of a verse which came into my mind, "He is ive forever more." I wish I could tell you the joy that one in that girl's face when she left me, the joy of owing that her Saviour was the Living One and not the e on the cross of Calvary. Then and there I decided at that was what these people wanted, and that is at the whole world is crying for. In preaching the ified Saviour we have not laid enough stress on His ing alive forevermore.

—Quoted in "Tarbell's Guide"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why did the two Marys delay the anointing of the dy of Jesus? (Exod. 20:10)

2. How was the body of Jesus prepared for burial? (Matt. 27:59-60; Mark 15:45-46)

3. Did the two Marys really believe that Jesus would rise from the dead on the third day even as He said? (Mark 15:47; 16:1-5)

4. Did Jesus fulfil His prediction made to the disciples? (Mark 14:27-28; 16:7, 14)

5. Did Peter's denial of Christ change the Lord's attitude toward him? (Mark 16:7)

6. Did the disciples accept the testimony of the eye-witnesses concerning the resurrection of Christ? (Mark 16:13-14)

7. How many individuals and groups saw Christ after His resurrection? (Matt. 28:17; Luke 24:34; Acts 9:4, 17; I Cor. 9:1; 15:5-8)

8. Who was the last of the disciples to believe in the literal resurrection of Christ? (John 20:24-29)

9. How did Christ prove His literal resurrection to the disciples? (Luke 24:39-49; Acts 10:39-41)

10. Did the disciples witness as to the validity of Christ's literal resurrection after He ascended? (John 15:27; Acts 1:22; 4:33)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

It means so much to know that Jesus loved us and gave His life on the cross of Calvary; but it means much more to know that He rose from the dead. Death had no hold on Him. In His dying for our sins, His work was accomplished and He rose victorious over the enemy of death. In the account in Mark 16, we read how the women and Mary went to the grave where Jesus was buried. They took the spices to anoint His body for they felt it was the last thing that they could do for Him.

As these women came near the grave they wondered how they were going to roll the stone away. Imagine their surprise: the stone was already rolled away, and they were able to enter the tomb.

At that time the bodies of the dead were prepared for burial in quite a different way than they are today. The body was wrapped in cloth from head to foot and the head was bound in a separate cloth. In the Scriptures we read that when they entered the tomb, they saw the linen clothes lying just as though there was a body there. The grave clothes were all together, but Jesus was not there. He had risen from the dead. No greater proof is needed that He rose from the grave. Many today tell us that Jesus was just sleeping, and He came out from sleep. If that be the case, the grave clothes would have been disturbed. But those clothes still carried the form of His body and He was not there.

Special guard was placed at the tomb, thinking that someone might come to roll the stone away and then say that the body was stolen. But it was not necessary for the stone to be rolled away for Jesus to get out. The stone was rolled away in order that the women could go in. The Lord knew what would be in the hearts of people, and His resurrection was so real that no one could doubt it.

After His resurrection from the dead, He spoke to His disciples, and fresh courage was theirs. They went about telling others of the story of the Lord Jesus and His love for their souls. Although the disciples had doubted His word that He would die and rise again, they could not doubt when they saw Him. Their hearts were on fire for souls. The more they could bring to Christ the more there would be to go tell others also of this living Saviour. Today we tell of the Saviour because some one was faithful to bring the message to us. Let's keep telling the glad story, until He comes to take us to be with Himself.

Yours till He comes,

Aunt Anna

BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 142)

that could serve to haul our own freight and be useful to our missionaries on the field. The truck was well loaded when the Jansens left with it from Denver; additional equipment was picked up in Chicago, and the truck, together with the freight, loaded on the Henri Jasper in New York.

By the time this issue of "Grace and Truth" reaches our readers, the Jansens, with all their cargo, will be, the Lord willing, in mid-ocean, hastening to join our other missionaries in Belgium, and the whole party will sail for the Congo on the twentieth day of May. The long-anticipated hour when the Gospel we love shall be made known to the black man in Congo is about to become a reality. What a privilege! What a blessed responsibility! And what reward shall come to those who have been, as it were, charter members in this missionary enterprise!

OUR RESPONSIBILITY

For several weeks, preparations have been made, both at headquarters in Denver and by our missionaries in Belgium, for their entry into our field in Congo. The many details with officials in Belgium and Congo incident to a new missionary project, as well as the vital matters here at the home base, have been carefully attended to, and now the twentieth of May has been set as the date of sailing of our pioneer group from Antwerp to Matadi, Africa.

The going forward of these missionaries of the cross places upon every member of our constituency a solemn and joyous responsibility. These missionaries are practically placing their lives in our hands because, under God, their dependence for sustenance is upon those who have pledged toward their support. For us to fail to keep our pledges is to reduce their allowances for food and other necessities.

We must not fail them. We cannot fail them as they forge into the innermost parts of Congo with the message of Light to sin-darkened souls.

Because of the importance of sending the Jansens with the other three missionaries now in Belgium on the twentieth of May from Antwerp, they were unable, in the brief period they had for deputation work, to raise their full support and their quota for the General Fund. For them to wait longer would have entailed considerable additional expense for the Society, as well as hardship to these young people to travel alone. Consequently, it devolves upon those who love the Gospel and desire to send it forth, to fill up the remaining days on their calendars. Mr. Jansen lacked seven days, Mrs. Jansen six, and together they lacked twenty-five General Fund pledges. Many have signified their intention of standing by them, but as yet have not sent their pledges. Others, perhaps, have not given the matter serious thought. THIS IS THE TIME TO ACT. Here are two splendid young people, ready to represent you on the field. For the sum of only $2.25 for their personal support and $1.00 for general expenses, an individual or a group can have a DAY of service on the field each month. Surely this is an opportunity no Gospel-loving Christian will want to lose. Why not use the pledge card on page 142 at once, thus filling the calendars for the Jansens even before they sail for Congo? Inquire of the Lord what He would have you to do, and "whatsoever He saith unto you, do it."

SUFFERS INJURY

Recent mail from our missionaries brought the news that Mrs. Beulah MacMillan Amie had met with an accident in Brussels. Just as she was stepping off the curb a car made a sharp right turn. The door handle of the car caught her coat, whirled her around, and threw her against the curb. She suffered a broken rib, some bruises on her head, and for a while it was feared that she also had a broken femur. Later word, however, gave us the happy news that there was no broken femur and that the broken rib and the bruises were healing nicely. We are aware of the fact that if something happened to Mrs. Amie our Society would suffer a loss difficult to estimate and we are truly grateful to God for His watchful care over His own. We ask the prayers of our friends for a complete recovery of this faithful missionary of the cross.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 143)

my members were written, which in continuance were fashioned, when as yet there was none of them.

Rev. 3:5—He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels.

Instead of the commonly accepted idea that a man's name is written in the Book of Life when he accept the Saviour, the passage from the Psalms teaches tha every man's name is written therein as soon as he come into existence, even before his birth, while his body i being fashioned in the womb of his mother. The reaso for this, again, is the finished work of Christ, the Lam slain for sin before the foundation of the world. Eterna life has been PROVIDED for every soul.

The Revelation passage indicates that there are certai conditions under which a name may be blotted out o the Book of Life. These two conditions are: (1) dyin in unbelief, without having accepted the Saviour; (2 accepting the Antichrist and his blasphemous religion. Th first is possible in any age of the world's history, th second only in the coming age of the Great Tribulatio when the Antichrist shall be revealed.

These passages on the Book of Life confirm the positio that children are provided for in the finished work o Christ: their names are written in the Book. And i they die before they have reached the age of choice o accountability, they are not guilty of either of the abov named conditions which result in the blotting out o names from the Book of Life.

If the way of salvation through simple faith in Chri Jesus is made plain to little children, there is no reaso to doubt their salvation. A child who has had clear in struction accepts the Saviour with such simplicity tha those who insist on a certain type of "experience" o emotional manifestation as evidence of the new birth a inclined to doubt the genuineness of their testimony. B that is wrong, and can do great harm to the sensitiv souls of children. They may comprehend very little o the sweep of the grace of God, but the moment the believe on the Lord Jesus Christ as their Saviour—n matter what their age may be—that moment they a born again, given a perfect Standing before God, a sealed by the Holy Spirit into the Body of Christ.

THE SEVEN COMMANDS

(CONTINUED FROM PAGE 139)

possessive. One method of expression employs an adje tive and a noun; for example, "God's Son"; the oth method of expression employs two nouns; for exampl "Son of God." The meaning of the two expressions a identical. There is no grammatical ground or imperati ground which warrants our taking the position that t two ways of expressing the possessive have two meanin They do not have two meanings. They mean the sam If the scriptural meaning of one way of making the po sessive is clear and demonstrable, that becomes the de inite indication of what the other form of possessive mean

The question immediately arises, as we study John expression "Lord's Day," Does the other form of th expresson—Day of the Lord—occur in the New Test ment? The answer is, "Yes." There are four occurrenc Acts 2:20; II Peter 3:10; I Thessalonians 5:2; and II The salonians 2:2. The passages follow:

> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come (Acts 2:20).
>
> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (II Pet. 3:10).

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night (I Thess. 5:2).

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (II Thess. 2:2).

One glance at these passages settles forever what the ay of the Lord is. It is the coming day in connection ith which the sun shall be turned to darkness and the oon into blood (Acts 2:20). It is the future day in which e heavens shall pass away with a great noise and the ements shall melt with fervent heat (II Pet. 3:10). It the day which cometh as a thief in the night (I Thess. 2; II Pet. 3:10). It is the day concerning which the ostle Paul spoke to the Thessalonians, telling them that was not just at hand, but rather that it was future I Thess. 2:2).

This surely is final, because the meaning of the Greek ssessive form "Lord's Day" is exactly the same as the eaning of the Greek form "Day of the Lord." The Lord's ay is consequently the future day of the Lord's power d judgment and glory and reign. The effort to inject invented significance such as Sunday into the expression ord's Day" is, to say the least, most misleading and fortunate. And thus we see for a second good reason at the "Lord's Day" is the future day of God's Kingdom, e Gentiles' overthrow, and Israel's glory.

Our third reason for believing that the expression ord's Day" means the future "Day of the Lord" and t Sunday is the significance of the expression "Day of e Lord" in the Old Testament.

We have seen that the two expressions in the New stament "Lord's Day" and "Day of the Lord" have ntical meanings. We do not have the right to accept e scriptural meaning of one of these expressions and pose an arbitrary meaning of our own invention upon e other. When we have found the meaning of one of ese expressions we have found the meaning of both.

We have also seen that the meaning of the expression ay of the Lord" is clearly indicated by four New Testa- nt passages. This becomes most valuable and signi- ant when we recall that Acts 2:20, where the "Day of e Lord" is found, is a quotation from the Old Testament. is binds the two Testaments together and indicates that e meaning of "The Day of the Lord" in both Testaments the same. This is exactly what we are justified in ex- cting because of the Agreement Principle, one of the ghteen Principles of Divine Revelation.

That the agreement in the meaning of the "Day of e Lord" in the Old Testament and the meaning of e "Day of the Lord" in the New Testament is complete n now be easily proved by the investigation of a few the occurrences in the Old Testament.

The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness (Zeph. 1:14-15).

Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests (Zeph. 1:7).

And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out My spirit.

And I will shew wonders in the heavens and in the earth, blood, fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come (Joel 2:28-31; this is the passage quoted in Acts 2).

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Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty (Isa. 13:6).

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it (Isa. 13:9).

So exceedingly clear and plain has the Holy Spirit made these passages that they do not demand close study to catch their meaning. The Day of the Lord in these passages is self-evidently the same as the Day of the Lord in the New Testament passages. The Day of the Lord is the future day of wrath and blessing, judgment and glory that is to come upon the earth in connection with the Second Coming.

If we allow our thinking to be governed by the Word of God instead of the traditions of men we will soon have deep confidence as to the significance of the expressions we have been investigating.

We have found that the "Day of the Lord" and the "Lord's Day" in the New Testament mean the same.

We have found that the "Day of the Lord" in the New Testament and the "Day of the Lord" in the Old Testament mean the same.

Hence, the "Lord's Day" means the same as the "Day of the Lord" in both Testaments and no place in Scripture does the "Day of the Lord" mean Sunday.

Thus John was projected forward in the Spirit into the Day of the Lord of both Old and New Testaments, and when he had come into this wondrous age, in the Spirit, he heard behind him a great voice as of a trumpet.

This voice was the voice of the Lord speaking forth the seven commands which are the outstanding feature of the first main section of the Revelation.

We view the seven commands in our next study.

WICKED FELLOWSHIPS

(CONTINUED FROM PAGE 137)

mule holding back on God. So the unequal yoke would tell us of wicked fellowship, where it is impossible for two of totally opposite interests, aims, and destinies—when yoked together—to do any plowing for God. It can only result in hindrance to the Lord's work, damage to the believer himself, and a compromise of the truth or of godliness; and the whole will be a grief to God. This unequal yoke may be in matters domestic, fraternal, commercial, economic, or religious. Having stated the doctrine, the exhortation follows, and is threefold:

1. "Come out from among them."
2. "Be ye separate."
3. "Touch not the unclean thing."

This exhortation is followed by a threefold promise:

1. "I will receive you."
2. "And will be a Father unto you."

3. "Ye shall be My sons and daughters, saith the Lord Almighty." (This is the first occurrence of the expression "Almighty" in the New Testament.)

II. THE PRACTICE OF SEPARATION

A COMMUNION or having in common is forbidden with

1. Demons (I Cor. 10:20, 21).

"I would not that ye should have fellowship with demons. The things which the Gentiles sacrifice, they sacrifice to demons, and not to God. Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons." All false and unchristian systems are various forms of demon worship. Satan is the great counterfeiter and he is back of the babel of religions of today which deny Christ. His realm is the realm of religion, and to the devotees who fall down and worship him, he offers the power and glory of this world. He even had the temerity to make this appeal to our Saviour. Christ refused, but many have there been since who have succumbed. In this connection, it would be well to think of the "blessed man" spoken of in the first Psalm who never did walk in the counsel of the ungodly, who never did stand in the way of sinners, who never did sit in the seat of the scornful.

A communion or having in common is forbidden with

2. False teachers (II John 1:10-11).

"If there come any unto you, and bring not this doctrine (that is, the doctrine of Christ, verse 9), receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker with his evil deeds." Here, doctrine is the ground of separation. To even speak well of such deceivers is to be a helper in their nefarious work. ". . . Be not partaker of her (their) sins that ye receive not of her (their) plagues" (Rev. 18:4). Rather than even lend any encouragement to them, sit alone like Jeremiah of old. "I sat not in the assembly of the mockers nor rejoiced; I sat alone because of thy hand" (Jeremiah 15:17).

A communion or having in common is forbidden with

3. The unfruitful works of darkness (Eph. 5:11).

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Here, works is the ground of separation. The believer is to bear good fruit for God, not "wild grapes." The ravages of disease forbid this in nature. Spiritually, evil associations preclude the possibility. Call to mind Romans 16:17-18: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID THEM. For they that are such serve not our Lord Jesus Christ, but their own belly." Also, I Timothy 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: FROM SUCH WITHDRAW THYSELF." Again, II Timothy 3:2-5: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY." So, whether unfruitfulness results from doctrinal vagaries, or from the promise of worldly prosperity, or empty form; the admonition is clear—"from such withdraw thyself."

A communion or having in common is forbidden with

4. The world (I John 2:15-17).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Men of the world have their portion in this life (Psalm 17:14), which quickl passes away; while believers have an inheritance incor ruptible, undefiled, and that fadeth not away, reserve in heaven.

A communion or having in common is forbidden wit

5. Christians who walk disorderly (II Thess. 3:6, 11, 14

"Now we command you, brethren, in the name of ou Lord Jesus Christ, that ye WITHDRAW YOURSELVE from every brother that walketh disorderly . . . for w hear that there are some which walk among you di orderly, working not at all, but are busybodies . . . An if any man obey not our word by this epistle, note tha man, and have no company with him, that he may b ashamed." Here God tells of the treatment which is t be administered always in meekness and tenderness to ward those out of fellowship. He is to be left severe to himself and the intended result is that he may b ashamed and so restored in soul. If there were less baby ing and honeying of carnal, worldly-minded and di gruntled Christians, there would be far more restoration The most important and extensive passage on this questio is to be found in I Corinthians 5. This gives us the divi regulations in dealing with a brother who is walking aft the flesh. The inspired word comes concerning such a one: "Now I have written unto you not to keep compan if any man that is called a brother (i.e., a Christian) b a fornicator, or covetous, or an idolator, or a railer, o a drunkard, or an extortioner; with such an one, NO NOT TO EAT" (i.e., the Lord's Supper). Words comment are needless. Such treatment is not harsh, f God commands it. Anything else would be to set a lo standard of Christian living. It will have the result, as did in this particular instance, of bringing the erring o to his senses, and causing him to confess and forsak his sin. Too many Christians find comfort and consolatio from fellow-believers while in the "far country".

What shall we say to all these things? Remember t words of Jehu to Jehoshaphat, the great biblical illustrati of a compromiser, in II Chronicles 19:2: "Shouldst th help the ungodly, and love them that hate the Lord

THE FELLOWSHIP OF HIS SUFFERING

(CONTINUED FROM PAGE 134)

unpopular number. For this reason many do not care pay the price. The so called "innocent dance," one Satan's greatest deluding weapons because of its dege erating and corrupting influence upon young life, lur many into lives of shame. Stripping them of moral r straint and self control to the tune of exotic music a the uncomely embrace, it renders them helpless and c fenseless. The pathway of the high school dance is stre with ruined young lives. Separated Christian youth h no desire to be caught in this disastrous whirlpool shame, disgrace, and iniquity. But in order to mainta their convictions they are virtually forced to withdr from social functions, various entertainments, assignme in high school plays because of their theatrical associatio and the wrong conditions which prevail back-stage duri rehearsals; in fact much that is included in the regu curriculum must be eliminated. To take such a sta however, usually draws fire from classmates and prof sors alike. At once young Christians become the butt ridicule and the object of persecution. For their separati they pay the price. For adherence to conviction they o times reap heartless criticism and contempt. To those our young readers who are even now experiencing su persecution we direct your attention to the words of t Saviour when He said, "For all that will live godly Christ Jesus shall suffer persecution." We can only co sel you to press on; maintain your convictions in t strength of the Lord. Let the Satan-inspired dupes real that the consistent Christian life demands withdrawal fr sin, yea, even the appearances of sin. What deplora conditions we witness today! "Righteousness ridiculed a mocked, while sin is commended and applauded." But who love the Lord count it a privilege to fellowship w Christ in suffering. Let us therefore continue in His fo steps. They lead but to Calvary, where we find grace a

rength to overcome this present world system and power
) live a life pleasing to Christ and His cause (Gal. 2:20).

We refer but for a moment to "the fellowship of His
iffering" as experienced in service. The modern trend,
redicted "in the last days" (I Tim. 4:1), as a "departing
om THE faith," has brought forth many courageous
uthers and aggressive Wesleys. Abandoning modernistic
enominational affiliations, severing church ties, forsaking
)mfortable salaries many faithful pastors have faced
)ssible privation; endured merciless assaults from de-
)minational heads who would squelch their testimony and
ush them out of existence entirely. All of these trials have
en brought on because of their stand for truth. These
en of God resent Modernism and savagely oppose it.
hey defy those who preach another gospel: a Christ
ithout a virgin birth; Whose death was but the death of
nother martyr. Of course they will not stand for such
n insult. None but an hireling would be identified in any
ay with such delusion. Paul tells of the price he paid
r his stand, when he declares, "Being persecuted we
ffer it; being defamed, we entreat: we are made as the
th of the world, and are the offscouring of all things
nto this day" (I Cor. 4:12-13). Such suffering can right-
lly be understood as "the fellowship of His suffering."
nmerited and undeserved persecution. All suffering ex-
rienced by a person standing for righteousness and truth
ualifies in the "fellowship" under consideration. Beloved,
t us who love the truth gladly welcome the rebuffs of
is present wicked generation, and let our lights shine
nt the more for His sake. What a privilege to enter
to a "fellowship of His suffering, and to fill up that
hich was left behind of suffering" for His Body's sake
hich is the Church.

Much has been said thus far of suffering. Let us now
ink for a few minutes of the significance of this fellow-
ip. Beng identified with Christ, our sufferings are His
fferings, our tears His tears, our pains His pains. What
nsolation! Am I not of His body, the head of which is
heaven? What anguish can the body endure that the
ad does not feel? One in Christ! What encouragement!
nough beset by countless troubles, His strength becomes
y strength; therewith am I able to be more than con-
eror, whatever might be the persecution or trial. What
fellowship! What a fellowship of His sufferings.

II. WHAT IS THE PURPOSE OF SUCH A FELLOWSHIP?

THE purpose of the fellowship of suffering has already
en suggested; we quote in full the purpose as presented
the Scriptures:

> I now rejoice in my sufferings for you, and fill up that which is behind of the sufferings of Christ in my flesh FOR HIS BODY'S SAKE, which is the Church" (Col. 1:24).

ul says that the purpose of his sufferings is for the
ke of the Church, the Body of Christ. He further out-
es the purpose when he says in Philippians 1:14, "And
ny of the brethren, waxing confident BY MY BONDS
e much bold to speak the word without fear." A church
thout battles is a church without victories. No conflicts,
victories.

Oh, that the church of Jesus Christ might realize its
ssion in this world. Placed here for the purpose of in-
encing the world, we have come to the hour in which
e world is influencing the church. What is wrong? The
vil spreads the lie that the spirit of Christ is expressed
quietness, humility, and by a non-combatant attitude.
lie based on a half-truth. Consequently, we have dead
urches; a form of godliness and no power. Paul describes
ristian living as being a warfare. He exemplifies this
carrying the battle into the enemy's territory. Did he
t virtually scalp religious perverts who compassed land
d sea to make even one proselyte? Did he not invade
palace (government) and cause even the heart of the
ig to tremble by his fearless stand for Truth? No
nder he carried the battle scars in his own body. These
re the unfinished sufferings of Christ; these were the
ferings endured for the Church's sake; these were the
ferings which were endured for the furtherance of the
spel. Conquering means a battle; battle means suffer-
. Arise, O Church! declare war on sin; fulfil your
d-planned mission!

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III. WHAT REWARD DO THE PARTICIPANTS OF THIS FELLOWSHIP RECEIVE?

THE church, fellowshipping with Christ in suffering, will be a soul-saving institution. Precious souls will be their glorious reward. Invariably the church, suffering persecution at the hands of the world, will have consecrated and separated members, members who realize the difference between the conduct of Christians and worldlings. The aggressive, militant church will have few financial worries. Instead of fostering pay suppers and operettas, they will be reaching out in the furtherance of the Gospel in missionary lands. Such a church is a glory to God, a joy to a pastor, and a blessing to its congregation.

In conclusion, reader friend, let us remember that God does great things by small means. One with God is a host. Why complain about the deadness in your church when you are a party to that deadness? Ask God to use you to bring about an awakening and a consciousness of sin, thereby stimulating others by your example. If your aggressive stand for Truth and condemnation of sin meets with disapproval and criticism, do not allow this persecution to daunt your courage or quell your battle for righteousness. Go forward. If your faithfulness to the Lord is spurned and rejected, remember that Christ also "came unto His own and they received Him not." Or if your testimony for Truth is repudiated, seek fellowship with those of kindred minds rather than endure the worldly program in a worldly church. "Come ye out from among them and BE YE SEPARATE, saith the Lord, and touch not the unclean thing; and I will receive you." Christ suffered much for us. Can we do any less for Him? What a privilege is ours of contending earnestly for the faith "once for all delivered to the saints" even if it does mean persecution and trial. What a privilege of suffering for His name's sake, realizing that in due time we shall be rewarded for our willingness to "fellowship in His suffering." Be assured that, "If we suffer with Him we shall also reign with Him" (II Tim. 2:12). May God give us the grace and courage to live consistent, separated lives for His glory and for the furtherance of the Gospel.

THE TRUE BASIS FOR FELLOWSHIP

(CONTINUED FROM PAGE 133)

it hath been declared unto me of you, MY BRETHREN, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul



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crucified for you? or were ye baptised in the name of Paul? But of Him ARE YE IN CHRIST JESUS Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, he that glorieth, let him glory IN THE LORD" (I Cor. 1:11-13, 30, 31). Christians, let us get our eyes on the Lord. A risen Lord is our only basis for true Christian fellowship. Jesus said, "Where two or three are gathered together IN MY NAME, there am I in the midst" (Matt. 18:20).

In conclusion, we turn our minds to "the blessed Hope and the glorious appearing of the great God, and our Saviour Jesus Christ," Who will be the basis of our fellowship through all eternity. When we think of fellowship in connection with His coming again, we rejoice in the fact that we shall be WITH HIM. I Thessalonians 4:16-17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so SHALL WE EVER BE WITH THE LORD." It will be wonderful to be with Him! But there is still more to anticipate—WE SHALL BE LIKE HIM. I John 3:2 ". . . we know that, when He shall appear, WE SHALL BE LIKE HIM; for we shall see Him as He is." This is a phase of that intimate fellowship with Christ that still awaits His Second Coming. At that moment our vile bodies shall be changed, so that we may be likened unto His glorious body. (Read also Philippians 3:21 and I Corinthians 15:49-58.) Not only shall we be WITH HIM, and be LIKE HIM, but, by the purpose of His matchless grace, WE SHALL SHARE ALIKE WITH HIM in His glory —glorified with Him. Romans 8:16-17: "The Spirit itself bearing witness with our spirit that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." John 17:24: "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."

A dying judge, the day before his death and his de parture to be with Christ, said to his pastor, "Do yo know enough about law to understand what is mea by joint-tenancy?" "No," was the reply, "I know nothin about law." "Well," said the judge, "if you and I we joint tenants on a farm I could not say to you, 'That your hill of corn and this is mine; that is your sho of wheat and this is mine; and that is your blade grass and this is mine,' but we would have share a share alike in everything on the place." I have just be lying here and thinking with unspeakable joy that Jes Christ has nothing apart from me; that everything H has is mine, and we will share alike through all eternity Yes, the Scripture gives ground for this blessed privile of fellowship with Christ throughout the endless ages eternity. "That in the ages to come He might shew t exceeding riches of His grace in His kindness towa us through Christ Jesus" (Eph. 2:7).

Jesus Christ is the basis for our fellowship: "For Him, and through Him, and to Him, are all things: WHOM BE GLORY FOR EVER. AMEN" (Roma 11:36).

BOOK REVIEWS

(CONTINUED FROM PAGE 145)

in interpreting the seal, trumpet, and vial visions. We ca not stand with the author in his objections. Price, 20 cen paper. 80 pages.

"THE LORD PLANTED A GARDEN," by P. B. Sirc Publishers, Pickering and Inglis, 229 Bothwell Stre Glasgow, Scotland. The author describes her experienc in building up a missionary work in the language of gardener. Christ is the Master Gardener but the care the garden falls upon her. Her garden is planted in barren spot in India. Naming some of the girls af flowers she tells of developing the plant in the langua of a gardener's hardships, troubles, and methods. T story also presents a constant conversation between t gardener and the Master Gardener. 94 pages, price, 40 cer

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God is faithful, by
Whom ye were called
unto the fellowship
of His Son Jesus
Christ our Lord

1 Corinthians 1:9



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PRIDE NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

June · · · 1938



Help Us!

Come over and help us that we might be prepared
TO GO AND HELP OTHERS

Almost two years ago The Denver Bible Institute lost by fire the wooden structure used as a men's dormitory. As the result of this loss, some of the young men were unable to continue their training due to the Institute's inability to house them. Some of the lads who remained were placed in rented quarters; some found accommodations by renovating and remodeling a former chicken house on the school grounds. Under these most trying conditions, the young men manifested a remarkable Christian spirit, putting up with inconveniences that very few would care to endure. Most of the young men coming from comfortable homes, have made the best of inadequate housing facilities that they might be trained to go out into the lands far and wide, preaching and teaching the message of Christ's redeeming love.

Many Christian friends have made contributions, large and small, to assist in the building of a men's dormitory. To date we have available close to $4,000.00, but this amount is not sufficient to complete a building with adequate accommodations. We are, therefore, much in need of additional funds to provide space for these consecrated young men who have not only given their hearts to our Lord, but also have given their entire lives for His service.

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Can you let this challenge go unheeded? They are giving their all to our Lord and Master. Why not forego some luxury, or perhaps make a sacrifice, that you might help meet the housing problem at the Institute? Today as this appeal is being made, preparations are going forward in the construction of the new dormitory. We plan to go ahead as far as present finances will permit, believing that our Lord will supply the balance needed. May we enter your name on the honor roll as one of those who made the men's dormitory possible? Whatsoever size, large or small, your contribution may be, it will be most acceptable. It will do its part in providing a home for these worthwhile boys while they are receiving their Christian training.

Address your communications to The Denver Bible Institute, 2047 Glenarm Place, Denver, Colorado.

Our motto: "As the money comes in, the building goes up."

"GRACE AND TRUTH"

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the gospel to all the world—Acts 1:8.

AT THE HELM

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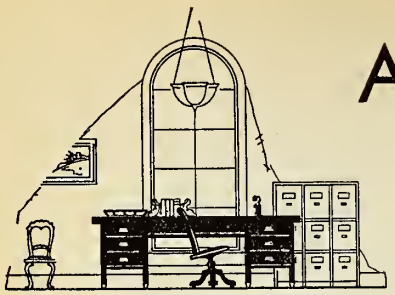
IN THE PRIDE NUMBER

As the Editor Sees It 162
Man's Little Self-Justifier—*Archie H. Yetter* 164
Steadfastness versus Stubbornness—*Ralph E. Hone* 166
Choosing a Master—*Andy Telford* 167
Is Conceit a Virtue?—*Elmer E. Seger* 168
The Conversion of Self-Confidence—*Ralph E. Obitts* 169
The Berean African Mission—*Rose Encinas* 172
Book Reviews—*The Editor* 174
Bible Seed Thoughts—*Joseph J. Edwards* 175
The Editor's Mail Bag 176
The Days of Youth—*Hazel N. Johnson* 177
Light on the Lesson—*Sunday-school Lesson Staff* 178

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AS THE EDITOR SEES IT

PRIDE NUMBER

THE readers of this Bible study magazine will recall that from time to time subjects of personal interest and of a practical nature have been discussed. The theme of this issue, *Pride*, is what one might call extra-personal. The writers of the various articles on this subject have endeavored to show not only the teaching of God's Word on pride but the remedy as well.

CORNERSTONE LAYING

THE editorial staff and readers of "*Grace and Truth*" rejoice with the Moody Bible Institute at this happy occasion—the laying of the cornerstone of the New Administration Building. This memorable event took place Friday, May 27. The Lord has been signally blessing the hand of Dr. Will H. Houghton as he carries on in Dr. Gray's stead. The growth of this great training school for Christian young people reminds us of a verse in Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2). —E. E. L.

REV. A. H. CARTER

THERE is mingled joy and sorrow in our hearts as word comes of the death of Rev. Arthur H. Carter. We rejoice because it "is far better" for him to be with Jesus, but we are sorry for it was more needful for us that he remain. Mr. Carter, a native of England, at the age of 68, passed away April first, in Australia while on a Bible Conference tour of the world. His wife was with him at the time of his homegoing.

For over thirty years he ministered to the Hounslow Undenominational Church in Hounslow, England. In his earlier ministry he was literary secretary to the late John Urquhart and through this association became an ardent admirer of Mr. Urquhart's untiring defense of the Faith. Mr. Carter edited the militant magazine *The Bible Witness* and made frequent visits to the United States and Canada, where he always had a hearty welcome. It was the privilege of the Denver Bible Institute to enjoy his ministry in Denver on one of these occasions. We recall also that he invited the Editor of this magazine to conduct conferences in England and proffered his services as host and campaign manager. However, because of ill health, our Editor was unable to accept the invitation.

The Editor and staff of "*Grace and Truth*" ex tend their loving sympathy to Mrs. Carter in this hou of bereavement. Mr. Carter shall be remembered b the verse always printed on the cover of his periodical "Earnestly contend for the faith once delivered unt the saints" (Jude 3). —E. E. L

A WORD OF APPRECIATION

IN LAST month's issue of "*Grace and Truth*" w outlined briefly the proposed trip of the Editor, Brothe Fowler, accompanied by Brother Lott. God blessed i the preaching of the Word in the several places wher they ministered. The concluding four-day meeting wa held in the First Baptist Church of Tucson, Arizona of which the Rev. R. S. Beal is the pastor. Knowin that many of our "*Grace and Truth*" readers intercede on behalf of our brethren as they went forth, we ar confident that each one of you would appreciate hear ing of God's blessing upon this last meeting. Th report from Mr. Beal follows:

> We were so happy to have with us brethren C. L. Fowler and Ernest E. Lott for a four-day Bible Conference. Our people felt that Brother Fowler was at his best and that his teaching and preaching were in the fulness and power of the Holy Spirit. Those who attended the morning sessions in the study of the book of Galatians will never forget the richness of blessing received. The book was made to live anew in the experiences of the people of God. Many have borne witness to the pleasure and profit received through the masterful handling of the sacred Scriptures. Visiting brethren set before us things that are "old," and they are enjoyed and appreciated; but Brother Fowler brought to us the "new" as well; and souls were nourished and built up in the truth. To hear him through a series of studies is to be able to say, "Surely God has spoken through His Word."
>
> Brother Lott's ministry in song was a blessing and added much to the gatherings. God has endowed him with a splendid voice, which he uses to the glory of his Lord. The young people greatly enjoyed the two messages which he brought to them. At the conclusion of the conference, more than twenty-five young people dedicated their lives to the Lord Jesus for full-time Christian service. Many have said that it was one of the greatest hours in the history of the church. The pastor's three sons were among those who presented themselves. We praise God for the Denver Bible Institute, its type of ministry, and for those who are trained within its walls.
>
> Signed,
> R. S. Beal

The preaching of the Word still is the most effectiv

means in the transformation of lives. We bespeak your prayers for the Editor as he again goes forth in conference work throughout the summer. —C. R. L.

EVANGELIZING AMERICA

Our own country is considered to be a Christian nation and perhaps deserves the classification when compared to some heathen nations. However, one is inclined to accept this as an excuse for not doing Christian work in America. The truth of the matter is, our land is quite pagan, and getting worse every day.

Certain missionary-minded men have tried to waken Christians to the needs of our own country. One group under the name of the *Bible Evangelistic Crusade*, with headquarters at 928 N. LaSalle Street, Chicago, Illinois, was organized slightly over a year ago. Their recent first annual meeting showed that seventy new members had been added to their rolls. Their official organ, the "Echo," already has nearly 3,000 subscribers. Their members conduct Daily Vacation Bible Schools, fill pastorates, do personal work, and any kind of Christian work available. They merit our prayers, our support, and an open door to their workers. They are premillenial, undenominational, and fundamental.

—E. E. L.

SOLD

How many times we have heard it said that a salesman must be sold on his goods if he is to sell others on his product. The editor of a trade magazine in the last issue made the following statement: "Readers of this magazine often ask me how I think of so many things to write about . . . So long as I have faith in the soundness of my philosophy the job is easy. If I lost faith, the job would be impossible, because *no one can write convincingly about something in which he does not believe.*"

An actor once said to a preacher, "We actors take something which is unreal and act as though it were real, while you preachers take that which is real and act as though it were *not* real."

Let us who have been put in trust with the Gospel be so impressed with the reality of hell and judgment as well as thrilled by the certainty of heaven and the joys that Christ offers to sinners that we will convince men and lead them to the foot of the cross.

Paul evidently was "sold on his goods" for he writes on one occasion, "I am persuaded that neither death, nor life . . . nor any other creature, shall be able to separate us from the love of God." Again he says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Let us be *persuaded* Christians and we will be *persuading* Christians. —E. G. L.

SALVATION'S COMPETITOR

Some people seem to like the sensation of being fooled. As someone has commented, it may be that they suffer from "delusions of grandeur"—the duped individual's conviction that he is so important that even the stars take part in determining his fate. Many millions of dollars are wasted every year on the ancient hoax of Astrology.

However, something more serious than the loss of money is involved in this public fraud. *It has become a substitute for salvation.* A doctor in a large eastern university says, "Some persons apparently believe that after they have inquired about their future they have done enough for their future. It requires less effort to go to an astrologer than to act constructively" (*The Commentator*, May, 1938).

What would have happened to the Philippian jailer had he gone no further than his inquiry, "What must I do to be saved"? He would have been lost, is the only correct answer. However, he believed and likewise all his house, and they were saved. The rich young ruler of Mark ten also inquired of Jesus as to the way to heaven, but he went away grieved for he would not take the step of faith necessary to eternal life. It is a trick of Satan to give false directions to the travelers to eternity—kidding them into accepting the lie of Astrology as ample preparation for the future. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

—E. E. L.

"GRACE AND TRUTH" DEPARTMENTS

Readers of any newspaper have special departments to which they are attracted. One looks for the cartoons, another for sports, another for the society section, or another for the market report. May we suggest that after you have absorbed the particular department that especially interests you in "*Grace and Truth*," whether it be "Days of Youth," "Harvest Field," or "As the Editor sees it," that you read the other departments too? For instance, the "Book Review" page may sound uninteresting, but try reading it, for it will be an education to you. This service is designed especially to help you select good fundamental books. The comments are frank and to the point. —E. E. L.

EDITOR'S NOTE

Due to our Editor's illness it will be impossible for us to print this month's installment of the Revelation series. We regret this very much and ask your prayers that he shall be strengthened in body so as to continue his writing and preaching ministry. —E. E. L.

"In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them." (Prov. 14:3)

MAN'S LITTLE SELF-JUSTIFIER

BY ARCHIE H. YETTER

It is a good thing to become acquainted with the man wh wears your shoes and eats your meals. Does he have wha Mr. Yetter talks about?

PILATE sat on his judgment seat in Jerusalem. Before him were the chief priests and elders of the Jews, with multitudes of Jews in the background. A tremendous issue is being considered by Pilate: "What shall I do with Jesus, which is called Christ?" As he ponders this question, the Jews demand that Christ be crucified. Then Pilate queries, "Why, what evil hath He done?" (Matt. 27:23a). Finding that he could not persuade the people to release Jesus, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this Just Person" (Matt. 27:24). Here we have an illustration of justification. Pilate justified Jesus Christ by asserting that not only had He done no evil, but that He was a Just Person. Thus he declared Him to be righteous: this is the meaning of *justify*.

There are two aspects of justification presented in the Scriptures: justification before God, and justification before man. The latter aspect is the one presented in our opening paragraph. James discusses this at some length and reveals that good works are the basis of justification before man (Jas. 2:21-25). Justification before God, in contrast, has as its basis faith in Christ and His finished work (Rom. 3:24-26; 4:1-5). God's righteousness is imputed to those who "believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Romans 4:24-25). From the standpoint of our Standing before God, we are justified once and for all when we receive the Lord Jesus Christ as our Saviour (Acts 13:38-39). Christ is made unto us righteousness (I Cor. 1:30), and henceforth our ambition should be, that we might be found abiding in Him, having the righteousness which is of God by faith (Phil. 3:9).

Our purpose in this article is to raise and answer five questions relative to "Man's Little Self-justifier"—that which urges man to justify himself before God and man in an unscriptural manner.

I. DOES MAN HAVE A SELF-JUSTIFIER?

JOB was deprived of his possessions and his children in one grief-filled day. Shortly afterward, he was smitten with sore boils from the sole of his feet unto the crown of his head. His wife advised him to curse God and die. Then three friends came to comfort him; but they only added to his misery. At first Job was wise and submissive, for he refused to justify himself: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse" (Job 9:20). Later, we hear him complaining, "He breaketh me with breach upon breach . . . Not for any injustice in mine hands" (Job 16:14, 17). He maintains his integrity: "I am clean without transgression, I am innocent; neither is there iniquity in me" (Job 33:9); "I am righteous" (Job 34:5); "My righteousness is more than God's" (Job 35:1). Job has a self-justifier and it is working! Therefore, the wrath of a godly man who heard Job's words was kindled "because he justified himself rather than God" (Job 32:2). What was true of Job is true of all men—man has a self-justifier.

II. HOW DID MAN GET HIS SELF-JUSTIFIER?

ADAM and Eve heard the Lord God walking in the garden of Eden in the cool of the day, and they hid themselves from the Lord among the trees of the garden. God called to Adam, "Where art thou?" (Gen. 3:9). Adam responded by confessing that they had hidden, because they were afraid to face God as they were naked. Immediately God inquires, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" (Gen. 3:11). Now Adam seeks to justify himself for his sin; he blames the woman, and even God since He gave the woman to him: "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat" (Gen. 3:12). God now turns to the woman and asks, "What is this that thou hast done?" (Gen. 3:13). The woman justifies her action and qualifies her confession by replying, "The serpent beguiled me, and I did eat" (Gen. 3:13).

This is the first record of the presence and operation of man's self-justifier. We conclude from this therefore, that man's self-justifier was received as a result of Adam's sin. This is in accord with Paul's declaration, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Man's self-justifier is an evil nature dwelling within



lim, more commonly known as "sin," and the "flesh." While it was transmitted to the race through Adam, t came originally from Satan (John 8:44).

III. HOW DOES OUR SELF-JUSTIFIER MANIFEST ITSELF?

Jonah was displeased exceedingly and was very ngry with God. After his attempted runaway and his xperience in the belly of the great fish, he had preached God's message to Nineveh: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). The people of Nineveh believed God, and from the king to the lave, they covered themselves with sackcloth, turned from their evil ways, and cried mightily unto God. Observing their evident sincerity, God mercifully withheld His predicted judgment. This was the occasion of Jonah's anger: Nineveh had not been overthrown as he had prophesied, and he had been made a fool and a liar.

Now his self-justifier manifests itself. He seeks to justify his disobedience in running away from God by implying that God is a liar: "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil" (Jonah 4:2). Our self-justifier seeks to justify our wrongs by blaming someone else, or charging that they were wrong and that we were right. Thus Jonah charges that he was right and God was wrong. How blind he was to his privilege and the mercy of God! To him God gave the privilege of giving the message that saved the lives of hundreds of thousands of people, as God's sparing the city was dependent upon their turning to Him in response to this message. Jonah has been listening and yielding to his self-justifier.

IV. WHAT IS THE PURPOSE OF OUR SELF-JUSTIFIER?

In general, the purpose of our self-justifier is to frustrate the will of God, "for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). More specifically, and in relation to self-justification, it seeks to deceive the soul and lead to self-exaltation. In the case of Job, he was deceived as to his righteousness and God's, therefore, he had the audacity to say, "My righteousness is more than God's" (Job 35:1), and "he justified himself rather than God" (Job 32:2). Adam was deceived as to his own responsibility, seemingly, when he blamed both Eve and God for his disobedience. This naturally led to self-exaltation. Jonah was deceived as to God's purpose to not only be just, but gracious. He therefore concluded that God was untrue and unfair. This resulted in Jonah's self-exaltation. When we justify ourselves we do it at someone else's expense, often at God's expense. We condemn Him, or others, that we may appear righteous (Job 40:8).

V. HAS GOD ANY PROVISION FOR LIBERATION FROM OUR SELF-JUSTIFIER?

The appropriation of Christ's victory accomplished on Calvary will bring liberation from our self-justifier. The provision has already been made, as we read in Romans 6:6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Instead of listening to our lying self-justifier, we can heed the Holy Spirit's injunction to "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

"I never seek to vindicate myself when a personal matter is at stake, unless it would affect the work I represent." This, in substance, was the statement of Mr. Sywulka, a missionary on furlough from Africa. He went on to say that God had always vindicated him. This attitude is in harmony with that of the apostle Paul who wrote, "Yea, I judge not mine own self. For I know nothing by (against) myself; yet am I not hereby justified: but He that judgeth me is the Lord" (I Cor. 4:3-4). These brethren were appropriating the victory of Christ by reckoning themselves to be dead indeed unto sin (the self-justifier) but alive unto God through Jesus Christ our Lord.

It has been said that in every heart there is a throne and a cross. If self is on the throne, then Christ is on the cross; if Christ is on the throne, then self is on the cross. May we each yield the throne of our hearts to Christ and let Him reign supreme, and reign alone.

Steadfastness versus Stubbornness



BY RALPH E. HONE

Do you know when you are stubborn? Do you know where stubbornness leaves off and steadfastness begins? Do you know how to be steadfast? Let Mr. Hone answer these questions for you in this lucid exposition.

SATAN is adept at counterfeiting. His dexterity is in evidence not only in imitating the program of God, but also in deluding the souls of susceptible individuals by furnishing mock experiences. The merest reference to the multiplied appearances of "false christs" in our day should prove this. The observation of his deceptive overtures in the realm of the Holy Spirit's ministry further corroborates the proposition. Satan's capital feat, however, is to ensnare men and women in false virtues. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14-15).

How wisely Spurgeon wrote: "It is very important to be able to distinguish between the things that differ, for appearances are not to be relied upon. Things which seem to be alike may yet be the opposite of each other. A scorpion may be like an egg, and a stone like a piece of bread; but they are far from being the same. Like may be very unlike. Especially is this the case in spiritual things, and therefore it behooves us to be on our guard . . . In soul matters a man will need to have all his wits about him, or he will soon deceive his own heart." This will, I trust, be borne out in our present study of "Steadfastness versus Stubbornness."

The great apostle Paul, whose labors for the Lord had supplied him with many lessons in grace, wrote to the Corinthian Christians these words: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). In this day of vacillating discipleship such a precept stands like a challenging Gibraltar to anchor the soul to faithfulness. Tide and time had brought the apostle many experiences; but, abounding or suffering need, he had learned to be steadfast. Once vouch safed from God, there was no swerving from the pur pose engrained in Paul's life.

Now, simply because God is the Author of Christia steadfastness it tends toward unity. God's solidificatio program is compounded of definiteness and harmony He would have His people settled and stablished. is just here that Satan, counterfeiting virtues by vice is the instigator of disharmony and confusion. In plac of steadfastness he would propogate stubbornness, ob stinacy, obduracy.

To their lasting shame the two Philippian women Euodias and Syntyche, are scriptural examples of dis harmony through stubbornness. It was necessary fo Paul to exhort them to be of the same mind in th Lord; they may have had union, but they had no unity A dear friend said recently, in illustrating the same "You can tie two cats together by the tails and hav union but not unity!" Steadfastness to the purpose an revelation of God will produce unity; stubbornnes will engender only discord.

Again, stubbornness, because of its very shortsighted ness, can only hinder progress. God surely want us settled, but He wants us settled in the truth; an usually finds that stubbornness is attached not to th fulness of truth but to the spectre of half-truth. Ther is no one so blind as the man who wishes to be blind

Only probable, but indeed sad, is the interpretatio sometimes given to the cause of the contention betwee Paul and Barnabas in Acts, chapter fifteen: the son o consolation allowed stubbornness, not steadfastness, t harness his mind. The Word says, "And Barnaba was *determined* to take with them John, whose sur name was Mark. But Paul thought not good to tak him with them, who departed from them from Pam phylia, and went not with them to the work" (15 37, 38). Certain it is that never again in the Bibl

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Choosing a Master

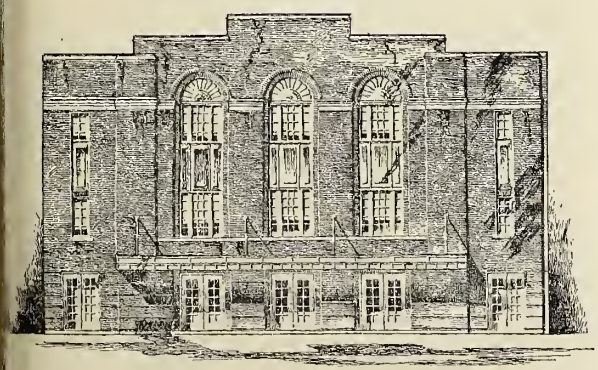
BY ANDY TELFORD

Rev. Andy Telford, the successful pastor of a large tabernacle in Ottawa, Canada, discusses very frankly an unpopular suhject—"Choosing a Master." Most of us prefer to be "our own boss," but we forget that to serve self is to spurn Christ.

BECAUSE a man has accepted Jesus Christ as his ersonal Saviour is no criterion that he is a spiritual an. There are plenty of Christians who are not elded to God, and are still under the control of the sh. God wants to make every believer happy as well safe. If a man is saved, he is as safe as Christ (I hn 4:17). Now God wants to make that soul happy. joyful Christian is an enemy of Satan. The devil ies to keep Christians from being happy. He will e every method he possibly can to deceive and delude usting souls.

The soul that is saved by Christ does not need to rn to the world for its satisfaction. Christ saves a ul in order that He may satisfy it. Some Christians t as though you should come to Christ for salvation d then you must turn to the world, the flesh, and the vil for satisfaction. Listen! Christ saves and satisfies ery trusting soul that will yield itself to Him and ey His Word. It is a lie from the enemy if you ink you must be a little worldly or that you must be little reserved and not be whole-hearted for Christ order to be satisfied.

The mastery of self or the mastery by Christ de-mines whether or not a Christian is selfish, sinful, d sensual, or happy, healthy, and helpful. Who is ur master? "To whom ye yield yourselves servants obey, his servants ye are." Your life is either a f-centered life or a Christ-controlled life. If the f-life would or could satisfy, no one would need turn to Christ. Self, in all of its activity and enter-ise, did not save, satisfy, or sanctify before you were ved; then why should we believe it can do any better ter you are saved? Self is always "self" as sin is ways "sin."



Metropolitan Tabernacle, Ottawa, Canada, of which Rev. Andy Telford is Pastor.

The Bible has much to say about the self-life. We must not only hear the Word on the subject, but we must heed the Word lest we be deceived. Notice something about the self-life.

I. ITS PROMINENCE

Philippians 2:21

THE apostle Paul says, "All seek their own, not the things which are Jesus Christ's." Paul wanted someone to go to Philippi to comfort the saints there, but as he looked about him for a man, he saw that men were allowing self to master them. He found few who were concerned about the welfare of other saints. They were concerned about something that satisfied the flesh and the self-life, and were too busily engaged in their own business to do service for God. Self-life stands in the way of service for the Lord. Self keeps many a saint from teaching a Sunday-school class. They would rather be sitting at ease listening to a teacher than be serving the Lord in ministering His Word to someone else. Self keeps many a Christian from enjoying the abounding joy that results from service for the Lord. The prominence of the self-life makes it difficult for God to get men to do His service. Self would be glad to do some service for the Lord, but it must be "noticed." Self demands public recognition; it will not do an unnoticed menial task. Self must either be the corpse at the funeral, or the groom at the wedding or there will be no funeral or no wedding. Self will not take second place. It must either play first fiddle or there will be no fiddles played. Self must sing the solos in the choir, or there will be no singing—no, self will go farther than that, there will be no choir.

II. ITS PICTURE

II Timothy 2:3

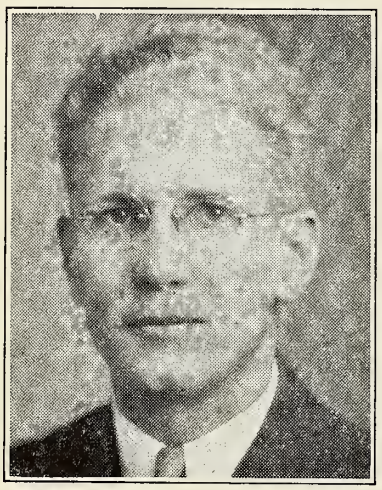
HERE is a picture of the self-life. This portion of Scripture is sometimes called the lover's portion, but it is the soul lover. It gives us a portrait of mankind mastered by self. It is a picture of self; and it is a manifold expression of man in the last days before the return of the Lord Jesus in the air. God is set at naught. There is no place here for the Lord Jesus. The Saviour is treated as He was at the time of His birth when He was crowded out of the inn. There is no room for Jesus Christ; even our fellow-men find no sympathy from a life that is mastered by self. Self has no time, room, or place for anyone. But

(CONTINUED ON PAGE 189)

IS CONCEIT A VIRTUE?

BY ELMER E. SEGER

Mr. Seger, in this candid paper, takes issue with the modern habit of reversing moral standards. His stand is fearless.



"Is Conceit a Virtue?" may seem like an unnecessary question because the average reader will quickly answer, "No"; but relative values shift so quickly in these days that we would find many people answering, "Yes, at least in some cases"; so let us examine the facts carefully. The marijuana weed in the physical realm is a good example of what, in the spiritual realm, some modern philosophies and psychology have done to thousands of present-day youths.

THE MARIJUANA WEED

Perhaps most Americans have heard by this time something of the terrible effect of this common weed. Radio and newspaper publicity have made it common knowledge that a poison drug contained in the marijuana weed is used in cigarettes which go under quite a variety of names and which are distributed by dope peddlers to boys and girls of school age. Needless to say, the whole business is contrary to law and is an exceedingly vicious method of money-making. Candy, with this same poison in it, is also distributed to school children, especially to those who will not smoke, in order to create a craving in them for the drug, which they will later satisfy by smoking the cigarettes. The really dangerous thing about it is the startling effect produced on the victim. The head of the narcotics division of the New York City police department says that one cigarette can cause a person to so lose contr of his mind that he will do things he would not for moment consider doing under any other situation, a that five years of using the dope is practically a guarant of insanity. The outstanding feature of the effect this drug is that it causes a person's mental processes go into reverse. What is right seems wrong, and wh is wrong seems right. As a result, we have the grueson tales of a girl killing her sweetheart, a boy hacking aged parents to death with an ax, robbery, and kindr crimes by persons who normally were obedient, intell gent, moral citizens. That which can so deceive person and reverse the true order of things deserves t heinous reputation the marijuana weed has.

And that is what some modern philosophies a psychology have done in countless instances to the you of yesterday and today, for some men and wom sincerely take this simple, logical, scriptural statemer "Conceit is not a virtue, it is a vice," and reverse it saying, "Conceit is a virtue." Eleanor Wilson McAd gives us an example of this, as found in the *Reade Digest*, which nicely portrays the attitude of many this point. She says:

> One night at dinner I heard a man say about another guest, "That woman is really a beauty, but no one knows it. She comes into a room like a mouse, quietly and meekly, and people take her at her own valuation."
>
> The observation stayed in my mind and I resolved to try an experiment. I knew I was no beauty, but if I could sail in with my head high, pretending to myself that I was perfectly fascinating, it would do no harm and might keep people from knowing that I was dying of fright. The experiment was a great success. I at once began to lose much of my self-consciousness; and I have continued my little act throughout my life to hide my unconquerable shyness. Once someone said to me, "You're terribly conceited, aren't you?" I was delighted—I had put it over!

It is not to be denied that there is a good feature her experiment to overcome shyness, but to replace sel consciousness with a false appraisal of self is a nai way to dress conceit in the clothes of virtue.

WHAT IS CONCEIT?

What is conceit? I have been impressed with t thought that most of us know what it is without the a of a definition. It is that "comparing themselves amo themselves" of which Paul speaks and placing self top. It is that obnoxious trait in a speaker which mak him relate the honors that have come to him, lest h

(Continued on page 189)



The Conversion of Self-Confidence

BY RALPH E. OBITTS

here are a good many "pet notions" which a new con-ert must discard sooner or later. One of these is con-dence in self. Keen discernment, and sound scriptural ounsel make Rev. Ralph E. Obitts' observation very elpful.

In this issue of our magazine which centers around ie subject of Pride, it is fitting to consider self-con-dence, because these two subjects are related. One anifestation of pride is self-confidence. Further, the ay of victory over this manifestation is the same as ie way of victory over other manifestations of pride.

Self-confidence means trusting in oneself or in one's wn unaided powers, judgment, understanding, and so orth. It is a natural trait of the average youth. It is trait which God seeks to transform into something tter, namely, confidence in what God can do through ie instrumentality of one's powers, understanding, and on, as these are yielded to Him. One's confidence himself, is inversely proportionate to his confidence God.

Let us consider the transformation or conversion of lf-confidence from the viewpoint of a believer's ex-rience in the light of God's Word. From this view-oint, our subject divides itself into three stages. The rst stage is the natural attitude with which the average oung man faces life. His attitude is one of reliance on his own ability, because he knows of nothing else on which to rely. In the vigor and health of the lventurous period of life, a youth naturally feels like sting his own physical and mental strength. And he tacks the problems of life with self-confidence. So is becomes the first phase of our subject, because it the first stage of one's experience, in point of time.

Self-confidence is a trait of the natural man, the nregenerate man, and the old nature. It is the im-tus, at least in part, which causes many a man to rge ahead with initiative, attempting to accomplish mething. Being a trait of the old nature, self-con-lence carries over into a Christian's life after he ac-pts Christ. In fact, it continues to be a motivating wer in his life until it is broken.

The second stage is the one in which one's self-nfidence is broken. It is the stage in which the Christ-ian learns the truth of the statement, "Without Me, ye can do nothing" (John 15:5). Perhaps for some Christians, this lesson is comparatively easy, involving no great struggle. But certainly for some, it is a hard lesson. Perhaps the difficulty of this lesson is proportionate to the quantity of the individual's pride. At least, pride plays a part; for it is not natural and easy for a man to admit his own need. A man prefers to consider his own ability to be sufficient. This very pride-filled self-reliance keeps many from accepting the Saviour in the first place. Men hate to recognize that their very best efforts are insufficient in God's sight, and that they can gain eternal life only by humbly accepting it as a free gift from a charitable God. And likewise in the Christian life, many a Christian clings stubbornly to his self-dependence.

The breaking of a Christian's self-confidence is like the breaking of a horse. It may, in some cases, necessitate a terrific battle; but it is all for the best. A horse is not very valuable until he is properly broken.

In whatever sphere of life it may be, the breaking of self-confidence may involve humiliating failure. Although the loving Heavenly Father is grieved to see it occur, a child of God can compel Him to permit defeat to come, perhaps repeatedly. And defeat must recur until the individual really learns that without Christ, he can do nothing.

This second stage, during which self-confidence is broken, comes to an end as soon as the individual chooses to surrender to God. He can come to this point as soon as he chooses. If he is wise, he will not struggle long against God's order of things, but will quickly admit his need of God's help. This change of mind can come without a long struggle. In fact, it can be immediate. It was so in the case of Saul of Tarsus as he journeyed along the Damascus road with intentions of throwing the despised Christians into jail—and yet thinking he was doing right. Suddenly Saul saw the Lord Jesus. And that is all it takes—a glimpse of the Lord Jesus—to convert a man's self-confidence.

(Continued on page 188)

Class of '38

The Denver Bible Institute



H. Laurel Inabnit
Class President

I am grateful indeed for the privilege of training at D. B. I. Here the truths are not only taught from the Word but are made practical and applicable to each one's need. Here, too, there is the opportunity of the personal acquaintance and interest of the faculty members. This has meant much, indeed, to me. I can and do heartily recommend my Alma Mater to every one interested in knowing the Truth and experiencing the joy God has for His own.

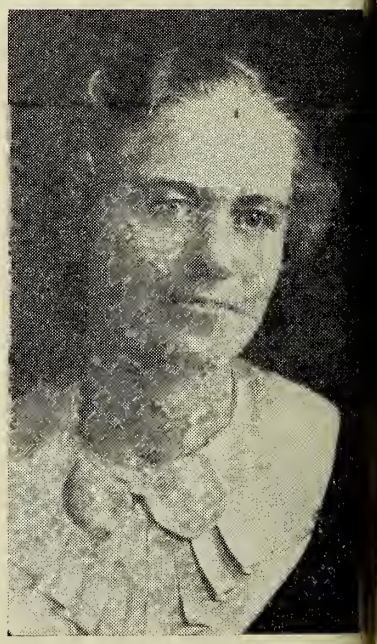
—Laurel Inabnit



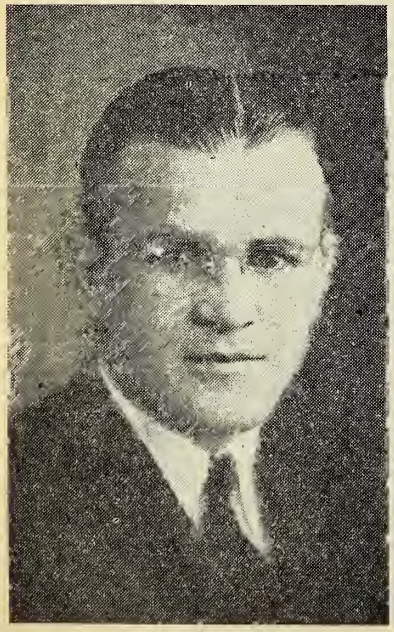
Clifton L. Fowler
Class Sponsor, Class of '38
President Emeritus
Denver Bible Institute

Upon accepting Jesus Christ as my Saviour, I was also constrained to yield my life to Him for service. I realized then, that before I could effectively serve Him, I must have training in His Word. He led me to D. B. I., and today I am thankful to Him for the precious truths I have been taught here. As I go forth, the love of Christ constrains me to make His wonderful love known to others.

—Emalou Anderson



Emalou Anderson



Lloyd L. Olsen

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). Having graduated from high school, the Lord deeply rooted a passion for the ministry of His Word in my heart. It was not difficult to choose the place for training. My brother, who preceded me here, was adequate testimony, both in life and ministry. I will joyfully call D. B. I. my Alma Mater, my home of rich spiritual training.

—Lloyd Olsen



C. Reuben Lindquist
Acting President and Dean
Denver Bible Institute

CLASS MOTTO

"The love of Christ constraineth us"

My training at D. B. I. has taught me that the only happy way to live is to die to self and live unto Him Who died for us and rose again. I am so grateful to the Lord for the privilege of being at D. B. I. these four years. It has torn down my false ideas and philosophies of life, and has shown me what the Bible teaches. I have been started in the right way of living for Him and studying and proclaiming His Word.

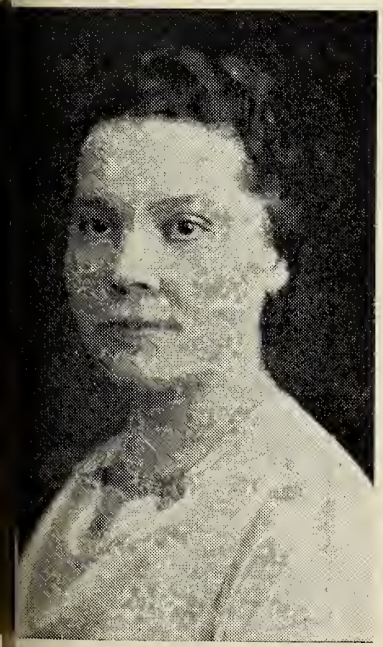
—Ruth Whaley



Ruth Margaret Whaley

What a foundation for Christian training and service I have received in these four years at D. B. I! I have learned how to study the Word and to apply it to my own life. Whatever the circumstances into which He may lead me for service, my life will be stabilized by the Living Word, Who is "the same yesterday, and today, and forever." How I thank Him for the Truth taught at D. B. I.

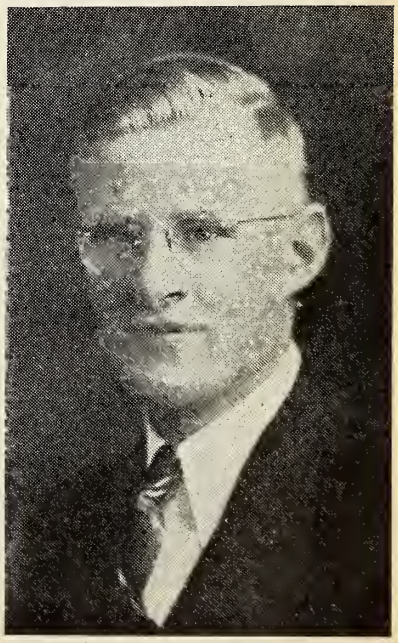
—Betty Hess



Elizabeth Rae Hess

When I entered D. B. I. my plan was to stay a year. Now four years have passed and each year has been more blessed than the preceding one. While here I have come to view the Bible as an open book. The doctrines have been made clear and I have learned, in a measure, the grace of God. But the personal teaching, which has shown me how to make the doctrinal teaching practical in my own life, has been the greatest blessing.

—James Wood



James Moody Wood



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

JANSEN TRAVELOGUE

We know that all our friends have been eagerly looking forward to a travelogue of our third contingent of missionaries, Mr. and Mrs. Albert Jansen, so we are giving as many extracts as available space permits.

Mrs. Jansen first tells about the trip from Denver to New York. She says: "Even in Chicago and New York they respected the fact that we were driving a truck and gave us the right of way!" Then she spoke of the gracious hospitality shown them by Dr. and Mrs. Milton Fish of National Bible Institute, and their final preparation. The travelogue follows:

"April 30

"The boat left a little early (4:45 P.M.) because they feared that a storm was coming up. It thrilled us to see the Atlantic. When we pulled out from the docks the New York skyline was grand. All those tall, towering buildings, the statue of liberty, and the vast expanse of water was very impressive. We have no land in sight now . . . and we are beginning to feel like real sailors.

"May 1

"The prediction of bad weather did not materialize. The sun shone today and we have a remarkably quiet sea. Of course the waves are somewhat more active than those of Sloan's Lake in Denver, or even Lake Michigan, but for the ocean it is very quiet. Tonight we are swaying from side to side . . . I forget where we are and I'll be standing looking to the floor and all of a sudden the boat goes to one side quite a bit and I feel a little slippery. At first I think I must be having a dizzy spell, but it isn't anything wrong with me. It is just the boat.

"Now I want to tell you something about some of the others on board our ship. There are eleven passengers, and four of us are sailing for the first time. One of the passengers is a doctor, one a cartoonist, one a jeweler, one a nurse, one a former interior decorator, one we do not know much about, so we call him the "mystery man," and we missionaries. An interesting group isn't it? All the passengers seem to have known there was going to be a missionary couple on board, because when they asked us who we were and where we were going they said, "Why you are the missionaries, aren't you?" When we told them of our trip from Denver to New York in the truck, they exclaimed, 'How brave.' 'It must take courage.' They think we are wonderful, but they fail to realize how wonderful our Saviour is, and how wonderful it is that He is willing to entrust the Gospel to our feeble hands to take it to the black man.

"May 2

"We saw some African literature in the lounge today also a map of the Congo showing the navigable waterways railways, hotels, the opened vehicle roads, and the ones under construction. Except for a very short distance of perhaps fifty or a hundred miles they show a complete roadway all the way to our district. It looked very good to us. An article said the roads were good and that the altitude is 5,900 feet.

"May 3

"Today was quite unsettled; a little rough but still not very bad . . . Last night after supper Albert and I were out on the lower deck. We noticed it was a little wet but the waves seemed quite low. We were admiring the heavens above and Albert was telling me something when he was suddenly stopped by a mouthful of salt water. A wave had actually come up and both of us were sprayed all over. We didn't stay for a second shower . . .

"We spent some time this afternoon talking to the Second Mate. He was telling us tales about Congo, and said we were going to 'THE BEST PLACE IN AFRICA.' He also said we were going there at the best time because if we tried driving through during the rainy season we might have a road one minute and none the next.

"In Irving's letter (received in New York) he said that he had a letter from Congo stating that it is better that we decided to come to Matadi in June instead of the earlier date in May. So from the various geographic points—

(Clip this pledge form, indicate your wishes by an X, and mail to the Berean African Missionary Society, Denver Bible Institute, Denver, Colorado.)

BEREAN AFRICAN MISSIONARY SOCIETY

(The Foreign Missionary Department of the Denver Bible Institute)

I am eager to have a part in spreading the Gospel through the Berean African Missionary Society in the Belgian Congo.

☐ I will send you monthly $2.25 which I designate for the personal support of.....

☐ I will send you monthly $1.00 which I designate to be used for the General Fund of the Society.

Signed..... Date.....

Address.....

.....

"The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8		10	11	12
13		15	16	17	18	19
20				24	25	
	28		30	31		

Mrs. Jansen

SUN	MON	TUE	WED	THU	FRI	SA
		1	2	3	4	5
6	7	8	9	10		
13	14	15	16	17	18	19
20	21	22			25	26
	28		30			

Ameriea, Belgium, and Africa—it worked out for the best that we came when we did. Isn't it just the way the Lord works everything?

"We have been reading the steamer letters a few at a time. They have been such a blessing. We were especially blessed by a comment made by Miss Waespi. She said that when a shepherd buys sheep he intends to take good care of them and that sinee our Shepherd has paid such a tremendous price for us, why should He not take care of us? Isn't it wonderful to think of that?

"May 4

"We are about mid-ocean now. We have had good calm sailing until today. The boat goes from side to side. It isn't the 'up and down' motion that bothers people, it is the side to side rocking. Many have been in bed today. There were three left at our table when dinner finished. Four of us out of eleven have still been 'tip-top.'

"May 5

"The sea is quite bad today. The Chief Engineer says it is unusual for this time of the year. Waves splashed up over third deck this afternoon. I am trying to write letters to my pledgers and to other people too and I have quite a job on my hands. We are beginning our sixth day at sea and we will be landing either the ninth or tenth. The sailors and officers are all eager to get on land because they are all Belgians.

"May 6

"The waves are still boisterous today. The officers agree that this is very unusual weather for this month. But we are still good sailors; the test seems to have weakened at one time or another. We definitely believe the Lord has had His hand in it all in answer to prayers at home! . . . The salt air is so invigorating to us. We love to be out in it.

"May 7

"Today was very nice. We were outside and stayed on deck most of the afternoon . . . It is now Saturday night and we are supposed to see the shores of England Monday evening . . . I know that a number of you are preparing messages for tomorrow's sermons. How I wish we could have an organ here and have the opportunity to sing hymns and have a worship service tomorrow for these people. Besides the captain, first and second mates, and eleven passengers, there are sixty men and boys and we do not know how many of them are saved. We can eontact only a very few because they are kept in the lower parts of the ship and only a very few speak English. We are so burdened for them. They do need the message. . . .

"May 8

"Today was Sunday and again we were able to pray God's blessing to be upon your ministry at D. B. I. It is now 9:00 P.M. for us and 3:00 P.M. for you. You are about to begin the Sunday Afternoon Bible Class. Oh, for another service at D. B. I.! But He leads us on to new fields and we do appreciate our place of service on the African field. There is only one regret—that we did not have opportunity to finish out our calendars . . . But we are praying that in some way they will be made up.

"May 9

"This afternoon the Chief Engineer took four of us down into the engine room. He showed us how the boat gets its power. The whole thing is marvelous to me. About 7:00 P.M. we saw the shores of Bishops Point. Tomorrow we will be in the English Channel. We are nearing Belgium!

"May 10

"Today is the last day on the 'Henri Jaspar' for us. We have enjoyed it all very mueh. Everyone seems to be excited. We are seeing many boats. We saw some destroyers and when they came along side, we raised the Belgian flag to let them know who we were. We also saw a submarine, many fishermen's boats, and sail boats too . . . Albert has begun to paek everything away . . . I'm getting very anxious to see the three in Belgium. It got to be a very common thing to see only water for a number of days, but now we are seeing some islands, and land, and more ships. Life!—it is teeming again.

"I will probably not have time to write again because we will be terribly rushed the few days we will be in Belgium; but as I close, I want to say that we have been very conscious of the oft-given verse by you folk, which reminds us that "When He putteth forth His sheep, He goeth before them." . . . What need we to fear since He is with us? May He bless you as deeply and abundantly as He has blessed us. We daily pray for you.

Mueh love in Christ.

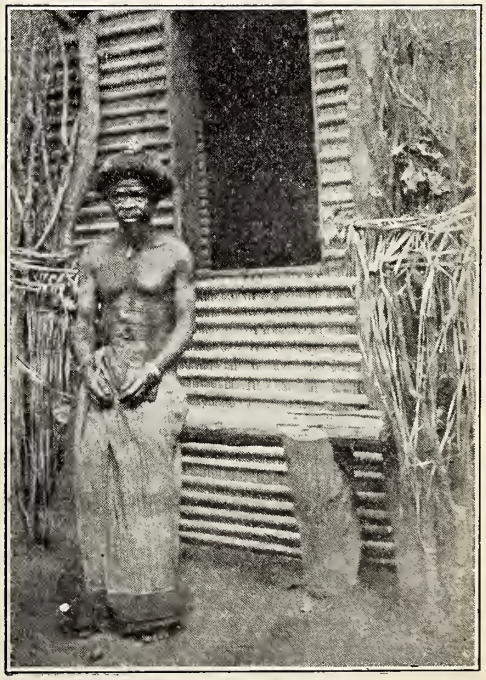
Yours to make Him known,
Albert and Mamie Jansen"

FIVE MISSIONARIES EMBARK FOR CONGO

Latest news from the front! According to a letter reeeived from Rev. Irving M. Lindquist, written just a few hours before sailing, our five missionaries sailed from Antwerp on May 20. Mr. and Mrs. Albert Jansen arrived in Belgium on May 11. There followed nine days of intensive preparations for departure. Their tropical outfits had to be purchased; a number of last-minute details had to be attended to; their passports visaed; and after a strenuous time of packing, etc., etc., the group went to Antwerp from Brussels the day before sailing. Mr. Jansen writes: "We are all feeling fine and are thrilled with the thought of leaving for Africa today." By the time this issue of "Grace and Truth" reaches our readers, our missionaries will have begun their long trek into inland Congo. As these ambassadors of the King pierce the darkness of Congo with the message of Light, they will be depending very definitely upon the prayers of their friends and supporters in the homeland. May we be found faithful to this sacred trust.

MRS. AMIE

Mention was made in last month's issue of "Grace and Truth" concerning the injuries which Mrs. Amie sustained while crossing the street in Belgium. She seemed to make a quiek recovery, but upon walking again, complications set in and she developed inflammation of the injured limb. We were much concerned about her condition for a few weeks, but she responded to treatment and was able to sail with the rest of the party on May 20. We praise God for answered prayer. In a letter received from her, she said, "We have had the assurance all along that we were being held up by your prayers. The Lord has been good to save me for the work . . . I praise Him for His goodness and shall try more than ever to serve Him."



WAITING! !

BOOK  REVIEWS

Conducted by The Editor

THE MESSAGE OF THE CONSTELLATIONS

There are few books written on the stars with an effort to show the message God committed to them. The author is a missionary to Africa, and after much study of the heavenly bodies and ancient manuscripts. offers this concise discussion. Each of the constellations is discussed in view of its contents, message, and order of succession. The decans of each main star is beautifully set forth and add much to the message of the constellation. Marvelous agreement is shown to exist between the twelve signs of the Zodiac and the Written Word.

"THE MESSAGE OF THE CONSTELLATIONS," by H. M. Bentley. Publishers, Thynne & Co. Ltd., 28-30 Whitefriars Street, London. 121 pages. Price $1.25, cloth.

THE DELUSIONS OF PAPAL ROME

Mr. Wellman offers this polemical discussion supported by much evidence. He uncovers Vatican communications, indictments, fallacious claims, and treachery within the Church of England, showing that Rome is again endeavoring to bring England under her power. Argument is supported by facts; and the discussion is current.

"THE DELUSIONS OF PAPAL ROME," by E. J. Wellman. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars Street, Fleet Street, London. 179 pages. Price, $0.60.

THE GOSPEL OF THE CROSS

A book of truly rich sermons by a famous German theologian, translated into the English. We are sorry that we cannot give our endorsement to one of the sermons in which the author confuses salvation and rewards, and leaves the implication that salvation is dependent on the life which one lives; but aside from this, we recommend the book as a very good one.

"THE GOSPEL OF THE CROSS," by Karl Heim, Ph.D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00. 168 pages, cloth.

GOD'S METHODS FOR HOLY LIVING

No matter what the field, if one would achieve a goal, he must needs employ the right methods. Living a holy life is no exception. God has definite methods laid down in His Word whereby we may gain this desired goal. The old time theologians called them "means of grace." The well known author of this book, Dr. Barnhouse, discusses four powers that make for holy living, i. e., Bible Study, Christ's Love, the Blessed Hope, and the Power of the Spirit. A book loaded with blessing.

"GOD'S METHODS FOR HOLY LIVING," by Dr. Donald Grey Barnhouse. Publishers, "Revelation," 1721 Spring Garden Street, Philadelphia, Penn. 93 pages, cloth.

MY BIBLE AN APOLOGETIC

The very existence of the Bible today, after centuries of opposition amounting to near extermination, should be sufficient vindication of its authenticity to any man. However, this does not seem to convince some people; and so from time to time able defenders of the faith, like Dr. W. B. Riley, have spoken in defense of God's infallible Word. The author, always a fighter, looks for the arguments of the skeptic and then slays him, sometimes with the two-edged sword and at other times with "the jawbone of "an ass." The latter method is especially interesting, for Dr. Riley meets the scientific objector on scientific grounds and shows the objector to be unscientific and illogical. If more college students were to read this excellent book there would be fewer broken-hearted Christian mothers.

"MY BIBLE AN APOLOGETIC," by W. B. Riley Publishers, Wm. B. Eerdmans Publishing Co., 234 Pear St., Grand Rapids, Michigan. 155 pages. Price $1.00.

THE PROPHECIES OF BALAAM

Balaam is one of the most mysterious characters of the Bible. When hired by a heathen king to curse Israel this strange heathen prophet blessed Israel instead. Balaam prophesied some wonderful things concerning Israel's future. This is truly a remarkable book on prophecy. The author does not neglect the personal application. We like the definite stand he takes on the fact of the Kingdom being a literal age of coming glory. We give this book our hearty recommendation.

"THE PROPHECIES OF BALAAM," by E. L. Langston, M.A. Publishers, Marshall, Morgan & Scott Ltd., London & Edinburgh. 141 pages, cloth. Price, $1.00.

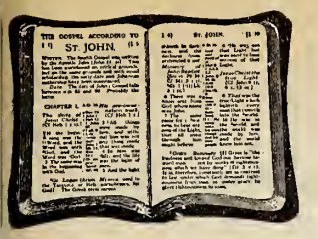
BOOKLETS AND PAMPHLETS

"THE HOPE OF THE FUTURE," by W. Bel Dawson, Publishers, Loizeaux Bros., 19 West 21st Street New York, New York. Here is a refreshing statemen of hope. The author discusses the Second Coming o Christ, showing the promises which have been made, th folly of date-setting, and the judgment and blessing which shall accompany His return. Many explanations o terms and events are given. Price, 20 cents, paper.

"THE ACTS OF THE APOSTLES," by Norman H Camp. Publishers, Bible Institute Colportage Ass'n, 843 845 North Wells Street, Chicago, Illinois. Here is pocket sized Bible portion prepared by Norman H. Cam to be quickly and readily understood. It is prepared wit outlines, subdivisions, and chapter headings. The importan verses are emphasized in heavy type and foot note accompany difficult passages. The transitional characte of the book in regard to "tongues" and the "baptism o the Holy Spirit" is carefully emphasized. To add to th convenience of the reader, the references of all quotation from the Old Testament are inserted into the text i brackets. It is the handy volume of the Acts. Price, cents each; 55 cents a dozen.

"THE DOUBLE NAME," by Herbert Lockyer. Publish ers, Zondervan Publishing House, Grand Rapids, Michiga "The Double Name" is one of the studies of the "Uniqu Bible Study Series." It is a study of the repeated name used by God in the Word. "Simon, Simon," and "Martha Martha," are among the six from the New Testament an four from the Old Testament which form the body o the study. In a most interesting introduction the autho shows God's purpose in repetition, and in the study re veals the reason for the intensity created by the doubl name. Many quotations and interesting sidelights are em

(CONTINUED ON PAGE 192)



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

IF ANY MAN SIN

I. GOD'S PROGRAM FOR THE SINNER (Believing Sinner)
   - A. Repent—II Cor. 7:8-9
   - B. Confess—I John 1:9

II. GOD'S PROGRAM FOR HIMSELF
   - A. Forgive—I John 1:9
   - B. Cleanse—give a purged conscience—Heb. 9:9, 14; 10:2

   (No more conscience of sin—STANDING)

II. GOD'S PROGRAM FOR THE SINNED AGAINST
   - A. Forgive—Luke 17:34
   - B. Restore—Gal. 6:1; Eph. 4:32

V. GOD'S PROGRAM OF RESULTS
   - A. Fellowship—II Cor. 6:17-18; I Cor. 1:9
   - B. Conscience void of offense before God and man—STATE
     Heb. 10:22
     Acts 24:16

—C. L. F.

THE CHRISTIAN MINISTRY

I. SCRIPTURALLY GROUNDED
   I Timothy 4

II. FEARLESSLY PROCLAIMED
   I Tim. 4:7-11

II. PERSONALLY EXEMPLIFIED
   I Tim. 4:12-16

—C. R. L.

NIGHT TRAGEDIES OF SCRIPTURE

I. SAUL—THE FALLEN HEBREW
   I Sam. 28:25

I. AHASUERUS—THE DISTURBED PERSIAN
   Esther 6:1

I. BELSHAZZAR—THE DEFIANT BABYLONIAN
   Dan. 5:30

I. THE NAMELESS RICH FOOL
   Luke 12:19-20

I. JUDAS—THE BARTERER
   John 13:30

—R. J. S.

OUR HELPLESS ESTATE

I. THE HELPLESS HE DIED FOR
   Rom. 5:6
   I Pet. 2:24-25

II. THE UNGODLY HE JUSTIFIED
   Rom. 5:7
   Rom. 4:25

III. THE SINNER HE SAVED
   Rom. 5:8
   Tit. 3:5

IV. THE ENEMY HE RECONCILED
   Rom. 5:10
   II Cor. 5:18

—G. G.

SECRET SINS

Ps. 19:12

I. THE FOLLY OF SECRET SINS
   Num. 32:23
   Heb. 4:13
   Gen. 16:13

II. THE MISERY OF SECRET SINS
   Ps. 19:12
   Ps. 51:10

III. THE SOLEMN GUILT OF SECRET SINS
   Gal. 6:7
   Matt. 5:28

IV. THE DANGER OF SECRET SINS
   Ps. 51:6
   Ps. 19:13

—C. H. S.

THE TWO DEBTORS

Luke 7:36-50

I. THE DEBTORS—"Two Debtors"
   Luke 7:41

II. THE DEBTS—"500 pence—50 pence"
   Luke 7:41

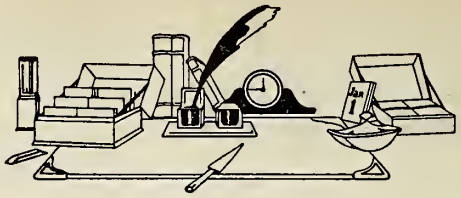
III. THE DELIVERANCE—"Frankly forgave"
   Luke 7:42

IV. THE DISCOVERY—"To whom He forgave most"
   Luke 7:43

V. THE DISTINCTION—"Seest thou this woman"
   Luke 7:44

—A. M.

THE EDITOR'S MAIL BAG



Bible-loving Christians, whether laboring for the Saviour in far-off lands or serving Him in the homeland, are generous in their words of appreciation concerning "Grace and Truth." We are made especially happy when we realize that the Lord is using the ministry of the printed page to stir to a greater interest in Bible study and to feed the souls of those who are continually giving it out to others on the foreign field.

Here is a letter from the Netherlands:

> Enclosed please find a letter to Mrs. . . . acknowledging her kindness in sending me "Grace and Truth." After reading a number I cannot say anything other than "wonderful, glorious." It is so helpful and useful in the study of the Old Book. I hope that God will bless you in all your work and your ministry through "Grace and Truth."

This word comes from a missionary laboring in South America. She says,

> Received your letter telling me about the gift subscription to "Grace and Truth"—the only worthwhile magazine to have out here in South America. Thank you for sending it, and I am enclosing a note to the one who has so graciously again supplied me with it. Will you please forward it?

A Christian mother who has the happy privilege of having several of her children ministering the Word of Light to sin-darkened souls on the foreign field tells of the wide ministry each issue has which comes into her hands:

> Please pass on to Mrs. . . . my very warm thanks for the gift of "Grace and Truth" for the past year and for the kind promise of it being sent again for another year. I have greatly appreciated the contents and have forwarded it month by month to my son and his wife and family who specially appreciate it as they live in South Africa . . . When they have finished reading the magazine they forward it to my missionary daughter who is working with her brother and his wife in West Africa, who in their turn forward it to others.

A pastor, who had been unable to renew his subscription, sends a word of appreciation for the gift subscription that was sent him:

> This is to acknowledge with a grateful heart the subscription to the best preachers' magazine in print—"GRACE AND TRUTH." I cannot tell you in words how much I missed the two months' issues after its expiration.

There are several missionaries, preachers, and worthy Christians who would be glad to accept a gift subscription. Perhaps the Lord will burden some one who reads th page to send in a gift subscription.

And now for a most interesting question concerning th tenth of Hebrews:

> Is the position before God of the person referred to in Hebrews 10:29 the same as that of the one referred to in Hebrews 6:6?

Let us begin with verse 26 of Hebrews 10 as w consider this passage which has perplexed many souls "For if we sin wilfully after that we have received th knowledge of the truth, there remaineth no more sacrific for sins." Instead of this verse teaching that a saved so can be lost again, it is another confirmation of the trut of the eternal security of the believer; for it reminds u that even though we sin wilfully, after having receive the truth, "there remaineth no more sacrifice for sins" or, in other words, the ONE sacrifice which Christ mad for all sin still avails. "For by ONE OFFERING He hat perfected FOR EVER them that are sanctified" (He 10:14). Instead of bringing dismay to the sinning soul, th verse brings glorious comfort and courage. The finishe work of Christ stands!

But the following verse goes on to remind us tha although our salvation, based upon the offering of the bod of Jesus Christ ONCE FOR ALL, is unchanged by ou deeds; there is something else to be reckoned with. Ther is a judgment coming. Note, however, that the Wor does not say the judgment and the fiery indignation are t destroy the believers, but the ADVERSARIES. Wha it is going to do to believers is set forth in I Corinthian 3:11-15. Our works are going to be tried by fire, the goo works which stand the test being rewarded and the ev works being consumed as wood, hay, and stubble. Th fire (which always stands symbolically for the presence o God either in acceptance or rejection) has no terror fo the believer so far as his salvation is concerned, for he ha the promise of God, "He that heareth My Word an believeth on Him that sent Me hath everlasting life an SHALL NOT COME INTO CONDEMNATION, but passed from death unto life" (John 5:24). It is th ADVERSARIES, or unbelievers, who shall be destroye But we believers must remember that the fire which bring destruction to unbelievers may also bring great loss to u in the realm of reward. There is no more sacrifice fo sins—we were saved by faith in the finished work o Christ, ONCE FOR ALL; but the consuming fires fro which we are protected so far as our salvation is concerne present a serious challenge to godly living. lest we fin ourselves in the position of the man set forth in I Corin thians 3:11-15, "saved, yet so as by fire," with nothin which can be rewarded.

Verses 28 and 29 turn from a discussion of believers t a discussion of the unbelievers. The man presented in ver 29 is not in the same position before God as the man Hebrews 6. The man "who hath trodden under foot th Son of God, and hath counted the blood of the covena wherewith He (the Son of God) was sanctified an unho thing, and hath done despite unto the Spirit of Grace is self-evidently an unbeliever, a rejector of the Saviou He is one of the "adversaries " who is plunging on his way toward everlasting destruction.

THE DAYS OF YOUTH



DE JEDGE DONE SMILED

By Hazel N. Johnson

"DAT am de ol' Jedge whut sent mah uncle to de penitentiary. He sho' am a cross ol' man. Nevah seen him smile. I'se glad he hab to walk wid a cane, fo' it serves him right fo' sendin' so many to jail," said little Sam Croon, the whites of his eyes showing more and more in his round black face. "Miss Mary say she feel sorry fo' him an' say I should love him. But I cain't. Ugh!" he said with a shudder.

"Who's Miss Mary, Sam?" asked Johnny, his blue eyes and fair skin being in sharp contrast to his little playmate's.

"Don't yo' all know Miss Mary? She's de grandest parson ah evah knowed. Why, she be de white lady whut comes down to ouah chu'ch once a week and teaches us niggah's cho'sus an' Bible vchses. Ev'ybody oughta know Miss Mary. Look lak de sun be ashinin' on a rainy day when she smile."

"Never saw her," said Johnny; where does she live?"

"Obah dar in dat swell section whar de rich folkses done live. Boy, she sho' am grand. 'Taint ha'd to lovc her but I cain't love dis ol' Jedge what ain't nebah done nobody no good."

"Maybe he did," said Johnny, "'for he got so old. I like him 'cause he gives me nickles."

"Ol' folks ain't no good on earth," said Sam disgustedly.

"Hm! you don't know so much. I got a grandfather somewhere—don't know where, but I know he's some good. He loves me and I loves him."

"How does yo' know? Ebah see dis granddad of yo's whut be so much?"

"No," admitted Johnny, "never have."

"How kin yo' love somebody yo' nebah see'd?" asked Sam in disgust.

"'Cause he's my granddad, and I just love him 'causc hc sorta belongs to me, you know."

"Why ain't yo' nebah seen him—don't hc ebah come 'roun'?"

"No—," Johnny hesitated. "You see he—well—he didn't likc my daddy—and—he never comes. Don't suppose he knows my Daddy's dead. But he loves me, I know he does."

"Hm—dat's funny," said little Sam puzzled. Then holding his little kinky head on one side as if listening he said, "I hears mah Mammy callin'. Gotta run." And off he went as fast as his little black legs could carry him.

For a few moments Johnny stood thinking of Sam's mother who had often given him cookies. She was so kind and always had time to makc good things to eat for them. A shadow fell in front of him, and turning hc saw the Judge of whom Sam had been speaking.

"Good morning, Johnny. How are you this morning?" he asked kindly, but without a smile, Johnny noticed.

"Real well, thank you, Your Honor." (He had heard folks call him "your honor.")

"Would you have any use for this?" asked the Judge, holding out a quarter.

"Thank you, Judge, I sure would," said Johnny, taking the coin and putting it in his pocket.

"How is your mother today, my little friend?"

"Not so good, Judge; she's in bed lot more'n she used to be. She's gettin' awful sick. I have to cook her things to eat. She—"

"You have to cook her things to eat?" asked the Judge in astonishment. "But how can you? You are not old enough."

"Oh, yes, I am," said Johnny smiling. "We have the best times together. I cook potatoes and eggs, when we have them—"

"Mm, do you not always have them, son?" asked the Judge with a frown.

"No; you see—you see—Daddy's dead and my grandfather is gone. But Mother says she knows he will come back to us—Jesus will bring him. We love him, you know."

"Mm! Well, goodby, Johnny. See you again," and he walked off.

The next day was Miss Mary's day to come to the negro section to teach and Sam persuaded Johnny to go with him. They entered the little brown church together hand in hand, and going up to the front Sam said, "Miss Mary, I done brung a vis'tor. He aint a niggah but he loves Jesus anyway."

"That is nice," said Miss Mary looking into little Johnny's eyes. "Where do you live, little boy, and what is your name?"

"My name's Johnny, and I livc over there," he replied, pointing to a section on the outskirts of the negro section where a few poor white folks lived.

"Johnny. That is a nice name. Johnny what? What is your last namc?" asked Miss Mary Kenyon, instantly loving the little blue-eyed boy.

"Johnny—Johnny Kennedy," he said, following Miss Mary down the aisle toward the front of the church.

"Tell me, Johnny, where did you learn to love Jesus?" asked the lovely young teacher as she motioned him into one of the seats.

"Mother. She tells me 'bout Jesus and how He died on the cross for me and how some day He is coming to take us up to heaven where Daddy is."

"Won't that be wonderful? Just think, Jesus might come today. He—" began Miss Mary.

"Oh, but I wish He'd wait until Granddad comes home," interrupted Johnny.

"Is your grandfather away on a journey?" asked the teacher.

"Well—he—, yes, he's away somewhere. He—" hesitated Johnny.

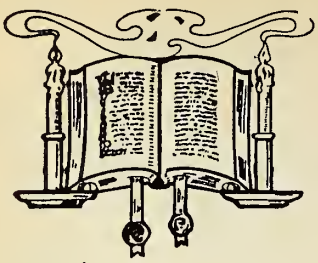
"He ran away and left 'um," said Sam in disgust.

"Oh, that is too bad," hurriedly said Miss Mary, not intending to uncover any family secrets. She decided that Johnny's mother must be a very sweet and loveable lady to have so attractive a son and determined to call on her the very next day.

Miss Kenyon, although surrounded by everything that money could buy, was not satisfied to be coddled by her riches, but was hungry to tell others of the One Who, to her, meant far more than earthly wealth. She was known and loved by rich and poor alike in this southern town in which she lived.

The next day she visited Johnny's mother and was surprised to find her a very sick woman. But even in her sickness Miss Kenyon could not help but realize that she was every bit a lady, and though now surrounded by pov-

(CONTINUED ON PAGE 191)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 1 **Sunday, July 3, 1938**

JOSHUA: A CHOICE OF LOYALTIES

Lesson Text: Joshua 1:1-9; 24:14-21

Devotional Reading: Psalm 119:1-8

Golden Text:

"As for me and my house, we will serve the Lord" (Joshua 24:15).

In the ensuing weeks of this quarter we shall study the lives of some of Israel's early leaders. Their successes shall be our inspiration and their failures our warning. Experience is the best of all schoolmasters, even though it be the experience of another. It is quite impossible to cover all of the material relative to each Patriarch in these short lessons, for we shall study a new character each week. In the case of Joshua we make a few observations at the beginning of his ministry and a few at the close. Our outline is: I. Jehovah's Charge to Joshua (Joshua 1:1-9); II. Joshua's Charge to Israel (Joshua 24:14-21).

I. JEHOVAH'S CHARGE TO JOSHUA
Joshua 1:1-9

The book of Joshua has been identified by many able teachers with the Pentateuch. The reason for this is that this book completes the account begun in Exodus of the possession of Palestine by the Jewish people.

It is a most important document and is an exceedingly valuable part of the Old Testament Canon. Several incidents and transactions related in this book are confirmed by archaeological discoveries. We quote the following from "The Treasury of Scripture Knowledge": "Thus there are monuments still in existence, which prove that the Carthaginians were a colony of Syrians who escaped from Joshua! as also that the inhabitants of Leptis, in Africa came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed. Procopius relates that the Phoenicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules; and adds, 'In Numidia, where now stands the city Tigisis (Tangiers), they have erected two columns, on which, in Phoenician characters, is the following inscription: 'We are the Phoenicians who fled from the face of Jesus (Joshua) the son of Naue (Nun).'"

The opening words of the book, "Now after the death of Moses," reveal to us that JEHOVAH IS A GOD OF JUDGMENT. Moses was not permitted to enter the promised land because of outstanding disobedience. God did not forget the day when His unruly servant smote a rock contrary to orders (Numbers 20:12). But someone may argue that God has forgotten all sin, including Moses' sin. This is true when viewed from the standpoint of the PENALTY of sin but not true from the standpoint of the PRESENCE of sin. At the cross God deals with all men as sinners and removes the penalty of sin forever. He remembers their sin no more (Isa. 43:25); they are as far from Him as the east is from the west (Ps. 103:12), and they are buried in the depths of the sea (Micah 7:19). After a sinner has taken Christ by faith as his Saviour, he becomes a son. Concerning sonship, the Word says, "Now are we the sons of God" (I John 3:2). As sons we are SINLESS in our Standing but SINFUL in our State. As mortals we are in the presence of sin. As a father deals with his son so God deals with us. "Whom the Lord loveth He chasteneth" (Heb. 12:6). Moses sinned and so God chastened him by not letting him enter the promised land.

The second verse of this chapter reveals to us JEHOVAH AS A GOD OF ACTION. God's words were: "Arise, go over this Jordan." God is One Who gets things done and insists on His children accomplishing things, too. Notice the command of the Lord to Jeremiah: "Gird up thy loins, and arise, and speak unto them all I commanded thee" (Jer. 1:17). Also the Great Commission, "Go ye into all the world" (Mark 16:15). God does not care for lazy or slothful people. "Not slothful in business, fervent in spirit, serving the Lord" (Rom. 12:11). "Ye shall neither be barren (idle) nor unfruitful" (II Pet. 1:8). He wants action. Said David, "The King's business requireth haste" (I Sam. 21:8). Until the command was given, the Israelites had no business crossing the Jordan, but once given, their business was to go forward, nothing daunting.

In verses 3 to 6 we have a confirmation of the original promise to Abraham (Gen. 12:1-3). It demonstrates to us that JEHOVAH IS A GOD OF HONOR. He does not break His word. Although many years had passed by, transgressions had been committed, unbelief had appeared, yet God did not renege His word. In the words of an old song:

> He will keep His promise to me;
> All the way with me He will go.
> He hath never broken
> Any promise spoken,
> He will keep His promise I know.

Through Joshua God promised to give Israel all the land that lay before her. He guaranteed victory over all enemies. All He required of the Israelites was, "Be strong and of a good courage" (vs. 6).

JEHOVAH IS ALSO A GOD OF JEALOUSY. He wants the worship of the man whom He created. We

ıre confident that Satan's temptation in the garden of Eden lid not distress the Lord as much as Adam and Eve's :apitulation to the devil. God had a right to expect that the :reature shall worship the Creator. His attitude is very :learly seen in His instructions to Israel: "Ye shall destroy heir altars, break their images, and cut down their graves: 'or thou shalt worship no other god: for the Lord, Whose ıame is Jealous, is a jealous God" (Exod. 34:14). And that He seeks worship is seen in a New Testament passage. 'True worshippers shall worship the Father in spirit and n truth: for the Father seeketh such to worship Him" (John 4:23). Today in politics we have the rightists and he leftists. God says to Joshua, "Turn not from it (the Law) to the right hand or to the left" (vs. 7). He wants ıs to keep on the straight and narrow way; no detours. He also tells Joshua to "Meditate therein (the Law) day ınd night" (vs. 8). How God must despise Sunday Christians or Easter Christians or funeral Christians. To meditate lay and night means continually. A striking example of his continual meditation is given to us in the first Psalm. There the godly man is described thus: "But his delight is n the Law of the Lord; and in His Law doth he meditate lay and night. And he shall be like a tree planted by he rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither" (Marg. fade) (vss. ? and 3). The tree referred to is doubtless an evergreen of which a notable example is the cedar of Lebanon. The citrus trees are also tropical evergreens. Unlike the deciduous trees, they never shed their leaves or needles. It is these trees that always show the vigor of life to which he godly man is compared when he meditates continually on spiritual things.

Verse nine reveals JEHOVAH AS A GOD OF COMFORT. "For the Lord thy God is with thee whithersoever thou goest." Nothing could surpass this promise for comforting Joshua's soul. But God has always been a God of comfort, and one has but to take his Bible and do a little perusing in order to find scores of such utterances. We quote eight of them selected at random. Read them ınd analyze your own soul as you read. See if you, too, lo not become genuinely comforted. "I will not leave thee" (Gen. 28:15); "I will not turn away from them" (Jer. 32:40); "He will not forsake thee" (Deut. 4:31); "The Lord will not forsake His people" (I Sam. 12:22); "He will not 'ail thee" (I Chron. 28:20); "Thou Lord hast not forsaken hem" (Ps. 9:10); "The Lord will not cast off His people" (Ps. 94:14); "He that keepeth thee will not slumber" (Ps. 121:3).

II. JOSHUA'S CHARGE TO ISRAEL

Joshua 24:14-21

Approximately twenty-five years had passed since Jehovah's charge to Joshua and the events recorded in chapter twenty-four. Joshua is now an old man and as he sees the end approaching he comes forth from retirement to give some parting instruction to the elders of Israel. He gathers them together in a congress at Shechem; he place where Abraham had received the promise, Jacob ıad consecrated his house to God, and the bones of Joseph were deposited.

Joshua carefully recounts all the blessings of the years ust passed. It is good for us to "count our blessings one by one." If we fail to count them we are likely to give man credit instead of God. Beginning with Terah in Chaldea he rapidly relates the great deliverances of God 'rom Pharaoh, the Red Sea, and the heathen. He reminds hem of the manifold blessings of God in guiding them with he cloud and pillar of fire, and in each case he carefully gives God the credit instead of man.

So well did Joshua and those who followed him succeed in inculcating thankfulness into the hearts of the Israelites, that years later the Psalmist wrote, "We have ıeard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old . . . for hey got not the land in possession by their own sword, ıeither did their own arm save them: but Thy right hand" (Ps. 44:1-3).

His charge begins in verse fourteen. He admonishes he people to serve the Lord and refrain from worshipping other gods. The Israelites were guilty of some idolatry before this (Exod. 32:8), but not in wholesale fashion. 'Now therefore fear the Lord, and serve Him in sincerity ınd in truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord" (Josh. 24:14). This admonition is repeated in verse fifteen with a little irony added: "And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve." God knows how to use irony, too. Read His answer to Job (Job 38:4; 39:19).

The reference to the flood in these two verses is misleading, for nearly everyone thinks of Noah's flood. A glance at verse two of this same chapter reveals an interpretation of "flood" that is most helpful. "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham." The "flood" is really the Euphrates river, for Terah lived after the Noachic flood, not before. Part of Chaldea was east of the Euphrates and Canaan was west of it. May we draw your attention to the fact that God's Word interprets itself? Sometimes the solution to a problem will be found in the immediate context, like the present example, or it may be found in the remote context.

Joshua's charge to his people was so clear that misunderstanding was impossible. He gave them their choice of worshipping the Chaldean, Egyptian, and Canaanite gods or Jehovah. The Chaldean gods were fire, light, sun, moon, etc. The Egyptian gods were serpents, monkeys, and vegetables. Those of the Amorites, Canaanites, and Moabites were Baal, Astarte, etc. It is heartbreaking to realize that such an admonition ever became necessary. Joshua took his own stand for the right, although he was helpless to do more than plead with his people. "As for me and my house we will serve the Lord." Like Joshua we, too, must give an account of ourselves to God (Rom. 14:12), and no matter what the other fellow does, we must walk with the Lord.

The answer of the people (vss. 16-18) seems to be sincere enough but Joshua was not satisfied with it. His response in verse 19 shows that he was afraid the Israelites were trying to serve Jehovah and the heathen gods at the same time. "Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions." The meaning of these words is made clear when we go to the context. IF OTHER GODS ARE WORSHIPPED then God will not accept service or worship, and He will not forgive or fellowship with such idolaters. However, He gives them a standing invitation to return from their backsliding (Jer. 3:22).

Joshua passed away soon after this, at the age of 110. Evidently his influence over the people was very great for the record indicates that they served God during Joshua's reign and also during the subsequent reign of the Elders who heard Joshua's charge (I Chron. 24:31).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

On one occasion Charles H. Spurgeon prefaced a sermon on the atonement by the following remarks: "There is a doctor of divinity here tonight who listened to me some years ago. He has been back to his own dwelling place in the United States, and he has come back here again. I could not help fancying, as I saw his face just now, that he would think I was doting on an old subject and harping on an old strain; that I had not advanced a single inch in my new domain of thought, but was preaching the same old gospel in the same old terms as ever. If he should think so, he will be quite right.

"I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city, and amid his numerous cases and engagements forgot the boy. Night came on, and at last, when the father reached home, there was a great inquiry as to where Richard was. The father said, 'Dear me, I left him in the morning standing under such and such a gateway, and I told him to stay there till I came for him. I should not wonder but that he is there now.' So they went, and there they found him. Such an example of simple childish faithfulness is no disgrace to emulate. I received, some years ago, orders from my Master to stand at the foot of the cross till He came. He has not come yet, but I mean to stand there till He does. If I should disobey His orders, and leave those simple truths which have been the means of the conversion of souls, I know not how I could ex-

pect a blessing. Here, then, I stand at the foot of the cross, and tell out the old, old story, stale though it sound to itching ears, and worn threadbare, as critics may deem it."

—Will H. Houghton

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Where and by whom was Moses buried? (Deut. 34:5-6)

2. To whom has God committed all judgment? (John 5:22, 26-27, 30; Eccles. 12:14 with I Cor. 4:5; II Cor. 5:10; II Tim. 4:1)

3. Has the sinner who accepts Christ become a son of God? (John 1:12; Rom. 8:14; Gal. 4:3-7; Phil. 2:15)

4. Does the Bible teach that God's children should obey Him? (Deut. 27:10; Jer. 26:13; Acts 5:29; II Cor. 10:5; Phil. 2:12; I Pet. 1:14)

5. Does God promise blessing for obedience? (Deut. 11:27; 28:1-13; Isa. 1:18; Luke 11:28; James 1:25)

6. Will the believer be chastened by God for disobedience? (Deut. 8:5; Job 5:17; Prov. 3:11; I Cor. 11:32; Heb. 12:5-10; Rev. 3:10)

7. Does God really undertake in behalf of the believer? (Isa. 26:12; Jer. 33:3; Phil. 2:13)

8. Does God ever break His Word? (Josh. 23:14; I Kings 8:56; Titus 1:2; Heb. 6:17-18)

9. Has God given the believer the power of choice as to whom he will serve? (Josh. 24:15; Judges 10:14; Prov. 1:29)

10. Can the believer serve two masters? (I Sam. 7:3; I Kings 18:21; Josh. 24:15; Matt. 6:24; Rom. 6:16-22; Jas. 4:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We have enjoyed studying together the lessons of the past quarters, and now we take up a new group of lessons: the study of different characters of the Old Testament. In our lesson today we are to hear about Joshua. Before we even look in our Bibles, let me ask you a question. What do you remember about this man Joshua? Do you recall some story which has been told you about Joshua? There is a book in the Old Testament named Joshua, and it is in this book that we turn for our lesson.

It is interesting to note in the very first chapter of this book that Joshua is told to take Moses' place. You remember that it was Moses whom God used to lead the children of Israel. He was their leader. But Moses died, and the people are without a leader until God tells Joshua to step in and take that place, and to continue to lead forth the children of Israel into the promised land. Joshua had been working with Moses and he knew what God's program for the Jewish people was.

As you read through that first chapter you will notice that in verses five and six the Lord is encouraging Joshua in the task that lies before him. God had promised to be with Moses, and so He says, "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." Joshua saw all of the wonderful things that the Lord did through Moses, and if God was with Moses, then He would do all of that for him, too. This gave Joshua courage.

Even though the children of Israel wandered in the wilderness instead of going into the promised land as God intended them to, Joshua took fresh courage and went forward in leading the Jewish people. Many of the people had forsaken the ways of the Lord, and had worshipped with the heathen people, and Joshua started dealing with them about this one thing. They must make a choice today. They must either leave all of the idols which they have been worshipping, and serve the true and living God, or suffer for their wrong choice. But Joshua does not leave them to guess where he stands. Even if everyone else were to forsake the true God, Joshua says, "But as for me and my house, we will serve the Lord." He was willing to stand alone, if need be, but he was going to follow the Lord.

Have you ever been called upon to tell others about the Saviour? or have you let them make fun of you for even going to Sunday School? "Choose ye this day whom ye will serve" are the words which Joshua spoke to the people, and the Lord is speaking the same to you. Even though no one else makes the same choice, won't you just let your life be a testimony for Him? The Lord Jesus died for you, and He wants to mean all the world to you. Serve Him with your whole heart. As He promised to be with Moses and Joshua, so He will be with you to give help and strength to stand for Him.

Yours in loyalty to the Saviour,

Aunt Anna

Third Quarter, Lesson 2 **Sunday, July 10, 1938**

CALEB: LIFETIME DEVOTION

Lesson Text: Joshua 14:6-15

Devotional Reading: Psalm 121

Golden Text:

"Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

The story of Caleb and Joshua and the ten spies never fails to thrill the hearts of those who love Old Testament history. The lesson today does not deal primarily with the Kadesh-barnea incident but it certainly has its foundation there. Caleb is a brilliant example of what God can do with and for a man wholly yielded to Him. Paul counselled Timothy, "Shew thyself a pattern of good works." Caleb was one of those rare "patterns," not absolutely perfect, but nigh. The lesson is in three parts: I. Caleb Recalls His Spy Service (Joshua 14:6-9); II. Caleb Reviews His Personal Welfare (Joshua 14:10-11); III. Caleb Receives His Earthly Inheritance (Joshua 14:12-15).

I. CALEB RECALLS HIS SPY SERVICE
Joshua 14:6-9

Seven years after the crossing of the Jordan river Caleb came to Joshua and asked for the portion of inheritance promised him by Moses as a reward for his splendid service as a spy. The method by which we arrive at this time of seven years is simple. From Kadesh-barnea to the Jordan was thirty-eight years. The total journey from Egypt to Canaan was forty years and two were consumed in reaching Kadesh-barnea. Caleb was forty years old at Kadesh-barnea (vs. 7) and thirty-eight years later at the Jordan he would be seventy-eight years old. In our lesson he is eighty-five years old, leaving an interval of seven years, which time was used in possessing the land.

Caleb was quite human in his desire to reminisce. We find him doing this in verses seven and eight: "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God."

It must have indeed been very gratifying to Caleb in his old age to look back over the years and realize that he had "wholly followed the Lord." It was not egotism either that made him say this. He was just repeating Moses' words (vs. 9) and Joshua must have believed them too, for he recorded them in the book bearing his name

As we turn back to Numbers 13:26-33 we get a full account of the report of the spies. Caleb and Joshua were among the twelve who were thus commissioned, but it was Caleb's job to speak for the minority opinion. Joshua undoubtedly remained silent because of his close connection with Moses, and he felt the need of an unbiased voice before the people. The ten spies brought their report of seeing giants, walled cities, and chariots of iron. They also had with them evidence of the fertility of the land, for they had carried back with them pomegranates, figs, and a bunch of grapes so large that it was carried on a staff between two men (Num. 13:23). At this point (vs. 30) Caleb stilled the people and advised them to take immediate action and possess the land. We admire this man's courage and fortitude. He was willing to stand against ten men who had been his companions on the forty-day expedition. He was not influenced by their pessimism and unbelief which must have appeared even before the return to camp. We can imagine that some rather warm arguments punctuated their journey, but neither Joshua nor Caleb were won over to the side of unbelief. Caleb's eyes had seen the same obstacles as did his colleagues. He doubtless had been haunted with some of the very trepidation that gripped them. But he believed God and that the battle was God's and not his (II Chron. 20:15). The ten spies measured the giants and walled cities by a human yardstick and found themselves to be as grasshoppers (vs. 33). Caleb measured them by God's yardstick and found the enemy to be as grasshoppers. Faith and trust is all in one's viewpoint. (Heb. 11:1).

The people heard Caleb's impassioned plea and doubtless would have gone forward but they were swayed by the satanic oratory of the other ten spies. So terrible was the backsliding of the people that they almost stoned Caleb and Joshua (Num. 14:10). But God is not mocked—He chastens His disobedient children. God would not let any of the people who rejected the promised land enter that land (Num. 14:23). All of them perished and only the children (who are not counted as men until they reach their majority) and Caleb and Joshua were permitted to inherit Canaan.

II. CALEB REVIEWS HIS PERSONAL WELFARE
Joshua 14:10-11

In verse ten we have Caleb's testimony of God's blessing in giving him longevity. Caleb does not take the credit for himself. He says, "And now, behold, the Lord hath kept me alive, as He said, these forty and five years." He had already passed his allotted threescore and ten for he was now eighty-five.

It is one thing to be alive but it is a better thing to live while you are alive. Caleb was strong and virile at this age. He says of himself, "I am as strong this day as I was in the day that Moses sent me" (vs. 11). Clean living was, to a great extent, responsible for Caleb's great and vigorous age but we must not forget the Divine touch. God had something to do with this miracle.

All of us are going to get old one of these days, and we do well to take a careful inventory. Are we going to be like Caleb, always ready to conquer more territory for our Lord, or are we in our dotage, about to fold up and quit? Are we going to pass the trowel along to someone of the younger generation or are we going to criticize the "new fangled" idea?

An organized effort has been recently made to discredit all men over forty years of age. Much political "mud" was heaved at the "old men" on the Supreme Court bench. All of this smacks of Communism. A counter movement, however, has been meeting with quite remarkable success in demonstrating that the so called "old men" have a higher percent of efficiency and a far better record for making sales. Consequently, many corporations have a new respect for the man over forty. We need our elders to keep the "young ideas" from going too fast. Our elders are to youth what a governor is to a steam engine.

Old age is a treacherous thing. It can be lived peacefully and sweetly; on the other hand, the old person can become grouchy and crabby. Two things must be carefully watched. First, the individual must lean upon the Lord at all times. Old age without God is a terrible experience not only because of its emptiness here in this life but because of the hopeless prospect of eternity without Him. The wise man of Proverbs says, "The hoary head is a crown of glory, IF IT BE FOUND IN THE WAY OF RIGHTEOUSNESS" (Prov. 16:31). "Righteousness" in the Proverbs always refers to Christ's righteousness. The second warning that we would make is that all should prepare for old age in their youth. The sweetness of communion, gentleness of spirit, and patience of soul do not come in a short period of time. God makes a mushroom overnight but He takes years to make the sturdy oak. "Remember now thy Creator IN THE DAYS OF THY YOUTH" (Eccles. 12:10). So let us cultivate, in our youth, a life of faith and show a pattern of good works. We may not reach Caleb's age or possess his physical preservation, but we have Caleb's Saviour and through right living and proper "leaning" can approach his remarkable record.

III. CALEB RECEIVES HIS EARTHLY INHERITANCE
Joshua 14:12-15

The part of Palestine that Caleb was asking for was Hebron which is situated about twenty miles south of Jerusalem. It had already been given to Caleb by Moses forty-five years before (Deut. 1:36), but the gift had never been confirmed by Joshua. We cannot help but admire the venerable old warrior for his courage in seeking as his own inheritance a city that was inhabited with giants. Caleb was no coward.

We are also reminded of Caleb's dependence upon the Lord. As Joshua gave the land to Caleb, Caleb said, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (vs. 12). This was exactly the same spirit of trust that he displayed forty-five years previous at Kadesh-barnea. At that time he said, "If the Lord delight in us, then He will bring us into this land, and give it us" (Num. 14:8). Many times did the Lord win the day for the Israelite warriors as at Jericho. Had the Israelites always trusted Him then victory would have been their continual portion. But they were defeated many times and the reason was always, unbelief.

Caleb took his inheritance and drove out the heathen, giants and all. Of course the Lord was with him and fought for him. In verse fifteen we are told that "the land had rest from war." Caleb was quite a bit more successful than his neighbors, for over and over again we read that they could not drive out the heathen. Seven times do we find such statements in Joshua and Judges alone. In this failure the tribes fell short of God's demand for He warned, "If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Num. 33:55). Caleb fully separated himself from the world but the tribes were guilty of incomplete separation (Ps. 106:34-36). They tried to serve God and Mammon, which is impossible, for only one of them can be served at a time. God wants us to keep ourselves "unspotted from the world."

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

At the opening meeting of the British Association at Nottingham on September 2, Mr. H. G. Wells, in his presidential address, made use of the opportunity to protest against what he esteemed the exaggeration of the importance of Palestine in the world's history. "Solomon's temple," he said, "was smaller than most barns." Palestine was "no more than part of the highway between Egypt and Mesopotamia . . . Nothing began there, nothing was worked out there. All the historical part of the Bible abounds in wild exaggeration of the importance of this little strip of land."

Dr. Alfred Noyes, in a letter to "The Times," replied very effectively to Wells' argument based on the physical insignificance of Palestine that "the human head, out of which many interesting thoughts have been evolved, is smaller than most pumpkins."

Mr. Wells' contempt of Zion's insignificance was voiced long ago, and long ago an answer was given:

Why do ye frown, ye mountains high,
Upon the hill of God?
Here God desires to dwell; the Lord
For aye will make abode.

The birth, life, death, and resurrection of Jesus Christ are facts of history connected with that little country. The importance and centrality of these facts in the world's history Mr. Wells would deny outright. But Mr. Wells' writings show him as being far from a sober historian.

—"The Irish Evangelical"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God want the believer to be whole-hearted in his life and service for Him? (I Thess. 5:23; I Tim. 4:15; Deut. 11:13; Ps. 9:1; 119:10, 69, 145; I Cor. 10:3)

2. How does the believer overcome the enemy? (Isaiah 30:15; Gal. 6:10-18; Heb. 11; I John 5:4)

3. What should be the believer's attitude toward Satan? (I Pet. 5:19; Jas. 4:7-8)

4. Is it possible for a believer to backslide? (Prov. 14:14; Jer. 3:11, 14; 14:7; Hosea 11:7)

5. Should the believer recognize that his body is to be given to the Lord and kept for His use? (Rom. 12:1; I Cor. 6:13, 19-20; Phil. 1:20)

6. Does God's Word teach respect for elders? (Lev. 19:32; Heb. 12:9)

7. What kind of "old age" should the believer have? (Job. 11:17; 32:7; Ps. 92:13-14; Prov. 16:31; 17:6; 20:29)

8. Does the Bible teach that the believer should be courageous? (Deut. 31:6; Ps. 27:14; Josh. 1:7)

9. Can the believer depend entirely on God for everything? (Ps. 11:1; 31:41; II Cor. 1:9; Prov. 3:5-6; I Tim. 4:10)

10. Does the Bible teach separation for the Christian? (II Cor. 6:17; I Thess. 5:22; Jas. 4:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Caleb is a man that we do not hear quite as much about as other characters of the Bible, but his devotion and love for the Lord was outstanding.

During the days of Moses, we find that he sent out spies into the land which the Lord God promised to the children of Israel. Caleb was one of the spies. These spies were sent to see what was over in that land and to come back with a report as to what they saw. They were to tell whether they thought it best to have the whole company of Jews go over to take the promised land or not. You remember that when the spies came back, they reported that the people were like giants and were mighty men, which report brought fear into the hearts of the children of Israel. They did not think it worth their while to try and take the land away from these giants! Fear was so great in their hearts that they forgot all about having the Lord on their side.

Caleb had a different report to give when he returned from the promised land. He told of all the wonderful things which the Lord had there waiting for them. Caleb also said that the people were mighty and strong but he knew that the Lord was stronger than any man. He encouraged Moses to go forward because in his heart he believed God would take care of them.

But now Moses is dead, and Joshua has taken his place. Caleb comes to Joshua and tells him of all that took place in the years gone by, and encourages Joshua in the task which is his of taking the children of Israel into the promised land. Moses had promised to Caleb all the land whereon his feet trod. Now, years later, Caleb receives fulfilment of that promise because God is faithful. Caleb is an old man and all of his companions are gone, except Joshua. He is old in years, but he is strong in faith. He, like Abraham, is strong in faith, believing that what God has promised, He will perform.

Caleb, the character in our lesson today, has had a life-long devotion for the Lord. He has seen all of the blessings, and he has seen the places where God's children failed, yet in each and every case he knew God would not fail. Many blessings came to him in the last years of his life. His faithfulness to God was worthwhile.

You have a life to live, too, and only those things done for the Lord will last. You may not find things easy, but you will always find the Lord true to His promises. Let us take one of the promises today that will remind us of God's faithfulness throughout all our lives. This promise is found in Philippians 4:19: "My God shall supply ALL your need according to His riches in glory by Christ Jesus." What a promise! He is rich, and all my need shall be supplied according to His riches. He has made the promise, and He cannot fail.

Yours in One Who cannot fail,
Aunt Anna

Third Quarter, Lesson 3 **Sunday, July 17, 1938**

DEBORAH: EMERGENCY LEADERSHIP

Lesson Text: Judges 4:1-14

Devotional Reading: Ps. 46:1-3, 8-11

Golden Text:

"Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

Since most of the characters of these lessons deal with men, it is with some degree of satisfaction that we take up the study of Deborah. She was a brave, courageous, dauntless woman without a peer in any race, or generation. Teachers of girls' classes will find worthwhile material in the study of this godly woman. I. Deborah, the Ruler (Judges 4:1-5); II. Deborah, the Deliverer (Judges 4:6); III. Deborah, the Prophetess (Judges 4:7, 9) IV. Deborah, the Heroine (Judges 4:8, 10-14).

I. DEBORAH THE RULER
Judges 4:1-5

Chapter four opens with the sad announcement that Israel has again done evil in the sight of the Lord. By this time Israel's backsliding had gotten to be a habit. After the passing of Joshua the Israelites forgot God and worshipped Baal. They also inter-married with the heathen (Judges 3:6-7). God instituted the reign of the Judges (Judges 2:16) to deliver the people after their chastening. Othniel was the first judge and the land had rest until his death. But after this the people again sinned. Ehud was raised up to deliver them from Eglon, King of Moab (Judges 3:15). After Ehud, Shamgar reigned for a brief period and then we have the apostasy recorded in today's lesson.

We do not know in what year Deborah's judgeship began, but we have the definite information that she was reigning in the twentieth year of Jabin's and Sisera's oppression (vss. 3-4). She became the fourth judge. The judges were not kings, although their position was similiar to that of a king in that they were supreme or highest court to which all difficult cases were taken (Deut. 17:8-9).

It is not to be denied that Deborah was a very capable personage and that she was God's choice for the job. But in the light of the rest of the Bible, we must say that she was chosen for lack of a capable man. It is not God's plan to use women in places of authority over men unless no man is to be found who can qualify. Our modern "women preachers" are as much out of place as a "masculine bridesmaid."

The point before us is a very vital one for it concerns a condition that is almost as contagious as anti-Semitism in the religious world today. Leading denominations of both the United States and Canada have joined the false cults in ordaining women to the ministry. Some of the champions of this movement use Deborah as their authority. Others ignore Scripture altogether, and a few openly despise the apostle Paul's command in I Timothy 2:12.

Let us look at this passage for a moment. It is the strongest in the Bible on the subject, and even if it were the only one, it is reliable, for it is the Holy Spirit's instruction to us. "I suffer not a woman to teach, nor to usurp authority over the man." The Arthur S. Way translation renders it thus: "To a woman I give no commission to be a teacher, nor to lord it over man." The Conybeare and Howson translation says: "But I permit not a woman to teach, nor to claim authority over the man." Still further confirmation is added by the Twentieth Century translation: "I do not consent to a woman's becoming a teacher, or exercising authority over a man." Unbiased scholars of the Greek will always render this passage according to the above thought. We should take note that the passage is not a condemnation of woman's teaching in every respect. The second clause qualifies the first—a woman must not teach men. Women are never forbidden to teach their own sex and indeed they are requested to do so. "That they (aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, etc." (Titus 2:4-5).

The context of II Timothy 2:12 adds strength to the direct statement. The entire passage from verses eight to fifteen contrasts man and woman. Verse 13 reminds us that Adam holds priority over Eve because of the order of their creation. Verse 14 confirms man's federal headship by laying the Adamic sin at Adam's feet EVEN THOUGH EVE SINNED FIRST. Curious enough, women preachers like the idea advanced in verse fourteen but laugh at the plain statement of verse twelve. Verse fifteen has always been a puzzle to many people for it is evident that a deeper meaning is intended than the one so apparent on the surface. The Authorized Version makes childbearing rewarded by salvation and this of course is not true. The correct interpretation, according to Conybeare and Howson, is that woman shall be in the path of safety if she performs the duties peculiar to her sex, one of which is childbearing, coupled with faith, love, and holiness. This clear explanation of verse fifteen is additional confirmation of the teaching of verse twelve. Woman has a sphere: queen of the home and teacher of women and children. Man has a sphere: head of the home, bread winner, and teacher of all people. God Himself in times of need has violated this principle, of which Deborah is a notable example; but Paul's instructions need no revision for today. Somebody may ask if women should ever speak to audiences other than strictly women's groups. Women missionaries and others have a sphere where they can minister, scripturally. They can speak before mixed audiences, giving their testimony, but not to present a Bible study. The latter is classed as teaching.

Israel saw other prophetesses but only one woman judge—Deborah.

II. DEBORAH THE DELIVERER
Judges 4:6

God had a special mission for Deborah—the deliverance of Israel from Sisera's oppression. But Deborah was no warrior. She could not match the prowess of Shamgar who slew six hundred men with an ox goad (chapter 3:31). Nor could she vie with Samson who killed a thousand Philistines with the jawbone of an ass (Judges 15:15). She called to her aid the best man to be found—Barak. She ordered him to take 10,000 men of the tribes of Naphtali and Zebulun and make battle against Sisera and his nine hundred chariots of iron.

The tradition during the pediod of the Judges was for the best warrior to be the judge. Deborah could not qualify physically, but she could in spirit. Barak was a great warrior and general only because of Deborah's encouragement.

III. DEBORAH THE PROPHETESS
Judges 4:7, 9

Deborah had the gift of prophecy. She is called a prophetess (verse 4) and she uttered two prophecies (vss. 7, 9) which were shortly fulfilled. Other women holding the same position were Miriam, Huldah (II Kings 22:14), Noadiah (Neh. 6:14), and Anna (Luke 2:36).

Nearly all of the female leaders of false cults claim the gift of prophecy or gift of inspiration, which is practically the same thing. Mrs. Eddy of Christian Science and Mrs. McPherson of Four Square Gospel Pentecostalism are two notorious examples of the above assertion. The key to the proper understanding of the Scriptures on this theme is found in Acts 2:17-18. Acts two records Peter's sermon to a crowd of Jews, offering them the Kingdom. The two verses alluded to say that maidens shall prophecy IN THE LAST DAYS. The expression "last days," when applied to a Jewish age, means the Great Tribulation and not the present Church age.

Deborah's two predictions were: first, that Sisera's army would be maneuvered into a compromising position; and second, that Sisera would be slain at the hand of a woman. Deborah's ability to receive from God accurate details of future events is vindicated by the account of the battle which will concern our next point.

IV. DEBORAH THE HEROINE
Judges 4:8, 10-14

A heroine or hero is someone who under great stress and difficulty rises to meet the emergency even at the risk of his own life. Barak was not a hero for it is revealed in verse eight that he refused to go to battle without Deborah accompanying him. We can understand his desire at wanting the inspiration of her presence but we cannot sympathize with his refusal to do the Lord's will without her. In verse nine we have Deborah's answer: "I will surely go with thee: notwithstanding the journey that thou takest SHALL NOT BE FOR THINE HONOR." This statement proves to us that Deborah was the heroine for it was her courage and faith that proved to be the deciding factor in winning the battle.

The first fulfilment of Deborah's prophecy came in the early hours of the battle. Heber, the Kenite, played an important role. He informed Sisera that Barak was on Mount Tabor. This might appear to be in Sisera's favor, getting such a piece of information. At least he looked upon it as such and quickly mobilized all of his warriors and nine hundred chariots of iron in the valley of the Kishon river at the foot of Mount Tabor (vs. 13). This is a fulfilment of the prediction in verse seven.

Now we must turn to Deborah's song to get the account of what happened. We are told in chapter four, verse fifteen, that the Lord discomfited Sisera. Deborah reveals that something akin to a cloudburst engulfed the heathen army. "The heavens dropped, the clouds also dropped water" (5:4). "The river of Kishon swept them away" (5:21). It is easy to see how the chariots of iron would become mired down in the mud and render them useless. The army of Barak, poised on the mountain, led by Barak and inspired by Deborah, 10,000 strong charged down upon Sisera in his helpless condition and the battle was won. Sisera fled by foot (vs. 15), which is a most undignified way to retreat, and a large share of his army fell by the sword.

Deborah's song reveals a little sidelight of disappointment. Chapter four, verse six, definitely states that the tribes of Zebulun and Naphtali were to furnish the army. However, chapter 5:15-17 implies that the tribes of Reuben, Gilead, Dan, and Asher were also included but that they stayed at home. Note these words: "for the divisions of Reuben there were great searchings of heart" (vs. 16). We can visualize those warriors on Mount Tabor as they waited and waited and strained their eyes toward the horizon looking for the men of Reuben and the other tribes. But they did not come. The writer of Proverbs refers to such unfaithfulness in cutting language: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 25:19). How different was the sacrifice of Zebulun and Naphtali who fought unto death (5:18).

The second prophecy left to be fulfilled was the slaying of Sisera by a woman. Jael, the wife of Heber the Kenite, who was ostensibly friendly to Sisera (4:17), gave the fleeing General refuge. After he fell asleep she drove a spike through his head and the rest of the victory over Sisera's army was easy. We cannot be sure whether Jael or De-

borah was intended as the fulfilment of the prophecy here discussed. May we say that either of them or both could be the proper answer. This much we are certain of—while Jael got the credit for slaying Sisera, Deborah received credit for the victory. Poor weak Barak did most of the work but lost his reward because he had no faith.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

"People say that I must have been born brave. Why, I seem to remember nothing but terrors in my early days. I was a shrinking bundle of fears—fears of thunder, fears of strange faces, fears of my strange self." Such is Clara Barton's confession of her girlhood. It speaks volumes for her that she was able to overcome these fears so as to become "the angel of the battlefield." She managed the rebellious drivers of the army wagons which carried her supply of food, bandages, and medicines. She ministered to thousands of wounded on the firing line amid such scenes of blood and carnage as made veteran surgeons and soldiers pale at the very sight. She was in Fredericsburg when "every street was a firing line and every house a hospital." General Patrick caught sight of her and thought her a refugee. "Do you want protection?" asked the general chivalrously. "I believe I am the best protected woman in the United States," answered Miss Barton with a smile.

—"The Young Peoples' Delight"

Frederick the Great wrote to one of his generals, "I send you with 60,000 men against the enemy." On numbering the troops, however, it was found that there were but 50,000. The officer expressed surprise at such a mistake on the part of his sovereign. Frederick's reply was, "I counted you for 10,000 men." Evidently Deborah counted with Barak in some such way as this.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does the Bible teach that the man is the head of the woman? (Gen. 2:18-20; I Cor. 11:3; Eph. 5:23)

2. Is the woman to be in subjection to man according to God's plan? (Gen. 3:16; I Cor. 11:3; I Tim. 2:11-12; I Pet. 3:5-6)

3. Was Eve deceived? (Gen. 3:1-6; II Cor. 11:3; I Tim. 2:14)

4. When Adam sinned, was he made the federal head of the race—the one in whom the entire race sinned? (Gen. 3:6-7; Rom. 5:12-21)

5. Is woman weaker than man, physically? (I Pet. 3:7)

6. Should we be willing to sacrifice our lives, if need be, for the sake of Christ? (Acts 20:24; Phil. 1:20; 3:7-8)

7. Should we place our confidence in God or man? (Ps. 20:7; 118:8-9; Prov. 22:19; Isaiah 26:4; II Cor. 1:9)

8. Is God faithful to His children? (Deut. 7:9; I Cor. 10:13; I Thess. 5:24; II Thess. 3:3; Heb. 10:23)

9. Does God desire faithfulness in His children? (Ps. 36:5; 89:33; 101:6; John 20:27; I Cor. 4:2)

10. In order to receive a reward, must the works of the believer be done in faith? (Rom. 14:23; Heb. 11:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

There came a time in the history of the children of Israel that the Lord used a woman by the name of Deborah as a temporary leader. She counselled with them as to what God's plan was. She was God's mouthpiece for His people.

At any time in the lives of God's people, when they drift from Him and go about doing their own will, God forsakes them and leaves them to themselves. But we always find that every time the children of Israel did that very thing, they were in need of help, and then they would cry unto the Lord to help them. What a gracious Lord we have, for he never turns a deaf ear to any cry. Many times He lets us go through experiences that finally cause us to call to the Lord for deliverance.

We come to just such a time as this in the history of Israel. The Jewish people were constantly troubled by their enemies and it became so bad that they called upon Deborah to get help for them. She found what the Lord's way out was and passed the word on to them. They were to go after the enemy, for the Lord promised them victory. Deborah sent a man by the name of Barak with a group of men from two of the tribes. He was to go and fight the enemy. But even Barak did not want to go alone. He wanted Deborah to go with him. She consented to go, but left the victory with the Lord. It is the Lord Who alone can conquer.

Today the enemy of our souls comes to us from every side, seeking to get us to enjoy what he has for us and to turn away from the Lord. Sometimes we foolishly go ahead, and then when we see that we are caught in his trap, we call upon the Lord to help us. How foolish! Why not call upon the Saviour before we are caught? But the Lord is gracious. He never lets the enemy have us. Jesus comes to the rescue, and we are strengthened to meet the enemy, even though it looks as though we are not strong. We meet the enemy with God at our side.

The battle won for Israel was not Barak's victory, neither was it Deborah's. It was God's victory through them.

Yours in a victorious Saviour,

Aunt Anna

Third Quarter, Lesson 4 **Sunday, July 24, 1938**

GIDEON: FOLLOWING GOD'S PLAN

Lesson Text: Judges 7:1-23

Devotional Reading: Psalm 98:1-6

Golden Text:

"Have not I commanded thee? Be strong and of a good courage" (Joshua 1:9).

Gideon is one of the most familiar characters in the entire Bible. There is a society of men known by this name that has done splendid work all over the world in placing copies of God's Word in hotels, sanatoriums, and schools. Gideon was a remarkable character because he dared to trust God to the limit. We recommend that each teacher read the entire history of Gideon, beginning in chapter 6:11 and ending in chapter 8:32. Greater liberty will be theirs if they know the whole story. Our study in chapter 7 is divided into four parts: I. The Soldiers Picked Out (Judges 7:1-8); II. The Captain Prepared (Judges 7:9-15); III. The Attack Planned (Judges 7:16-18); IV. The Victory Presented (Judges 7:19-23).

I. THE SOLDIERS PICKED OUT
Judges 7:1-8

A battle is about to take place for God has promised deliverance to the Israelites from the cruel hand of the Midianites. The Midianites were a heathen nation living east of the Jordan on the edge of the Arabian desert and together with the Amalekites were much stronger than the Israelites. Gideon is chosen to be the leader of the army of the children of Israel but the situation looks hopeless, for 32,000 (vs. 3) are helpless against 135,000 (chapter 8:10). However, an amazing order comes from Heaven: "The people that are with thee are too many for Me to give the Midianites into their hands" (vs. 2).

God is beginning to select His soldiers and says that 32,000 are too many. All those that are afraid are first asked to return home and 22,000 warriors accept the invitation (vs. 3).

This does not sound like a very good recommendation for Jewish courage. But God was not satisfied; there were still too many men. Why too many? Because God wanted the battle to be won in such a way that Israel would not "vaunt themselves . . . saying, mine own hand hath saved me" (vs. 2). God always saves men in a way that leaves no room for boasting (Eph. 2:8-9; Rom. 3:27). In fact, He "hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in His presence" (I Cor. 1:27-29).

The method of elimination the second time was different. The men were brought to a brook and permitted to drink. Unknown to them, God had directed Gideon to select all who lapped up the water with their hands instead of kneeling down and drinking. There were only 300 of such as God had specified. Some question has been raised about the significance of the method of drinking in this incident. The 300 who hurriedly scooped up the water with their hands were "pulling on the bit," eager to meet the enemy. They also exercised precaution in keeping their eye on the enemy as they drank. Such alertness pleased the Lord and so they received the commission to go into the valley.

God now told Gideon that the number was small enough and that He would save him and deliver the Midianites into his hand (vs. 7).

II. THE CAPTAIN PREPARED
Judges 7:9-15

But all was not ready yet; the captain, Gideon himself, needed some additional preparation and encouragement. A little flash of God's grace is seen here in verses 9, 10, and 11. God said to Gideon, "Get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Purah thy servant down to the host: and thou shalt hear what they say: and afterward shall thine hands be strengthened to go down unto the host." The job which lay before Gideon was a big one and God knew that his flesh was weak and that a little more assurance of victory would help. Already Gideon had seen three demonstrations of God's power and guidance: the angel had burned his food with mysterious fire (chapter 6:21), the fleece had dew on it one morning and no dew the following morning, although the ground was wet (chapter 6:38-40).

Gideon took the Lord's suggestion and went down into the valley by night and spied out the enemy's camp. There he overheard one enemy soldier relate a dream to another. The dream was to the effect that a barley loaf came down and smote a Midian tent so hard that it was crushed. The one who heard the dream instantly gave an interpretation which shows the superstitious character of these heathen. "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host" (vs. 14).

Gideon was satisfied for he realized that such superstition was in his favor. Furthermore, by their own words he knew that they were suspicious that they would be defeated. He also knew that they respected him, Gideon, and that they believed God to be on his side. Gideon would have fought anyhow, but this extra encouragement fired him to the point of irresistibility.

III. THE ATTACK PLANNED
Judges 7:16-18

The plans for the attack upon the enemy were as odd and unnatural as the reduction of the size of the army in order to make it strong. But we must remember that our ways are not God's ways, for as the heavens are higher than the earth so are His ways higher than our ways (Isa. 55:9).

Each member of the company of 300 was given a trumpet instead of a sword, and a pitcher instead of a shield. The pitchers were supposed to be empty save for lamps (vs. 16). The strategem of the attack was to have every man blow his trumpet, break the pitcher, thus exposing the lamps, and shout "The sword of the Lord, and of Gideon." The whole performance would make quite a racket and thus deceive the enemy into believing that a great host of Israelites were upon them. Their superstitious nature would make them say that their dream had been fulfilled.

Trumpets stand for a gathering (I Thess. 4:16-17), pitchers or vessels symbolize the body (I Cor. 4:6, 7; Matt. 5:16), and lamps always represent our testimony (Matt. 5:14, 15). A beautiful picture is about to be unfolded before us. Vessels are to be broken and lamps exposed. No man can adequately bear the testimony of Jesus Christ until he permits his natural self and will to be broken. A very beautiful poem has been written bearing out this thought.

Broken, His heart was broken,
Broken for me;
Broken, His precious body,
On Calvary;
Oh, Saviour, when I see
Thy broken heart for me,
My sinful, wayward heart
Cries out to Thee,
Broken! Oh, let me be
Broken, Lord, to Thee!

—C. Lucille Boese

IV. THE VICTORY PRESENTED
Judges 7:19-23

The men did exactly as they were instructed to do and the enemy was completely routed. The account given in verse 22 is as follows: "And the 300 blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath." It is no small thing to realize that 135,000 soldiers were routed by 300. Furthermore, we are told in chapter eight that 120,000 (vs. 10) fell by the sword. Of course the majority of these were killed by the Israelite warriors who did not participate in the trumpet-pitcher scheme (vs. 23).

One of the tribes assisting in the slaughter but not having a part in the success of the 300, was Ephraim (vs. 24-25). And we find in chapter eight that the tribe of Ephraim was sore because they were not invited at the beginning of the battle. They got quite nasty with Gideon, "They chided with him sharply" (vs. 1). What petty jealousy and hurt pride! However, Gideon was a master at dealing with men. He replied to them by saying, "God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in comparison to you?" (vs. 3). Gideon minimized and discounted his own achievements though they were paramount—this is true humility. The day was won, for Ephraim's anger was abated (vs. 4).

We cannot say that man won the battle which we have just discussed. Even though clever strategy was used, yet it would have failed had not the dream occurred and the correct interpretation made. Who caused the dream to come and the correct interpretation to be given? None other than God. God had predicted that the battle would be won and that it would be done with so few men that Israel would be compelled to admit that God had won it for them (chapter 7:2). The battle is not ours but God's, and so the victory is not ours but God's.

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

When Saladin looked at the sword of Richard Couer de Leon he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things; it was the arm of Richard." Richard's victories rested in the arm of the flesh; our deliverance and victories rest in the almighty arm of our Lord Jesus Christ.

—"The Sunday School Times"

Some few years ago, in the south of England, some men who were traveling were interested in the entrance of a stranger just as the train was starting. His bag and sword case indicated that he was a military man, and after a moment he said, "That was a close shave; I've come from Gibraltar, and specially wanted to catch this connection." Said one of the other men, "I am glad you have joined us, for we have been warmly discussing the comparative merits of Napoleon and Wellington. As a military man we should like your opinion as to which of

these men was the greater general, strategically. We are of the opinion that Wellington was the greater." With considerable skill and graciousness the stranger proved that strategically, Napoleon held first place. "Ah, then, who won Waterloo?" was the rejoinder. In quiet and reverent voice the stranger said, "God won Waterloo." The speaker was General Sir John French. —"The British Weekly"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God need "numbers" to win a victory? (I Kings 20:28; Ps. 33:16; Rev. 19:15)

2. To Whom should the believer give the glory? (Ps. 29:2; Rom. 4:20; 16:27; Rev. 1:6; 14:7)

3. Should a man take the glory to himself? (Acts 12:21-23; I Cor. 1:29)

4. Is the believer weak in himself? (Ps. 6:2; 103:14; Matt. 26:41; I Cor. 1:27; 15:53)

5. Has God promised to give strength to the believer? (Ps. 27:14; 29:11; 138:3; Isa. 30:15; 40:29; 41:10; Phil. 4:13)

6. Has God promised the believer guidance? (Ps. 25:9; 32:8; 78:72; Isa. 58:11)

7. What is the "sword" in the symbology of Scripture? (Eph. 6:17; Heb. 4:12; Rev. 1:16)

8. Is the believer weak in order that the victory might be God's? (II Cor. 4:7; 2:5; 12:9)

9. Does God desire brokenness in the heart and life of the believer? (Ps. 34:18; 51:17; John 12:24)

10. Can the believer have victory in his life from day to day? (Rom. 7:24-25; 8:32; I Cor. 15:57)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

When a man decides that he is going to build a building of any kind, he has some plans drawn up, and then expects the builder to make his house according to the plans. Perhaps the builder would not think some of the things necessary, but nevertheless he builds according to the instructions. So it is with our Heavenly Father; He has some very definite plans for His children, and it is not for the children to doubt these plans, but rather to carry out God's plans. When we change the plans, we are sure to find ourselves mixed up and unable to go ahead as we should. Had we obeyed instructions, we would have completed the plans that our Maker had made, and found out that His way was best.

When the Lord told Gideon to go fight against the enemy, He also told him not to take a big army with him. To those looking on, it would seem as though it would be useless to fight unless there were as many men in the one army as the enemy had. But lest the children of Israel would look to numbers to help them win the battle, the Lord cut down the number. Now if they should win, it would have to be because the Lord fought for them, and not that they won in their own strength.

In the seventh chapter of the book of Judges we are told that Gideon took with him just three hundred men. That was like a hand-full compared with the large army they were to fight against. But notice how the Lord chose these three hundred men: Gideon told the people if there were any who were afraid, they should go back home. The Bible tells us that of all the great host of people, there were twenty-two thousand that were afraid and they went back home. This left Gideon with ten thousand people. Even that number seems like a lot of people, doesn't it? And the Lord said the number was still too large. Now Gideon was to choose from this group those who were to be in his army. These men were sent down to the river to get a drink. Some of the men knelt down to drink, while some lapped the water from their hand. The ones chosen were those who took the water in their hands and lapped it with their tongues. Out of this company, Gideon had three hundred men left. Do you wonder why these were chosen? Because the men who got down on their knees and put their faces down could not see what was going on in front of them, but the men who got the water in the palm of their hands and then lapped it could still keep an eye on the enemy, even while they were drinking.

Now Gideon, with these three hundred men, goes forth to battle. They are strong in that they are depending upon the Lord to fight their battle for them. Each one goes forth with a pitcher containing a candle. They are to watch Gideon and whatever Gideon says they are to do. They also carry a trumpet with them. At the right moment, as they surround the enemy, they blow their trumpets and break the pitchers, and the enemy becomes so frightened that they begin to run in all directions. Many of them in their excitement begin to fight with one another, and the Lord gives to Israel a wonderful victory. The battle is not Gideon's, but the Lord's. Just as Israel looked to Gideon and did as he bade them, so we should look to the Lord Jesus Who is the Captain of our Salvation, doing what is pleasing to Him.

Yours in a victorious Saviour,

Aunt Anna

Third Quarter, Lesson 5 **Sunday, July 31, 1938**

SAMSON: STRENGTH AND WEAKNESS

Lesson Text: Judges 14:5, 6; 15:11-14; 16:15-21

Devotional Reading: Eccles. 12:1-7

Golden Text:

"Be strong in the Lord, and in the power of His might" (Eph. 6:10).

In many ways the character of this lesson, Samson, is like the apostle Peter. Both had faith, and at times lived on the mountain tops of Christian victory and experiences. But they also had the terrible failing of tobogganning into the depths of unbelief. Both men were impetuous and impulsive. One notable contrast between the two men is that Peter emerged victorious whereas Samson went down in ignominious defeat. The lesson today furnishes the teacher with adequate material in warning the younger generation of the pitfalls that await them through worldliness. Here is the outline: I. The Call of Samson (Judges 14:5); II. The Feats of Samson (Judges 14:6; 15:11-14); III. The Fall of Samson (Judges 16:15-21).

I. THE CALL OF SAMSON

Samson was a most unusual child. The reference to his father and mother in these two verses reminds us that this boy was a Nazarite. He was divinely called to deliver Israel from the Philistines even before his birth. An angel gave this information to Samson's mother: "The child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines" (Judges 13:5).

After Samson's birth we find another reference to his divine mission. "The child grew, and the Lord blessed him. And the spirit of the Lord began to move him at times in the camp of Dan" (Judges 13:24-25). This same hint is given in several other Scriptures—that the spirit of the Lord was aiding him (see chapter 14:6, 19; 15:14). The special way in which the Holy Spirit blessed Samson was by giving him prodigious strength. In Samson's case it was physical strength which he received; in our case

will be moral and spiritual strength. We can have as much of it as we like. We do not have many references to Samson's walk of faith because he was a weak soul. However, his faith and exploits were not forgotten by the Lord and were counted sufficiently noteworthy to earn him a niche in Faith's Hall of Fame. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson" (Heb. 11:32).

II. THE FEATS OF SAMSON
Judges 14:6; 15:11-14

Samson, throughout his life, was the judge of Israel. He held this office for twenty years (chapter 16:31). The unbelief of Israel had resulted in stagnation so that there was no courage, spirit, or national patriotism left. Samson was forced to fight alone, singlehanded. Contrast this with the army of Gideon when only one tenth of the available army was used.

The first feat of Samson had no immediate bearing upon his mission as deliverer of Israel. He met a lion in a vineyard and tore it apart as one would a piece of cloth. Daniel met lions, too, but God stopped their mouths. In the present case God gave Samson a taste of what he could do by physical strength without the aid of weapons.

Where was Samson going when he met the lion? He was on the way to marry a Philistine girl. This was one of his first steps in the wrong direction; for the unequal yoke with unbelievers was just as distasteful to God then as it is now (II Cor. 6:14). God, however, permits some things to happen that may be wrong in themselves, but out of them He molds His divine purpose. The wrath of man is made to praise God, and all things work together for good to them that love the Lord. We believe that the above is the correct interpretation of chapter 14:4, for the father and mother tried to prevent Samson's ungodly marriage. "But his father and mother knew not that it was of the Lord, that He sought an occasion against the Philistines." God, without question, had a better way of "producing a circumstance," but since Samson was headstrong, God let the matter rest this way.

Samson married the girl and, humorist that he was, gave the thirty men who attended him a riddle. The winner in answering the riddle was to receive thirty suits of clothing. The men through dishonesty solved the riddle and thus produced the "occasion" that God and Samson were looking for. Samson killed thirty leading citizens of Ashkelon in order to pay his debt. We may say here that "the fight was on," for Samson spoiled the Philistines until the day of his death. He never completely delivered his people but he kept the enemy so busy that doubtless the oppression was lightened for those twenty years.

The next provocation by Samson was the burning of the grain field by tying firebrands between one hundred fifty pairs of foxes. The Philistines, of course, were greatly exercised, for many hundreds of acres of grain, olive groves, and vineyards were destroyed (chapter 15:5). Their intimidation and humiliation is easily seen for, as in the case of the murder of the thirty citizens, the Philistines do not attempt to punish Samson. They take vengeance on Samson's unfaithful wife and father-in-law by burning them to death.

If this action was intended to assuage Samson's anger they were sadly mistaken, for Samson surprised them and inflicted a great slaughter upon them. "He smote them hip and thigh" (chapter 15:8).

The next incident is the one covered by our text: the betrayal by Judah and the slaying of a thousand Philistines by the jawbone of an ass. Samson went into hiding after the slaughter of the Philistines for he knew that they would seek revenge. The Philistines came looking for him, and the cowardly men of Judah betrayed him. Three thousand Israelites sought him out and pleaded with him to surrender (vs. 12). He permitted himself to be bound and delivered to the enemy. Words cannot express our contempt for the dastardly conduct of these Israelites. They should have fought side by side with Samson as their leader.

But God had not finished using Samson. As soon as the enemy thought they had him in their grip, the spirit of God gave Samson mighty power so that the bands were broken and he was a free man (vs. 14). So great was his prowess that with the aid of an ass's jawbone he slew a thousand Philistines (vs. 15). Alone he met the enemy and defeated them, for his "friends" had slunk away lest they be identified with him. How like our Lord's experience at Calvary in this picture. He, too, suffered alone—His disciples forsook Him. And He alone was able to meet the enemy and defeat him.

The unequivocal evidence that God was with Samson this day is his prayer to God thanking Him for the victory and requesting a drink of water. "God clave an hollow place that was in the jaw, and there came water thereout" (chapter 15:19). God blessed His servant and rewarded him by performing a miracle.

III. THE FALL OF SAMSON
Judges 16:15-21

Samson commands our highest respect and commendation as we view his accomplishments in the face of cowardice and even opposition from his own people. But this mighty warrior pulls on our pity and sympathy as we watch him fall. If he had had encouragement from his brethren or the steadying hand of a spiritual leader, doubtless his conduct would have been different. David had his Nathan to help him stay in the straight and narrow way, but not so with Samson.

Samson's last mistake was to love another Philistine woman. As a Nazarite he had no business in the company of such a person as Delilah. "Evil communications corrupt good manners" (I Cor. 15:33). She betrayed him and cut off his locks of hair. There was no physical virtue in the long hair, but hair is emblematic of worship (Luke 7:38). When Samson permitted it to be cut off he lost his last touch with God and consequently his God-given strength. In addition to losing his hair, he also lost both eyes and was humiliated by being made a public spectacle (chapter 16:25) and by being forced to labor in the prison house.

Samson repented, and after so long a time asked God to give him revenge (chapter 16:28). God heard him and let him in his last exploit kill more Philistines than the total of all his other efforts (16:30). Displaying superhuman strength he pulled down the supporting pillars of the pavilion which held all the lords and society people of the Philistines and great was the slaughter. Of course Samson perished with them. A sad ending indeed for a brave, courageous Israelite whose God-given prodigious strength will never be forgotten.

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

(The following, from Ray M. Johnson, General Secretary of South Dakota Council of Religious Education, illustrates the matter of apparent strength that covers real weakness—and it is a rather revealing confession, incidentally, regarding the supposed results of the modernistic methods in vogue.)

A few years ago, when crops were a total failure in a large section of the drouth-stricken agricultural belt, one of the state fairs went on as usual with its prize-winning exhibits of corn, wheat, oats, barley, and rye, and with the stalls of the livestock buildings filled with fine cattle. It was like seeing a mirage, and every one wondered how it could be done; but the secret was not discovered until the closing day, when a reporter, pledging himself not to reveal any identities, went from farmer to farmer with the question, "How did you manage this?"

The man who had the best display of corn admitted that he had sent his boys through 160 acres, and they had picked every good ear in that whole field for this one little display. The farmer who had taken the blue ribbon for wheat said, "You remember those two hot days? Well, they burned up all the wheat in the state—absolutely dried it up. I saw what was going to happen, and went to the fields and cut a few sheaves. No, I didn't harvest enough from the whole eighty acres to pay for the cost of planting, but I got a nice exhibit for the fair." Several of the farmers in the stock barn shrugged and explained that they still had enough cattle left to fill a few stalls at the state fair, but that hundreds of fine cattle they used to

pasture on the range country had been wiped out by the drouth.

And so it went: a state fair with prize-winning displays, while scarcely a farmer in the whole state was not on relief! BETWEEN THAT AND WHAT WE SOMETIMES DO IN RELIGIOUS EDUCATION, THE PARALLEL IS SO CLOSE IT MAKES US SQUIRM.

—"The Lookout"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. When does the believer receive the Holy Spirit? (John 3:5-6; I Cor. 3:16; 12:13; Gal. 3:2)

2. What is God's call to the believer today? (Rom. 12:1-2—Yieldedness; Rom. 1:16; Col. 3:24—Service)

3. How does the Holy Spirit help the believer? (Rom. 8:26)

4. How long was the Holy Spirit to remain when He came after Christ's ascension? (John 14:16)

5. What is the condition of the natural heart? (Isa. 1:5; Jer. 17:9; Matt. 15:19; Mark 16:14; Heb. 3:12)

6. Who is the believer's "Deliverer"? (Ps. 70:5; Rom. 11:26)

7. Will God permit the believer to have his own desire, if he contends for it? (I Sam. 11:1, 13; Ps. 78:29)

8. Who permitted Himself to be bound and delivered to the enemy for our sakes? (Matt. 27:2; Luke 24:20; Acts 2:23)

9. Did Christ defeat His enemies at Calvary? (Gen. 3:15; Col. 2:15; Heb. 2:14; I John 3:8)

10. What should the Christian's attitude be toward those who indulge in wickedness? (Ps. 1:1; I Cor. 5:9; II Cor. 6:14; II Thess. 3:6, 14-15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

When you think of this man Samson, you think of some story your Sunday-school teacher has told you. Samson was the strong man. His strength was given to him by the Lord, and whatsoever he did he always had strength to be victorious.

When Samson was born, his mother dedicated him to the service of the Lord, and as he was a Nazarite, his hair was not be be cut, neither was he to partake of strong wine or drink. God had planned to use Samson for a special purpose in His contact with the Philistines, who were the enemies of the Jewish people.

In reading the story of the strength of Samson, we cannot help but see that unless God had given him that strength he too would have been a failure. But Samson allowed a heathen woman, one who did not serve the Lord or honor Him, to lead him astray. She pretended to be on Samson's side, and sought to get all of the information she could as to why Samson had such great strength. Samson yielded to her wishes and revealed the secret of his strength; but this woman did not keep the secret—she immediately told the enemies of God's people all that she had heard. Then this woman plotted against Samson and had his hair cut off, thus taking from him his strength which God had given to him.

Now we come to that part of the story where the enemy comes upon Samson and he no longer has strength. He is defeated. What a sad sight that must have been. One who could have been strong was now weak, and he lost in his battle for right.

But think how many times you are defeated in your life just because you yield to something which someone else wants you to do and which you know is not what the Lord wants. Let us always remember that the Lord promises to every Christian sufficient strength to meet the attacks of the enemy; but we must trust Him and do His bidding, and then there is no chance for defeat.

"Be strong in the Lord, and in the power of His might."

Yours in Him,
Aunt Anna

The Conversion of Self Confidence

(CONTINUED FROM PAGE 169)

At that moment Paul saw that with all his zeal, all his efforts to do righteously, with all his devotion to his religious convictions—he had utterly missed the mark. Perhaps that conclusion was very humiliating, and very painful. But it took Paul no time to see how helpless he was in God's sight. And immediately Paul surrendered to the Lord Jesus Christ and said, "Lord, what wilt Thou have me to do?" (Acts 9:6).

When a Christian really comes to see that without Christ he can do nothing, then he is ready for the third stage of experience, the learning of a new lesson. It is the lesson expressed in the words, "I can do all things through Christ Which strengtheneth me" (Phil. 4:13). In this stage, self-confidence is replaced by confidence in the Lord. This is the normal condition under which a Christian can live a useful life, laying up rewards in heaven. The motivating power of his life is no longer associated with pride. But instead, it is actually the life and energy of God which works through him to will and to do, as the Scripture says in Philippians 2:13.

Of course the transition from self-confidence to confidence in the Lord is not always immediate. There may be an interim of discouragement in which a man is conscious only of his own failure and helplessness. In this period he has lost his original zest, and has no urge to forge ahead with initiative; fear of another failure holds him back, because he has learned that failure is certain without Christ. It is at just this point in his experience that someone who knows God should reach out a helping hand—should pray with him and tell him how to step out by faith. At just this point, a man needs to know that his Christian experience which may seem to be shattered and lying in ruins, is the very opportunity for which God has waited, to rebuild his life along better lines. He needs to know that his defeat has been permitted by a loving God Who has not forsaken him, but Who can at this point begin to enable him to attain heights of accomplishment which, perhaps, he never dreamed possible.

The third stage, when self-confidence is converted into confidence in God, is the phase of the Christian life where the joy is to be found. This is the phase where the blessings of walking with God make the pathway delightful. Here is where one learns that his past failures and weaknesses are not the limits of his Christian growth, but rather just the beginnings of it. For God said to Paul, "My help is enough for you; for My strength attains its perfection in the midst of (your) weakness" (II Cor. 12:9, Twentieth Century N. T.). One learns, too, that whatever his abilities may have been, mental and physical, God can put them all to good use. And they find their true value, highest efficiency and greatest usefulness, when one's dependence is not upon them, but upon God. God does not purpose that one should discard the least of his powers, ability, strength, judgment, understanding, skill, or talent. No, God wants a man to do all he can, and do it heartily, with all his soul, to the very best of his ability. But at the same time a man's confidence must not be in his own unaided ability. He must not rely unon his skill, even though it may be born of long and successful experience; he must not depend upon or lean upon (Prov. 3:5) his own understanding, even though it may be the very best. In short, man's confidence must be not in himself, but in the Lord. "We should not trust in ourselves, but in God" (II Cor. 1:9). It is God's purpose that a believer's self-confidence shall be converted into, or replaced by, an ever-increasing dependence upon the Lord and His Word.

It is not difficult to find examples of the conversion of self-confidence in the lives of Bible characters. Nebuchadnezzar is one whose experience illustrates the truth we have been considering. As Nebuchadnezzar walked in the palace of the greatest city of the world, the city which he, himself, had built, he was impressed with the greatness of what he had accomplished. As he exulted in the beauty and grandeur of that wonderful metropolis he took all the credit to himself. He gave glory and honor only to his own power and ability. This revealed that he trusted in himself. Immediately after this, a most humiliating experience befell the great king; and it lasted until he came to a realization of the fact that the reason of his success had been not his own ability, but

imply the sovereignty of God.

Another example of the conversion of self-confidence s found in the experience of Samson. He, himself, had old the temptress that if his hair should be shorn, his God-given strength would depart from him, leaving him veak. But after Samson's hair was shorn, he tried in his own unaided strength to do another miracle. He said, "I vill go out as at other times before, and shake myself" Judges 16:20). This self-confidence of his was followed by a most ignominious defeat at the hands of the very ame enemies over whom he had always enjoyed victory, efore. Surely his self-confidence must have been thoroughly broken as the Philistines put out his eyes, and led him away captive to grind their grain in imprisonment. But Samson's story had a glorious climax. In due time, Samson turned back to the Lord for help. And then the Lord worked through him more mightily than ever before.

Another example, a striking example of the conversion f self-confidence, is that of the apostle Peter. Before the rial of his Master, Peter was self-confident indeed. When esus said to the disciples, "All ye shall be offended because f Me this night," Peter boasted, "Though all men shall e offended because of Thee, yet will I never be offended" Matt. 26:33). Alas, Peter soon demonstrated how inadequate his own innate courage was; his threefold denial f his Master was such a humiliating defeat that Peter vent out and wept bitterly (Matt. 26:75). This experience roke Peter's self-confidence. This is revealed in the subequent conversation between Peter and the risen Saviour. The Saviour asked Peter a question which seems to allude efinitely to Peter's boast about having greater devotion han all the others: "Lovest thou Me more than these?" Peter's reply is noticeably devoid of the egotistical tone f self-confidence. For he answered, "Thou knowest that love Thee" (John 21:15).

Failure is often merely the first step toward success. This was true in Peter's case. His subsequent experience evealed a great transformation which God had wrought n him. On the day of Pentecost Peter stood up before housands, and not only confessed his acquaintance with he Christ, but also condemned them to their faces for the rucifixion. "Him," said Peter, "ye have taken, and by vicked hands have crucified and slain" (Acts 2:23). This isclosed remarkable courage on the part of a man who ad so recently been afraid even to admit being one of the isciples!

Likewise after Peter and John had healed the lame an, and a great crowd had gathered, Peter was bold n the Lord to witness to all. He said, "Ye denied the Holy One and the Just, and desired a murderer to be ranted unto you; and killed the Prince of life, Whom od hath raised from the dead; whereof we are witnesses. nd His name, through faith in His name, hath made this an strong" (Acts 3:14-16). Peter had evidently learned o rely on the Lord. Peter's former self-confidence had ow been replaced by confidence in the Lord.

Even when Peter was arrested and brought before the lers, his boldness was not diminished. When the council rdered him not to speak at all or teach in the name of esus, Peter replied that he must obey God rather than en. Those rulers and priests were astonished, for the cord says, "Now when they saw the boldness of Peter nd John . . . they marvelled" (Acts 4:13). Peter had rtainly learned to depend upon God for courage! His revious confidence in his own unaided courage, which ad been broken by his defeat, had now been converted v God into a holy boldness that was truly remarkable!

Let us take courage from Peter's admirable example. orgetting those things which are behind, including the lf-confidence of our past and the resulting defeats, let place full confidence in the Lord. And let us press ward the mark for the prize, demonstrating that the true otivating force so needful to cause a man to forge ahead not proud self-confidence, but that which God puts in place.

Choosing A Master

(CONTINUED FROM PAGE 167)

member, the period of time described in the opening rse of I Timothy two is now upon us. Self rules the urch. It is satisfied with an outward form. It may be a form of godliness, but has no assurance of the presence of God, and no experience of the power of God. Self rules in domestic circles, in social life, and family life. Disasters are taking place not daily, but hourly, because husbands and wives, neighbors and friends, as well as children, are mastered by self.

III. ITS PUNISHMENTS

Philippians 2:4

SELF cannot stand to see his fellow-men prosper; but it must come under the judgment of the Word of God. Self in religious circles, self in the pulpit, and self in the pew hinders the Word of the Lord. Self will not bow to the authority of the Word of God. Self in the pulpit likes to think that the church is getting along well. It does not want to report a poor year. Self in the pew brags about the preacher, and speaks much "about our minister," instead of about the Saviour. Self loves to be prominent, to be thought highly of, to be respected, to be spoken well of, and likes to hear others refer to it often. There is a little girl six years old here in the home where I am being entertained while holding a Bible conference. She is bright and cheery. I had been making much of her, and when I left last evening to go out to speak at my first service she said to her mother, "Mama, I want to go to the meeting to-night." But her mother thought that she was too young to be out so late. After coaxing her mother for a while, the mother said, "Why do you want to go?" She said, "I want to hear Mr. Telford preach. He may say something about me, and I want to be there to hear it." In Romans 12:3 we read that every man is not to think of himself more highly than he ought to think. This is another terrible blow to self. He is to see himself as God sees him.

The life that is much to God, a delight to the believer, and a stumbling-block to Satan is the life that is mastered by Christ. This is a life where He is not just prominent, but where He is pre-eminent. In II Corinthians 5:15 the Apostle tells us we should not henceforth live unto ourselves, but unto Him Who died for us and rose again. A life lived on that plan is a life that is truly mastered by Christ. It is a positive life; there is nothing negative about it. Since Christ died for ALL, the believer must be concerned about ALL. We are to be so yielded to Him that we will be at His disposal to make known to ALL for whom He died the truths of the Gospel. We are not to consider self with any of its claims. We are to reckon ourselves dead indeed unto self, but alive unto God. Our service is to be for Christ; our suffering is to be for Christ. When we were made free by the power of the truth, we were not made free to do what we would like to do, but we were made free to do what He would like to have us do. He is Christ.

God has a reward for that life which is mastered by Christ. In Galatians 6:9 Paul tells us not to be weary in well doing for in due season we shall reap, if we faint not. Satan is ever seeking to weary us in the battle of faith; ever wanting us to have our own way. It produces no fruit for God, and brings no blessing to ourselves. As believers, we must continually press the battle to the gate, and allow Christ to be enthroned, moment by moment, and live a life by His grace that is well pleasing unto Him.

If the believer sows to self, yields to self, or permits self to master, he will reap a full harvest of bigotry, egotism, and pride, as well as suffer under the despotic rule of one who lives to crush the soul and crowd out Christ. Should one be your Master, and that One Christ, you will never be ashamed, and you shall reap an eternal harvest of heavenly rewards. "Choose ye this day whom ye will serve"—self or Christ.

Is Conceit a Virtue?

(CONTINUED FROM PAGE 168)

hearers never know of the greatness of the man to whom they are listening. It is behind the haughty attitude of the rich young snob. It protrudes in a thousand little ways from the person afflicted with it. The dictionary definition is clear and concise: Conceit is overweening self-esteem.

Let us note, in further seeking to understand what conceit is, that it is not a matter of ability or knowledge. The poor man can be just as conceited as the rich man. The weak man can be just as conceited as the strong man.

A man of knowledge may be either conceited or humble. His knowledge neither makes him nor prevents him from being conceited. Sometimes we hear the statement, "That man has something to be conceited about," meaning that he has a right to such conceit because of his accomplishments, superior knowledge, ability, or possessions. But that is a misunderstanding of the word. Conceit is not pride in a possession. It is an exaggerated estimation of the relation of SELF to that possession. To illustrate: Each of two men inherits a million dollars. One humbly seeks to use it in a wise manner. The other, although having no more money than the first, takes pride in it for he believes himself deserving of the money. Such an exaggerated estimation of SELF is conceit.

AUTHORITY ON CONCEIT

HAVING seen what conceit is, and that the world condones and commends it, let us see the Scripture condemnation of it. We shall take every occurrence in the Bible. The word "conceit" occurs five times: "conceits" occurs twice. First, "The Name of the Lord is a strong tower: the righteous runneth into it and is safe. The rich man's WEALTH (not the Lord) is HIS strong city, and (it is to HIM) as an high wall in his own conceit" (Prov. 18:10-11). In this first instance we see conceit, coupled with the substitution of wealth for the Lord, manifestly condemned. Second, we find a fool and conceit connected in Proverbs 26:5: "Answer a fool according to his folly, lest he be wise in his own conceit." Third, we have a man who is placed even lower in the scale than a fool. He is wise, yes, but only in his exaggerated estimation. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. 26:12). Fourth, we see that terrible delusion is linked with conceit. "The sluggard is wiser in his own conceit than seven men that can render a reason" (Prov. 26:16). This is the man who sits on the soap box in the country groccry store and justifies a criminal contrary to the decision of "nine old men" in Washington. The fifth is a reiteration of the same thought found in the first (Prov. 28:11). Going over to the New Testament, we see conceit coupled with ignorance. And it must frankly be stated that when true wisdom before God is considered, wisdom and conceit never meet. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits" (Rom. 11:25). The last occurrence provides a fine clincher to the six preceding Scriptures quoted: "Be not wise in your own conceits" (Rom. 12:16).

Conceit varies in degree from the crassest forms to the almost unnoticeable. Herod is an example of conceit in its crassest form. He bedecked himself in fine clothing, made an oration unto the people, and when they said, "It is the voice of a god, and not of a man," he accepted the compliment with a conceited smirk. No wonder "the angel of the Lord smote him" (Acts 12:23). In the Antichrist we find the outstanding example of conceit in all Scripture. Psalm 14 tells us of him in the words, "The fool hath said in his heart, There is no God." Daniel 12:37 says of him: "Neither shall he regard . . . any god, for he shall magnify himself above all." II Thessalonians 2:4 further describes him as one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

How different are Paul and Christ from Herod and the Antichrist. Paul, an imperfect being, cried out when the people called him a god: "Sirs, why do ye these things? We also are men of like passions with you" (Acts 14:15). What a contrast to Herod's conceited acceptance of false praise. And our Lord Jesus Christ, a perfect Being, One in Whom no fault or sin was ever found, gives us the perfect example of ability, knowledge, and possessions unlimited, yet without even a hint of conceit.

HUMILITY

SINCE conceit is a vice, what is the corresponding virtue? Humility! "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (I Pet. 5:6).

Conceit is a matter of mistaking values and of wrong motives. When people consider the worth of life by how much they are credited and noticed, they are conceited. When people want to exalt self, they are conceited because of what they are, know, or can do.

Humility is a matter of true values and right motives. When the aim of people is to exalt Christ, all they are, know, or can do, makes them think of the honor it will bring to Him.

What is your aim? What are your motives? Do not be deceived into thinking that conceit is a virtue, and thus palliating it. Remember, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17).

Steadfastness vs. Stubbornness

(CONTINUED FROM PAGE 166)

story do we hear of Barnabas. Steadfastness will permit progress in the plans of our Lord; stubbornness is a surdeterment.

It is not to be inferred, however, that all disharmon and lack of progress are directly attributable to stubborn ness. Sometimes it pleases God to advance by retrogression and to unify by division; but, in the main, dis integration may be traced most always to obstinacy i some individual.

What victories steadfastness hath wrought!

In the Gospel account given by Luke we read of ou Lord: "And it came to pass, when the time was come tha He should be received up, He steadfastly set His face t go to Jerusalem" (9:51). These words answer to th prophetic utterance of Isaiah: "For the Lord God wi help me; therefore shall I not be confounded: therefo have I set my face like a flint, and I know that I sha not be ashamed" (50:7). In spite of the prospect agonizing in the garden of Gethsemane, of being betraye into the hands of sinners, of giving His back to the smite and His cheek to them that plucked off the hair, of bein spit upon, insulted, denounced, and finally even forsake by His Father, yet "He set His face like a flint." Ou dear Lord, by His steadfastness, has become the Author eternal salvation.

Joseph, by steadfastness, went to the throne via th prison-house. Daniel, by steadfastness, rose above h enemies, though he was led through a den of lions. Joh the Baptist, by steadfastness, lost his head but gain an incorruptible crown. Athanasius, by steadfastnes stood against the world but preserved to our eternal bles ing the truth of the deity of our Lord. Luther, by stead fastness, stopped the mouths of Romish lions. Joh Wesley, by steadfastness, secured to sinners' need the eve lasting love of God. William Carey, by steadfastness, forc the door of heathenism with the wedge of the Gospel.

Someone may ask, Is it possible to be steadfast witho being right? And the answer is, Christian steadfastne implies leaning solely on the truth of God. It is wh this is jettisonned that men become set in the fastness of their own opinions. "Opinions are our own, and shou not be too firmly held. Truth is divine, and is wor living for and dying for."

Accordingly, what defeats Satan's counterfeit to stea fastness hath brought!

The enemy of our soul is a prime example of wh departure from steadfastness has effected. If the wor ascribed to Lucifer, son of the morning, are intended Isaiah's God to indicate the great deceiver, then read t indictment hurled against him: "O Lucifer, son of t morning, how art thou cut down to the ground, wh didst weaken the nations! For thou hast said in th heart, I will ascend into heaven, I will exalt my thr above the stars of God: I will sit also upon the mount the congregation, in the sides of the north: I will asc above the heights of the clouds; I will be like the M High. Yet thou shalt be brought down to hell, to the si of the pit" (Isaiah 14:12-15). What of those children the devil, those children of disobedience, those children wrath who "were sometimes foolish, disobedient, deceiv serving divers lusts and pleasures, living in malice a envy, hateful, and hating one another?"

Stubbornness in God's servant Jonah brought h through discipline, into the belly of the great fish. Wh he returned to steadfastness he witnessed the great revival in forty days perhaps the world has ever kno

The blessed Simon Barjonah, who confessed by revelation of the Father that Jesus Christ was the Son of the Living God, through stubbornness the next moment was startled to hear the Master say, "Get thee behind me, Satan: for thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men" (Matthew 16:23).

The foregoing words are truly not framed to hurl imprecations upon the heads of trustful Christians. Our Lord knows best how terribly weak we all are, how prone to err, how inclined to the carnal nature. But at the same time His exhortation, "Be ye steadfast," is not a will o' the wisp, either. "God's commands are God's enablements." His command is joined with grace to obey. The desire He prompts within our hearts to walk with Him He will satisfy.

God reasoned with headstrong Jonah, and our Lord solicitously sought out Peter to restore him to the place of intimacy and love. There is no Christian reading these words who has erred so grievously that the Seeker and Saviour of lost souls will step by on the other side. The Prodigal's Father is ever awaiting his return to steadfastness.

And how may my life, which has been so shaken, so vacillating, so fluctuating, become steadfast and unmovable?

First of all, God, Who made us and fashioned our various likenesses, has designed a plan for every life. A plan of glory for God and good for man. Yielding to His plan and His guidance in its out-working will insure for us settled lives, as settled and sure as God is sure. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Being thus framed in mind, we will begin to realize what new light on God's will for our lives comes from day to day. Our first responsibility is that of Abraham's servant of old: "I, being in the way." The second step God will manage: "I, being in the way, the Lord led me." Daily our Lord will bring us into steadfastness of His purposes as step by step He guides us. "For we walk by faith and not by sight" (II Cor. 5:7).

And then, ofttimes, He will bring us into trial. He will confront us with perplexity. He will face us with questions. Philip tasted of this. When Jesus said to him, "Whence shall we buy bread that these (the five thousand) may eat? He said this to prove him: for He Himself knew what He would do" (John 6:6). It may be that God shall call us to relinquish a beloved Isaac. These are His engines of war to perfect in us the grace of steadfastness. We will learn that steadfastness has to do with our unflinching, inexorable attachment to His command. The Lord loveth a steadfast saint.

"Therefore, my beloved brethren, be ye steadfast."

De Jedge Done Smiled

(CONTINUED FROM PAGE 177)

erty, she knew that the sick lady was accustomed to better things. Although Miss Mary did not come to pry into family troubles, yet, if there was anything she could do, she wanted to help.

Mrs. Kennedy was glad to receive her guest, although she had been in bed almost all day and had not been able to clean house as good as she used to. How happy it made her to have someone to talk with about the things of the Lord. Before she realized it she had started telling her new friend about Johnny's grandfather and about the husband who had been the cause of his leaving. With a heart filled with sympathy, Miss Mary listened as Mrs. Kennedy hesitatingly mentioned the diminishing funds which were all they had.

"But," said Mrs. Kennedy, smiling through her tears, I have the Saviour and I know He will not fail. Johnny and I do not require much. The doctor who takes care of me will not present his bill; but I know that some day I will be able to repay him for all that he has done. The Lord is so good. He has never failed. He cannot fail for He is God. He means everything to me."

Miss Mary had come to bring comfort and cheer, but she realized that the sick woman was bringing strength to her own heart as she listened to her declaration of simple faith in the Lord.

As she left the house and turned down the street she almost bumped into the Judge who was standing on the corner in deliberation.

"Why, Judge Connor! I almost bumped into you. Forgive me for my awkwardness," she said smiling.

"Sorry, Miss Mary, that I was in your way. Have you been on another mission of mercy?" he asked kindly, but (as Miss Mary had often noticed) he did not smile. He always looked sad.

"I have been to call on Mrs. Kennedy, little Johnny's mother, you know. I found her the loveliest woman imaginable and fell in love with her at once. Do you know her, Judge?"

The question came so suddenly that the Judge was taken by surprise. "Why—why—I used to," he stammered.

"Used to?" exclaimed Miss Mary, wondering at his hesitation and embarrassment.

"Yes," he said sadly. Then quickly added, "Miss Mary, you are a good Christian. I had a daughter who was a good Christian. She used to preach to me. Tried to get me to accept the thing that she had."

"Are you not a Christian, Judge?" asked Miss Mary, surprised.

"No," said the Judge thoughtedly, shaking his head. "My daughter used to tell me that the Saviour died for me, that He loved me. But—well, I might have accepted Him but she got married—married a boy that I had forbidden her to. I disowned her and have never forgiven her." For a moment he was silent and Miss Mary sensed the struggle that was going on in his heart. "I'll never for—"

"Please, Judge Connors, do not complete that sentence. You have pronounced many a sentence upon criminals who deserved it but do not pronounce this one upon your daughter. You have a reputation in this town and state

Arthur S. Way

Translation of Paul's Epistles

WHY employ a translation of the Scriptures other than the King James? We quote below in parallel Philippians 4:5-7 as it appears in both versions. Note the beautiful style and illuminating language of Arthur S. Way.

King James

"Let your moderation be known unto all men. The Lord is at hand.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Way

"Let unselfishness be known as your distinguishing character, to all men.

"The Lord's coming is now at hand!

"Let no anxieties fret you: nay, in every matter let the things you would ask be made known by means of prayer—by definite requests—linked with thanksgiving, at God's throne.

"And so the peace that God gives, the peace that transcends all conception, shall be the fortress-warder of your hearts, of all your thoughts, in this your life in Messiah Jesus."

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of being our fairest judge and I think you deserve that reputation. You have set men free or sent them to prison as they deserved."

"Yes. Yes, that is true, Mary," said the Judge, wondering what she was going to say next.

"Judge Connors, do you realize that some day soon—" she paused for her words to take effect. "You are getting up in years and some day soon you will have to stand before your Creator. He will sit in the Judge's seat and you in the place of the criminal. When your case is tried what will His verdict be?"

"What will He base His verdict on, Mary," asked the Judge soberly.

"Not on your good works, Judge Connors. Not on the good life you have lived; but He must judge you on another count. He provided salvation for every man, and that includes you. He was judged for your sins and mine when He paid the penalty on Calvary. When you stand before Him, if you do not accept His provision, that is what you will be judged for. In your own righteousness you cannot stand. In His you will."

"Hm!" He stood tapping a clump of dirt with his cane. "Hm!" he said again. "Hm!" he repeated for the third time. Then looking up quickly he said, "There is only one logical thing for me to do then, isn't there?"

"Yes, Judge Connors, there is. Will you accept Jesus Christ, God's Son, as your Substitute?"

"I'd be a fool if I didn't, wouldn't I?"

"Yes," she said simply.

"Hm. Well then, since I don't want to be a fool any longer—I will." His eyes were moist and his hardened heart seemed to be melted.

Miss Mary was so happy she could have clapped her hands for joy but instead she said, "Judge Connors, I count it a privilege to have been the instrument in the Lord's hands of pointing you to the way to the Mercy Seat."

"Tell me, Miss Mary, where did you learn all those legal terms?"

"They are in the Bible, Judge. The Lord knew that He would have to deal with all sorts of people so He words His invitations in a variety of terms. To the fisherman He says, 'Follow Me, and I will make you fishers of men.' To the carpenter, 'Build your house on a solid foundation.' To the doctor He says, 'He healeth the broken in heart and bindeth up his wounds.' To the laborer, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' I am glad, Judge Connors, that you have heard His voice and have answered. You are now His child and He will never stand before you as Judge but as Saviour, for your sins were judged once for all on Calvary."

"How wonderful! How wonderful," said Judge Connors. Then looking up quickly he said, "Tell me, Mary, how is she? How is Maybell? Maybell, my daughter—the woman you have just visited."

"Your daughter!! Then—why then you are the grandfather that little Johnny is always talking about and looking for. Why—"

"Yes, I did not mean to tell you or anyone—at least not yet; but since I have accepted Jesus as my Saviour, it seems that I feel differently about it all. I believe I could forgive now." He almost smiled.

"Oh, how wonderful. Of course you can forgive. You must come at once. She needs you," said Mary taking hold of his arm to lead him to his daughter.

"Hm, no, no; not so fast. Give me time. It is hard when I have been away so long. She does not know that I am even near. I have been walking around this block every day, wanting to catch a glimpse of her. I have talked with Johnny but he does not know that I am the grandfather whom he hopes will come back. It has nearly broken my heart to see him have to assume responsibilities when he is so young."

"He will be so happy, and I know that you will be far happier than you have been. Just think, Judge Connors, you are now saved for eternity."

"How wonderful," he said again. "Goodby, Mary, and God bless you."

(CONCLUDED NEXT MONTH)

Book Reviews

(CONTINUED FROM PAGE 174)

ployed in this valuable study. Price, 25 cents, paper, 28 pages.

"THE MAN OF SIN," by S. P. Tregelles, LL.D. Publishers, Hunt, Barnard & Co. Ltd. London and Aylesbury. G. H. Fromow, 10, Whitehall Gardens, Chiswick, W.4. Within these pages is a discussion of the Antichrist. His different names are used. Also much material is gathered from the many passages referring to his tribulational activity. A description of the time in which he shall appear is also included. Price 10 cents, paper. 39 pages.

"THIS BREAD . . . THIS CUP OF THE LORD," by Milton Ireland. Publishers, Thynne and Co., Ltd., 28-30 Whitefriars Street, E.C.4, London, England. Here is a clear and commendable discussion of the Lord's supper, setting forth the meaning of the symbols and showing the connection it holds to the body of truth. Transubstantiation is shown to be false and a strong defense is made against this idolatrous error which has crept in since the dark ages. 38 pages; price 20 cents.

"IS THERE A KEY?" by A Frank Evans. Publishers, Thynne and Co., Ltd., 28-30 Whitefriars Street, E.C.4, London England. This booklet was written in defense of one of the most beautiful books in the Bible—The Revelation. The author suggests that the book is self-interpreting and holds its own key. He also discusses clearly the symbolic aspect of the book. 20 pages; price 10 cents.

"THE CHURCH AND THE SOCIAL PROBLEM," by Dr. M. Reu. Publishers, The Lutheran Book Concern, Columbus, Ohio. This lecture was delivered at a meeting of the Lutheran World Convention. Its author deals at length with the social problem, giving its causes, problems and relation to the church. He suggests the position to be taken by the church and shows the similarity of the conditions surrounding it to those in the days of the reformation. A stirring introduction is written to the English translation by Dr. O. H. Pannkoke. 46 pages; price, 25 cents.

"THE BIBLE OF D. L. MOODY," by Herbert Lockyer. Publishers, The Bible Institute Colportage Ass'n, 843-845 North Wells Street, Chicago, Illinois. These pages have been especially prepared to inspire a greater use of the best Book in the world. Mr. Moody's Bible holds no special blessing to you but yours does if you use it as Mr. Moody used his. The author tells of the ways Mr. Moody studied and used his Bible. The suggestions of this booklet are indced commendable and will deepen your love and appreciation of the Bible. 15 pages; price, 10 cents.

TO CHRISTIAN HOUSEWIVES EVERYWHERE

Every housewife appreciates the need of adequate cooking utensils. But how imperative is the need of adequate equipment where approximately one hundred persons are being served meals three times a day. Such is the daily occurrence in the dining hall and kitchen of the Denver Bible Institute. Throughout the day about three hundred individual meals are prepared and served. Many of the girl students assist in the preparation of these meals and some truly have the "patience of Job," in that many of the kettles and pans now in use are wholly inadequate to prepare the quantities of food required for such a large family. Many of the utensils should be replaced and new equipment added. Due to the quantity of food prepared and the continuous service to which the equipment is subjected daily, these pots, pans, and kettles must of necessity be large and constructed of durable material. This increases the cost of each individual piece. Will you help ease the burden of these fine Christian girls who are working their way through training by making a contribution designated for the purchase of this much-needed equipment?

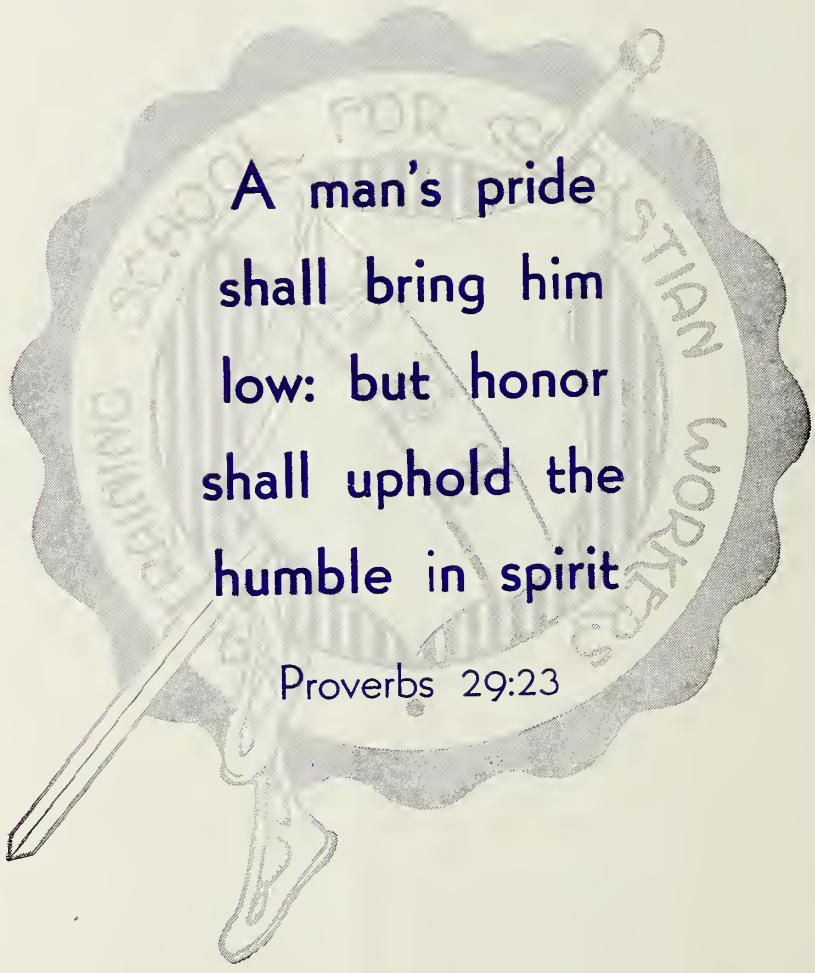
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Why not take advantage of special excursion rates and enjoy a real vacation at the foot of the Rockies?

Why not enjoy Christian fellowship and the study of God's Word during your vacation this summer?

THE Third Annual Summer Bible Conference, sponsored by The Denver Bible Institute, will provide such a treat for your enjoyment. Write for full particulars and program. Address C. Reuben Lindquist, Director of Publicity, care The Denver Bible Institute, Denver, Colorado.


A man's pride
shall bring him
low: but honor
shall uphold the
humble in spirit
Proverbs 29:23



Prayer Number

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

July · · · 1938

OFFICIAL ORGAN OF

They Need Help

Fifteen students have volunteered to remain at the school this summer to help carry on the work to prepare for the Summer Bible Conference and have things in readiness for the opening of the fall term.

However, the remuneration for services thus rendered will not provide sufficient funds to defray their expenses for another school year.

Each student will need $90.00 in cash in addition to the credit earned throughout the summer months to meet expenses next year.

Will you take one of these $90.00 scholarships and thus make it possible for a student to remain in school, as well as to have sufficient time to devote to the study of God's Word?

These scholarships can be paid at $2.50 per week, at $10.00 per month, or the entire amount in advance. Receipt for each allowance will be handed to the student and the student will be required to acknowledge personally receipt of scholarship funds.

What could be more worthwhile than to thus help some worthy student secure the training next year? Information concerning individual students will be furnished upon request.

One scholarship of $90.00, payable monthly at $10.00 per month for nine months, will defray the expense of one student.

While you are helping the student, you are helping the Denver Bible Institute.

Let us hear from you.

Address your communication to The Denver Bible Institute, 2047 Glenarm Place, Denver, Colorado.

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 0:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority f both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men y nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—uke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only tonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus -Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the orld of sin, and regenerates, indwells, enlightns, and guides the believer—John 16:8; I Cor. :16.

ETERNAL SECURITY
The eternal security of all believers—John 10: 3-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent reurn of our Lord Jesus Christ—Acts 1:11; I hess. 4:16-17.

HELL
The eternal, conscious punishment of all unved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members f the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation om all worldly and sinful practices—James 4:4; om. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by eed and word to these truths and to proclaim the ospel to all the world—Acts 1:8.

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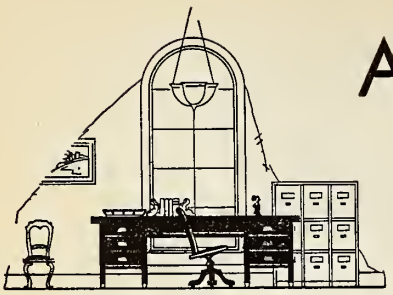
IN THE PRAYER NUMBER

Page

As the Editor Sees It....194
The Habit of Prayer—*F. Carl Truex*....195
A Suggestion for Developing the Prayer Life—*The Editor*....196
The Elements of Prayer—*Ambrose Bandow*....198
What Great Men Have Said about Prayer....199
Can Prayer and Predestination Be Reconciled?—*C. Reuben Lindquist*....200
Forward Steps....202
The Berean African Missionary Society—*Rose Encinas*....204
Bible Seed Thoughts—*Joseph J. Edwards*....205
In the Harvest Field....206
The Editor's Mail Bag....207
The Days of Youth—*Hazel N. Johnson*....208
Light on the Lesson—*Sunday-school Lesson Staff*....210

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AS THE EDITOR SEES IT

PRAYER NUMBER

THE value or importance of prayer can scarcely be over-estimated. Our Saviour Himself prayed and enjoined His followers to pray. There is much to be said and so many good things have been written on the subject that it is almost with apology that we send forth this issue with its limited material on the subject of Prayer.

HAVE YOU MADE YOUR RESERVATION?

IN JUST another month the Third Annual Bible Conference sponsored by the Denver Bible Institute, will be under way.

Judging from the many inquiries received from far and near, this year's conference promises to be much better attended than last year's.

The new feature inaugurated this season, consisting of three Bible study periods, conducted each morning during the conference period, is proving of interest to many. Rev. Andy Telford, of Ottawa, Ontario, Canada, the principal speaker during each of the 12 days of the Conference, will have charge of one of the morning Bible study periods.

If you have not already made plans for your vacation, why not combine your rest period with a season of Bible Study? The Institute Summer Bible Conference will afford you this opportunity. Reasonable accommodations will be provided at the Institute.

Write for descriptive folder for further information.

Make your reservation now.

HOMESICK?

"I wish I were in New York again."

Such was the remark that fell from a young man's lips as he paused on the street of a western city. He was a native of that eastern state; he had beat his way from one place to another for many weeks; and, for the nonce at least, was desirous of seeing loved ones and friends and home again.

As we listened to his story, we first recalled the words of Daniel: "Seal the book, even to the time of the end; *many shall run to and fro*" (Dan. 12:4), and realized that God had given us a living picture of the unbelieving hosts hastening hither and yon, caring little where they arrive as long as they are on the go.

And then we were made to praise God that we who had accepted Christ as our personal Saviour are wanderers of a different kind. We are classified with those of whom the inspired Apostle was thinking when he wrote, "These . . . confessed that they were pilgrims and strangers on the earth . . . Now they desire a better country, that is, an heavenly" (Heb. 11:13, 16).

We, too, are traveling home; longing to arrive at those mansions which our blessed Saviour has gone to prepare. We long to see His face, and that of our Heavenly Father, and all the saved loved ones and friends who have gone on ahead.

Oh, I'm trav'ling; yes, I'm trav'ling;
Ev'ry footstep is filled with song;
There's a mansion waiting for me;
That's why I'm trav'ling; won't you come along?

—L. W. P.

BLUNDERING DEMONS

EVIL spirits are strangely like human beings—they make mistakes.

An account came to our attention the other day of a painless childbirth made possible by a famous hypnotist. The said exponent of the ancient art of artificially induced somnambulism had grown weary of the humdrum of stage appearances and had sought a more spectacular method of displaying his powers. The first experiment seemed to be quite successful but we must never say that success justifies the means. The very association of hypnotism with the case impressed us unfavorably from the outset.

Not many days later we read of the sequel to the above story. The same hypnotist is now held in a western state on a murder charge as a result of a hypnotic experiment with another expectant mother in which the patient died. What happened? The patient submitted to the power of the demons at the disposal of the medium or hypnotist and during the "sleep" her heart stopped. The demons had done their work too well. Not only did they lose this victim and her money but they have brought this phase of Spiritism into tem-

(CONTINUED ON PAGE 219)

The Habit of Prayer

BY F. CARL TRUEX

NOT all habits are bad. Mr. Truex in this heart to heart talk reminds us that habit forming is a virtue when applied to such a good thing as prayer. Mr. Truex is a new contributor on our staff and is pastor of a splendid Baptist Church in Stockton, California.

"PRAY WITHOUT CEASING"

I Thess. 5:17

I HAVE just returned from breakfast. I have had the habit of eating breakfast since a very short time after my physical birth; moreover, I expect to eat some more food in a few hours—we call it lunch. I also have the habit of eating dinner at the close of day. Yes, this body requires food regularly, in sufficient quantity, and of proper quality. Nature requires that I eat if I am to keep in physical health.

Here is an exact illustration. I was born spiritually when just past my eighteenth birthday. Very shortly thereafter, I discovered that I needed to pray. I soon became aware that I must read, study my Bible, and talk (i.e., pray) to God if I expected to live spiritually. Yes, my friends, prayer and Bible study are more vital to spiritual growth than food is to the physical life and growth. This is true because the physical is largely a matter of time; the spiritual has to do with time and eternity.

I think the apostle Paul had this in mind when he said (which, as stated here, is equivalent to a command): "Pray without ceasing." There are certain conditions which obtain in both the physical and spiritual realm. If we partake of food spasmodically and in varying quantities we soon find ourselves growing weak or sickly or both. Certainly this is true in the spiritual life. It is always easy to discern the saint who has not formed the habit of a regular prayer life. In the more than thirty years of my ministry I have seen very many spiritually sick saints and without a single exception (that I can recall) not one had a regulated diet of prayer—i.e., the habit of prayer.

I have a doctor friend who is one of the outstanding doctors in the medical profession on the Pacific Coast. He is the authority for the statement that most of our physical disability is directly traceable to improper eating, whether it be quantity, quality, or time. We are living in a day of rush, hurry, and excitement. We eat whatever is at hand when we think we can afford the time, and are not particular as to the quality obtainable. Very soon nervous disability is developed and we are unable to carry on. Our earning ability is greatly impaired and soon we are under the doctor's care. Why? We have ignored one of nature's most important commands—eat regularly. We have abused the habit of eating. How terribly true is this for the saint. Satan, the god of this age hath blinded many of God's children.

> Now is the judgment of this world: now shall the prince of this world be cast out (John 12:31).
>
> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:2).

We are rushing here, there, and everywhere doing a thousand *things*, and we neglect the most vital things of our spiritual life—i.e., the habit of prayer and Bible study. Almost immediately we suffer from spiritual indigestion—we are no longer able to discern the things of the spirit.

> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body (I Cor. 11:29).

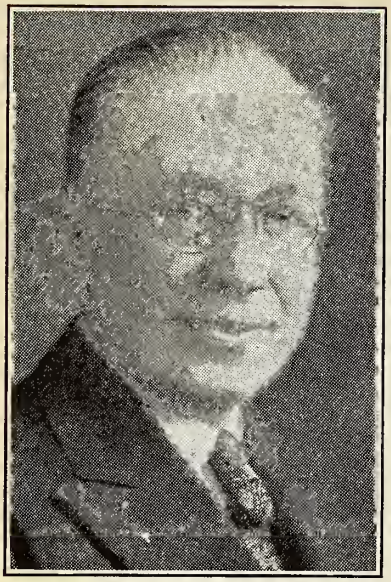
The people who have lost the habit of prayer are not able to win precious souls to the Master; they are never happy saints; they have no *power*, and so very often they do not know what has caused their spiritual sickness, if indeed they know that they *are* sick. These are they that cause the whole *Body* of Christ to suffer. No matter how small a part of the Body they may feel themselves to be, if the little finger is sick, the whole Body suffers.

A minister's wife wrote to another minister who was a very close friend of her husband, saying, "My husband is so busy, so very busy, doing the many *things* that are demanded of him in this busy field that he is *not praying* as he did, and his sermons are losing their power and souls are not being saved and he is fretting—really suffering. Please pray for him."

Oh, why do we neglect the Habit of Prayer? I left home, came here to another city, to be alone and quiet a couple of days to pray and meditate, and to write this article on the Habit of Prayer. I found it necessary, just now, to leave my work, go aside for awhile, and ask God if I had lost the habit of prayer, the *power* of Prayer. This Scripture came to me: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Oh, how I need this; and I feel we all need this "*strengthening.*" I am persuaded that strength may be had only through the *Habit* of Prayer —really waiting quietly before Him.

(CONTINUED ON PAGE 209)

"The matter of supreme importance is the cultivation of the habit of prayer"
—G. Campbell Morgan, D.D.



A SUGGESTION F

THE P

THIS article from the Editor's pen first appeared in the August 1923 issue of "Grace and Truth" and is reprinted here by special request. Thousands of copies of this popular study in pamphlet form have been distributed and orders keep steadily coming in. Send for a supply to give your friends—five cents each, $4.00 a hundred. —E. E. L.

THE question is repeatedly propounded, "How can I develop a balanced prayer life?" Such a question grows out of the fact that the natural man has no method of spiritual expression. Learning to talk to God is like learning a new language. The soul has been, during its early years, under the dominance of the old man. The language of the old man is the language of the world and the flesh. When a soul awakens to the need of the development of the life of prayer, the first step is to learn this new language —the language of faith, the language of the redeemed. The Text Book of the new language is the Bible. Through a proper use of the Text Book a normal and happy prayer-life may be developed.

The Bible takes this place of importance in the development of the prayer-life. The soul has no natural knowledge of God; the Bible furnishes that knowledge. The soul, having been reared in a world of sin, has no basis on which to build a life of prayer; the Bible furnishes the basis. The soul, having been developed in an evironment of pleasure and philosophy and money-getting, is unacquainted with the terminology of prayer; the Bible supplies the vocabulary of the Spirit. The soul, having been taught only the crassness and materiality of this present age, knows naught of faith; the Bible reveals the reasonableness of a simple and child-like faith. The Bible is God's inspired prayer manual.

The use of the Bible in prayer was practiced by George Whitefield. He followed the custom of reading the Bible on his knees, and this, his biographer declares, is one of the special reasons for the particular blessing of God which manifestly rested upon Whitefield's preaching. It is this simple and practical reading of God's Word while kneeling, and then translating the message of the Book into the soul's out-poured prayer, that we believe is the surest method of learning the language of heaven.

That David Brainerd, that mighty man of prayer, had caught a glimpse of this truth, is indicated by many hints which are scattered through his diary. We quote a few of these:

> I read the story of Elijah the Prophet in I Kings 17, 18, and 19. . . . My soul breathed after God, and pleaded with Him, that a double portion of that spirit which was given to Elijah might rest on me.

Here is God's word used as the basis for the development of the prayer-life of God's child. What a sweet and normal use of the written Word. God is permitted to speak to the believing soul from the printed page, and the prayer which rises from the heart in reply to God is the self-same message which has been received from that printed page translated into the longing cry of the needy supplicant.

Again in his diary, Brainerd says:

> While reading II Kings 19, my soul was moved and affected. . . . I saw there was no other way for the afflicted children of God to take but to go to God with all their sorrows as Hezekiah, in his great distress, went and spread his complaint before the Lord. . . . I was then enabled . . . to cry unto Him ardently for His power and grace to be exercised toward me.

Here again we see God's method of stimulating prayer. Brainard employs God's Word as the basis of the petition which, with fervent cryings, he lifts to God. This use of the Scripture is of frequent occurrence in the diary of this famous man of God. God had given His servant a glimpse of one of the great blessings which the Christian man may find in his Bible if he will but pay the price of reading that Book while on his knees.

And God's Spirit opened the eyes of the saintly Andrew Bonar to the same blessed truth. We find him, after forty-eight years of ministerial labor, saying in his "Diary and Letters":

> Connecting Gal. 5:22 with the fulness of the Spirit, I have been praying much for fulness of love, fulness of peace, fulness of joy, fulness continually, fulness of goodness, fulness of long-suffering, fulness of faith.

With Andrew Bonar the Bible had become the source from which he drew not only the spirit of prayer, but the very phraseology of his prayer. Let the awakened Christian of this age recognize the peculiar value of

"The neglect of prayer is a grand hindrance to holiness"—John Wesley.

FOR DEVELOPING PRAYER LIFE

BY THE EDITOR

God's Book here revealed and begin to read his Bible on his knees, mingling his reading with his praying and letting the Word of God be the inspiration for his petition and his appeal. Oh, for the spirit of fervent prayer to come upon the church of today!

That consecrated messenger of the cross, Henry Martin, is another child of God who discovered the power of the Word to draw the soul out in prayer. He speaks of it frequently in his diary. On one occasion he said:

> Had a solemn season of prayer by the favor of God, over some of the chapters of Genesis, but especially the conclusion of the 119th Psalm. Oh, that these holy resolutions and pious breathings were entirely my own.

And again we find that the spirit of the living God has led a willing one out into the richest blessings of the prayer-life by teaching that one to pray over the Bible. When the Bible is thus used the Lord and His child have sweet conversation and the intimacy of the acquaintanceship becomes the inspiration and joy of the believer's life. How wonderful indeed is God's inspired Book!

George Mueller also became convinced of the value of this specific method of cultivating a deeper touch with God. The biography of George Whitefield was used to bring Mueller to this conviction. In 1838, when he learned of Whitefield's practice of reading the Bible on his knees, Mueller, being a man of keen spiritual insight, saw the value and beauty of the method. From that time onward he practiced reading the inspired Book on bended knee.

These men of God who have found so rich a stimulant for the prayer-life in the Bible were following along the lines that were definitely indicated by the Holy Spirit. In Daniel 9:2-3 we find the prophet Daniel has been reading the Book of Jeremiah. With Jeremiah before him, he turns to God in prayer:

> In the first year of his (Darius) reign I, Daniel, understood by books the number of the years whereof the Word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplication with fasting, and sackcloth, and ashes.

And the greater part of the balance of the chapter is given over to Daniel's prayer. It is an impassioned outburst of supplication which is the direct product of having read the book of Jeremiah. It is one of the greatest prayers in the inspired Book. If the child of God today will get alone before the Father with an open Bible, as Daniel did, his prayer-life, like Daniel's, will be marked by an increase of love, self-sacrifice, and power. Daniel sets a mighty pace in the life of prayer. He takes God's own covenant, His Word, which cannot be broken, and pleads the efficacy and immutability of that Word. This is exactly the prayer-method into which the Holy Spirit led Brainerd and Mueller and Carey and Martin and many others.

The use of God's covenants and His promise as the basis of prayer is frequently found throughout the Bible. It is not a new thing for believing souls to put the finger on some mighty pledge in God's Word, and looking by faith into His face, plead that promise, confidently and reverently reminding Him that He cannot lie! When God's ancient people were smitten sore by famine and sword, Jeremiah's appeal was on this very ground.

(CONTINUED ON PAGE 218)

THE "MARTHA" PITFALL

AT OUR Convention the following question was put before the group. "I am at the head of a station, with a large outlying district to care for. I see the importance of much prayer, and yet my life hardly leaves room for it. Are we to submit? Or tell us how we can attain to what we desire?" I admitted that the difficulty was universal. I recalled the words of one of our most honored South African missionaries, now gone to his rest: he had the same complaint. "In the morning at five the sick people are at the door waiting for medicine. At six the printers come, and I have to set them to work and teach them. At nine the school calls me, and till late at night I am kept busy with a large correspondence." In my answer I quoted a Dutch proverb: "What *is* heaviest must *weigh* heaviest"—must have the first place. The law of God is unchangeable: as on earth, so in our traffic with heaven, we only get as we give. Unless we are willing to pay the price, and sacrifice time and attention and what appear legitimate or necessary duties, for the sake of the heavenly gifts, we need not look for a large experience of the power of the heavenly world in our work. The whole company present joined in the sad confession; it had been thought over, and mourned over, times without number; and yet, somehow, there they were, all these pressing claims, and all the ineffectual resolves to pray more, barring the way.

—Andrew Murray

"As for me, God forbid that I should sin against the Lord in ceasing to pray for you"—I Samuel 12.23.



THE ELEMENTS OF PRAYER

BY
AMBROSE BANDOW

PRAYER will not be such a puzzle if we take it apart and see what it is made of. Mr. Bandow, a new voice in this magazine, discusses the "ingredients" of prayer in an illuminating manner. Formerly of Madison and Stoughton, Wisconsin, Mr. Bandow, a graduate of D. B. I., is now a pastor at Merrill, Wisconsin.

PRAYER is a complex thing. It is all too possible and too common to think of it as wholly petition, or perhaps as petition with some admixture of thanksgiving and confession. But as we "search the Scriptures," it will be found that prayer is made up of distinct, yet complementary and interrelated elements.

The knowledge of the elements of prayer is important. All that the Word has for us concerning prayer, its elements, and its place in the life of the believing soul, is associated with, and analagous to all truth involving the yielded life. Hence, how important!

The correspondence of these is evident throughout the Word. When the Lord Jesus exhorted His disciples to live victoriously, prayer was prescribed as the means to that end. The passage, Luke 18:1, reads:

> Men ought always to pray, and not to faint.

And when the apostle Paul gave exhortations concerning victory, he linked them up with "walking in the Spirit" and with "yieldedness." In Galations 5:16 the secret of victory over sin is set forth thus:

> Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

And in Romans 6:13, 14 we read:

> Yield yourselves unto God . . . for sin shall not have dominion over you.

Thus, "to pray," and to "walk in the Spirit" or "yield" are correspondent truths; they are the divine provision for that life, which to the believer is a boon and blessing, and which to Christ is "fragrant incense."

Dr. Len C. Broughton, seeing the certain relationship between the Bible's teaching on the *whole* of prayer, and on "the life that is spiritual," wrote:

> The man who is living the life of victory is living the prayer life, because the Spirit is constantly forming in him prayers that are after the will of God, and while he may not be constantly dropping down on his knees, he is in that relation with the Holy Spirit where the prayer is formed in his desire that goes out to God. That is the man who gets things from heaven; that is the man the devil hates; but, thank God, he cannot overcome a soul that has been thus given over to God.

His statement emphasizes the way of practical obedience to the exhortation, "Pray without ceasing." It makes a prayer of the life; and the life a continual, conscious experience of the elements of prayer.

Thus as the elements of the air breathed are to the human body, so the elements of prayer are to the soul. They are necessary; they are life-sustaining; they are vitalizing; they are imperative.

We will first consider the element,

OCCUPATION or CONTEMPLATION

WHAT is Occupation? It is an "action" of soul God-ward, implying the contemplation of, submission to, and prostration before Him.

It is not, however, synonymous with worship. Worship, in its usual use, is a more comprehensive term than just contemplation, or occupation; it includes the exaltation of God for what He *is* and *does*, which is another element of prayer—that is, Praise. Occupation is only a phase of worship.

Bishop H. C. Moule describes occupation as this:

> The kneeling down of our innermost spirit in solemn loyalty before the Eternal and Holy One.

The man "after His (God's) own heart," David in the Psalms likewise reveals that it is *a soul attitude*. In Psalm 86:3 he sets it forth thus:

> Unto Thee, O Lord, do I LIFT UP my soul.

The words of Psalm 25:1 are identical with those above. And in Psalm 25:15, but using a different figure of speech, the same thought is presented thus:

> Mine eyes are ever (looking) toward the Lord.

The soul "lifted up," or with "eyes looking toward the Lord," is the soul occupied in Christ.

That blessed experience is not limited to a given time, or times. In the passage just cited, Psalm 25:15 it is *"ever"!* That is, continual! And in Proverbs 3 and II Corinthians 10:5, respectively, the implication is "every conscious moment."

> In ALL thy ways ACKNOWLEDGE Him,
>
> and
>
> Bringing into captivity EVERY THOUGHT to the obedience of Christ.

Thus, "pray without ceasing" and "ought always to pray" are exhortations which, if heeded and experienced, are the entrance into the life that is spiritual.

The preparation for this initial step, the incomparable experience of "drawing nigh unto Him" has a *vital* connection with the Word of God. "*The* Book and *That* Man" cannot be separated! In fact, as we really "search the Scriptures," not only are we preparing for our contemplation of Him, but are actual

"Seek the Lord and His strength, seek His face continually"—I Chronicles 16:11

ntering into it.

The two traveling on the road to Emmaus experienced "burning hearts" as Jesus "expounded to them n all the Scriptures concerning Himself" (Luke 24: 26, 27). He also said:

> They (the Scriptures) are they which testify of Me (John 5:39).

How important, occupation! Upon it the experience of all other prayer elements, in some measure, depend. Without it, no communion with Him; without it, no consciousness of unconfessed sin; without it, no basis for praise or giving of thanks; and without occupation, no guidance to Christ-honoring petition. Occupation in, or contemplation of Him, truly, is the *keystone* element of prayer.

(CONTINUED ON PAGE 220)

What Great Men Have Said About Prayer

"Nothing so pleases God in connection with our rayer as our praise, and nothing so blesses the man who rays as the praise which he offers."

—Henry W. Frost

"Once deny that God can answer prayer, and He s degraded into a being less than His universe, a risoner in the heart of His own creation."

—G. Campbell Morgan

"Satan dreads nothing but prayer."

—Samuel Chadwick

"Too busy to pray gives religion Christian burial, t is true, but kills nevertheless."

—Edward M. Bounds

"Here is the secret of becoming much like God; emaining long, alone with God."

—R. A. Torrey

"Prayer cannot take the place of obedience."

—A. T. Pierson

"Prayer is the highest possible exercise of the human oul."

—Coleridge

"Prayer is either a prodigious force or a disgraceful arce."

—A. T. Schauffler

"He who prays without ceasing is likely to rejoice vermore."

—Adam Clarke

"Delayed answers are not denials."

—Wm. Edward Biederwolf

"Without time for prayer, nothing can be accomplished."

—W. Graham Scroggie

"God gives us, in the time of prayer, the opportunity of seeing the effects of His providence in our ives."

—J. Oliver Buswell, Jr.

"That (prayer) is the rope that rings the bell of eaven."

—Christmas Evans

"Prayer is not merely a closet exercise of personal ommunion, but an acting with God in His battle against evil."

—Gordon B. Watt

"Prayer is my chief work, and it is by means of it that I carry on the rest."

—Hooker

"Prayer is an index of the spiritual life."

—Andrew Murray

"Prayer is faith in action."

—G. Granger Fleming

"To be much alone with God and commune with Him is the strength of the Christian's life."

—A. C. Gaebelein

"To remind God of His promises is one of the privileges of prayer."

—W. Leon Tucker

"If we had more prayers we would have fewer cares."

—W. Leon Tucker

"Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness."

—Trench

"The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph, and praise."

—A. Maclaren

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me, seemed insufficient for the day."

—Abraham Lincoln

"A prayer in its simplest definition is merely a wish turned God-ward."

—Phillip Brooks

"The fewer words the better prayer."

—Martin Luther

"He who runs from God in the morning will scarcely find Him the rest of the day."

—John Bunyan

"Prayer, as the first, second, and third element of the Christian life, should open, prolong, and conclude each day."

—H. W. Beecher

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"—Mark 11:24.

Can Prayer and Predestination

SINCE it is revealed in God's Word as well as most generally admitted that God is all-knowing and all-powerful, and that He understands all things—the end from the beginning, even to the minutest details pertaining to all time; is it not logical to conclude that all things that occur in this world are ordered, predetermined and foreordained by God?

Since God's Word further declares, "Known unto Him are all His works, from the beginning of the world" (Acts 15:18), is it not reasonable to believe that all of the circumstances and events surrounding the life of each and every individual, are determined beforehand by God?

Inasmuch as our "Heavenly Father knoweth what things we have need of before we ask Him" (Matt. 6:8), why waste our time and energy in making known our needs and desires when He already apprehends them? Will not a righteous God Who knows and understands with an infinite knowledge our every need, willingly supply the necessities of life without having to be reminded of them?

If every detail of man's existence is foreknown of God and every circumstance attendant upon his brief sojourn here upon earth, decreed and determined by God beforehand, what material difference does it make whether man prays or not? Will it not come to pass according to God's foreordained order and decree, in spite of what man can do? Can prayer influence God in changing the nature of circumstances and the order of events?

In short, can mortal man through the simple medium of prayer, effect a change in the mind of God, whose laws and edicts are fixed, and whose plans are settled and determined long before man came into being?

These are just a few of the preplexing questions which have troubled many souls as they have sought to reconcile the subject of prayer with the generally accepted idea of predestination. We readily admit that the subject of prayer as a whole, but at this point in particular, lies beyond the grasp of human reason. Therefore, we must adduce certain revealed facts which we believe will demonstrate that there is no discrepancy between prayer and the scriptural interpretation of predestination.

From the days of old, the subject of God's sovereignty and man's free will has been the bone of contention. This, we believe, arises from a wrong conception as well as a perverted application of the truth concerning predestination. Failure to observe the revealed facts pertaining to God's foreknowledge and the truth of predestination as outlined in the Word, has led to many unscriptural as well as illogical interpretations and conclusions.

As the first fact to be adduced in dealing with the question before us, we consider

THE SCRIPTURAL SIGNIFICANCE OF PREDESTINATION AND THE NATURE OF GOD'S DEALING WITH MAN

THE advocates of the "Absolute" Predestination Theory contend that everything that comes to pass in this world is predetermined by God, and that God's predestination precedes His foreknowledge. Consequently God can only foreknow that which He has predetermined shall come to pass. Needless to say, this idea not only is without scriptural basis, but it is in direct contradiction to the revealed plan and will of God concerning His dealing with the individual soul. To accept this radical position is to make God an autocrat of the most tyrannical type, and degenerates man to the level of the beast—a mechanical man, a robot, an automaton, a slave to the circumstances of life, whose destiny is determined by fate. As one writer has put it, "such reasoning is a swift and sure road to the starkest fatalism."

If then, we were to conclude that the foreordination of the events of life, abnegates the necessity for prayer, why not conclude also that because man was foreordained to live, he should not work to maintain his livelihood? Or, since man's days here upon the earth and the details pertaining to every circumstance of his life are foreordained why take thought or regard concerning them? Such reasoning is just about as logical as the position taken by the proverbial Pat who concluded that if he knew the place where he was going to die, he never would go there.

The Word of God clearly reveals the relationship between the truth of God's foreknowledge and predestination. We find that while God's foreknowledge comprehends *all things*, the truth of predestination involves only *some things*. God, being omniscient, His foreknowledge is a definite part of His character. His knowledge is unlimited. Predestination, on the other hand, involves the plan and program of God for the ages. Predestination is all-inclusive. Predestination is limited in its application. They are therefore not in the same category as far as God's dealing with individual man is concerned.

Space will not permit of lengthy discussion as to the subject of predestination, but suffice it to say that predestination is not an individualistic truth in the sense

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice"—Ps. 55:17.

Be Reconciled?

Have you become a fatalist? Have you thought "What's the use of praying?" Read this clear Bible study on the subject of Predestination and have your questions answered.

BY C. REUBEN LINDQUIST

that it determines decisions, details, and events of the individual life. It is rather a corporate truth, applied in God's dealing with a corporate group and body.

The literal meaning of the word "predestinate" will help to clarify this question. Coming from two Greek words, "pro" meaning "before," and "horizo" meaning "to mark out, or bound," "to declare," "to determine." It is evident therefore that predestination has to do strictly with God's plan and program in determining before hand certain events, goals, and destinations.

An outstanding example of the corporate meaning of predestination is found in God's dealing with the corporate body, the Church, the mystical Body of Christ, composed of the believers of this present age. The beginning, purpose, plan, and final goal of this corporate body has been predestinated in the mind of God beforehand (Eph. 3:1-12). While the events and circumstances involving the lives of individual believers are not predestinated, they are, as a matter of God's record (I Cor. 12:12-13), members of the Body of Christ which is predestinated of God.

Paul in his letter to the Corinthian and Ephesian believers, outlines some of the future events pertaining to the Body of Christ as predetermined in the mind of God. We read,

> For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified (Rom. 8:29-30).
>
> Having predestinated us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will (Eph. 1:5, 11).

We call attention briefly to certain significant events which are linked by the Holy Spirit with the truth of Predestination:

> Being conformed to the image of His Son
> Glorified, adopted (placed as sons)
> Obtaining an inheritance

It is apparent that these events are still future, yet to be realized by the believers in Christ Jesus, who are now members of the Body of Christ (Phil. 3:20-21). Predetermined beforehand, these changes will be experienced by every individual believer when the Church, the corporate body, predestinated by God, will be snatched up into His glorious presence.

From the foregoing discussion it is obvious that a scriptural understanding of the truth of predestination does in no wise conflict with the subject of prayer. At no time does predestination offset the necessity for prayer. As members of the corporate Body of Christ, we, as believers, need continually to come to the throne of grace to find help in every time of need. Predestinated, as members of the Body of Christ, we are still dependent upon God for our daily spiritual victory and temporal needs through the medium of prayer.

Furthermore, the very nature of God's dealing with man as a sentient creature necessitates prayer as a means of contact and communion. God created man with the power to reason and to understand. Instead of being a mere machine, dominated by an ogre, man is a living soul, endued with the power to think, and is dependent upon his Creator for life and sustenance.

(CONTINUED ON PAGE 219)

SATAN'S WATERLOO

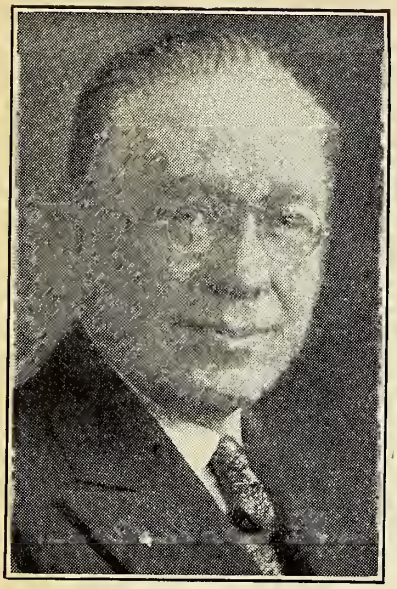
THE Victor's best ally in the prayer conflict is the man, who while he remains down on the battle-field, puts his life in full touch with his Saviour-Victor, and then incessantly, insistently, believingly claims victory in Jesus' name. He is the one foe among men whom Satan cannot withstand. He is projecting an irresistible spirit force into the spirit realm. Satan is obliged to yield. We are so accustomed through history's long record to seeing victories won through force, physical force, alone, that it is difficult for us to realize that moral force defeats as the other never can. Witness the demons in the gospels, and in modern days in China, clearly against their own set purpose, notwithstanding intensest struggle on their part, are obliged to admit defeat, and even to ask favors of their Conqueror. The records of personal Christian service give fascinating instances of fierce opposition utterly subdued and individuals transformed through such influence.

Had we eyes to see spirit beings and spirit conflicts we would constantly see the enemy's defeat in numberless instances through the persistent praying of some one allied to Jesus in the spirit of his life. Every time such a man prays it is a waving of the red-dyed flag of Jesus Christ above Satan's head in the spirit world. Every such man who freely gives himself over to God, and gives himself up to prayer is giving God a new spot in the contested territory on which to erect His banner of victory.

—S. D. Gordon

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth"—Psalm 145:18.

Forward



Rev. Clifton L. Fowler
Founder and President Emeritus

THE DENVER BIBLE INSTITUTE was founded in 1914 by Clifton L. Fowler. It has never been a large school but has consistently through the years, maintained an unadulterated fundamental testimony in the Rocky Mountain region. Situated near Denver, the vacation center of the West, it holds a geographical advantage over its sister Institutes located in other parts of the United States. God has seen fit to reserve this section of the country exclusively for this Bible Institute.

The past several years have seen retrenchment on the part of nearly all schools and mission boards. D. B. I. has been no exception, for she has been seriously handicapped from lack of funds during the past eight years. However, new evidences of God's watchcare and provision for this western school have been seen in recent events.

On the second day of June ground was broken for the new Men's Dormitory. Not all the money needed to complete the first unit has been provided, but we thank God for the nearly $4,000.00 that has been given by the Lord's servants. We expect, the Lord willing, to have the first unit of the building ready for occupancy by the winter season.

Also during commencement week the Lord manifested His blessing in a special way. The Alumni Association, together with undergraduates and friends, took up a subscription at the Annual Alumni Banquet, held June 1, for the stuccoing of Chapman Hall. This one-story building erected in 1930, and used for classrooms and dining hall, has never been fully completed. The temporary tar paper exterior had deteriorated to such an extent that some provision was necessary immediately. The amount of the pledges reached $680.00. We propose to have this building stuccoed before August 17, the opening date of the Summer Bible Conference.



Rev. C. Reuben Lindquist
President and Dean

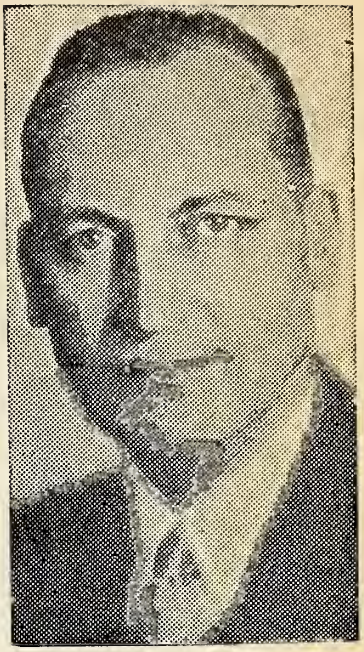
The Staff of D. B. I. has also been encouraged by the recent response of its friends to the Dollar-a-Month Plan of giving. Many new donors have been welcomed into our family of supporters through this simple, practical method of assisting the Lord's work.

At the recent annual meeting of the Institute Board of Directors held in the early part of June, some valuable additions were made to the personnel of the Board. The membership was increased to its full capacity of twelve directors and several vacancies created by retiring directors were filled.

One of the new men to be placed in office as a director is Dr. Richard S. Beal, of Tucson, Arizona. Dr. Beal served on this board several years ago and has consented to return and cooperate in the plans for our forward steps. He is an outstanding Fundamentalist and is pastor of the largest church in the Southwest. He holds many positions of responsibility in local and national affairs in the interest of fundamental truth. His acquaintance with the founder, Rev. C. L. Fowler, dates back many years. His interest in spiritual things began during his studentship in the Colorado Agricultural College, under the influence of brother Fowler. Later these two men attended William Jewell College together. One of Dr. Beal's first pastorates was in the mining town of Victor, Colorado, and while there he accepted a call to a small Baptist church in Tucson, Arizona. In the intervening

Steps

wenty years this church, under the efficient leadership of Dr. Beal, nas become a strong bulwark of truth, numbering some eighteen hundred in its present membership. Throughout the years Dr. Beal has been a friend and supporter of the Institute. He also has real vision for Christian service which qualifies him in a peculiar way for the post of director. No less than thirty students have enrolled in the Denver Bible Institute from this church alone. We therefore welcome Dr. Beal to our Board of Directors.



Dr. Richard S. Beal
Director

Another man whose legal counsel and advice have kept our Institute at an even keel through many a rough place, is Attorney H. A. Davis, of Denver, Colorado. Never having served as a director before, he now becomes a member of our Board and has been elected to the Vice-presidency. His long legal experience, begun in Pennsylvania and continued in Colorado, together with his devotion to Christ, evidenced by his lengthy service as a Presbyterian Elder of Fundamental convictions, amply qualifies him as an asset to any Bible Institute.

Rev. W. R. Gorsage, an aggressive pastor in Tempe, Arizona, has also been asked to serve on our enlarged Board of Directors. As a graduate of the school and for many years a former member of the staff, he has the advantage of understanding the inner-workings of the Denver Bible Institute.

A new Denver minister, Rev. A. H. Yetter, also a graduate of D.B.I., will be giving some of his time and influence to the Board in the future. He, too, like Mr. Gorsage, some years ago served on the Institute staff before engaging in pastoral work which led him to the gold mining districts in Colorado and later to the metropolitan area of southern California.

Because of the many business problems which the governing board of a school is called upon to settle, we value highly the services of experienced business men. A man of such qualifications is O. C. Ramey. He is a highly respected real estate man. Mr. Ramey has known of and supported the work of D. B. I. for twenty years.

Mr. Herbert D. Buchenau, Secretary of the Board, classifies also in this realm. He has been in a responsible position at the Colorado National Bank for many years. His banking experience will be a valuable asset to his colleagues. Mr. Buchenau, having had some training in the D. B. I. Evening School, likewise has been an ardent supporter of the Institute for many years.

Mr. Donald F. Hall, another business man elected to the Board, is engaged in the oil business. Although one of the younger members of our Board, he is a devout Christian, as well as a man of high integrity.

The next four men were re-elected as directors: Rev. C. Reuben Lindquist, Dean of the school, who was also elected to fill the office of the President for the term of one year; Rev. Clifton L. Fowler, founder and President Emeritus of D. B. I.; Rev. Jesse Roy Jones to the position of Treasurer for another term; and Rev. Ernest E. Lott. The last four named are members of the Institute faculty.

We bespeak your fervent prayers in behalf of our Board of Directors as they unitedly plan to carry out forward steps in the work of the Institute.



Rev. Archie H. Yetter
Director



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

MISSIONARIES WRITE ENROUTE TO CONGO

We did not expect to receive any word from our missionaries until they landed at Matadi, but we were glad to receive a brief letter from Rev. Irving M. Lindquist, mailed from Madeira, giving us some welcome news concerning their voyage.

The Thysville, one of the steamships operated by the Belgian Line, carried two hundred passengers on this trip. Mr. Lindquist said the passengers were mostly government men, but included six nuns and seventeen protestant missionaries. Our missionaries had an enjoyable time with the missionaries going under other Societies. Mr. Lindquist was invited to preach at a Sunday service which all the seventeen missionaries on board attended and some other visitors. The service was held in the writing room, and since there was no piano in that room, Mrs. Albert Jansen played the piano accordion. Mr. Lindquist said Mrs. Jansen did quite well considering she had not touched an accordion until the previous day.

For recreation, the missionaries said they had been playing deck tennis which they enjoyed very much. They said they had difficulty getting Mrs. Jansen interested, but when she did get started, they had trouble getting her to quit.

Our friends will be especially thankful to know that Mrs. Amie continues to improve so that now she gets about without the use of her cane. She took precautions during the voyage, however, and spent considerable time on her steamer chair. We sincerely praise God for working on her behalf in answer to prayer.

ADDRESS OF MISSIONARIES UNTIL FURTHER NOTICE

The address of our missionaries until further notice will be:

Care E. S. A. M.
Shabunda, Kivu District
Congo Belge, Africa

We appreciate the kindness of the above mentioned neighboring mission in permitting our missionaries to receive mail in their care.

SUGGESTIONS FOR THE SHIPPING OF PACKAGES

Before leaving Belgium our missionaries sent instructions for the benefit of friends desiring to send them packages. About two and one-half months should be allowed for the package to arrive at its destination.

Parcel Post packages sent to Congo should be packed well. A good way to do it is to sew the package into a flour sack, address well on the flour sack, then put the package into a burlap sack, sewing it very securely. The package should be addressed several times, either painted right on the burlap, or with the address printed on stiff cloth and sewed on the package so that it cannot be torn off. This manner is safe and saves the expense incurred when shipping in boxes. Some people wrap the package first in oilcloth and then in the sacks to avoid its getting wet enroute.

The missionaries give a word of warning not to value articles sent any more than is absolutely necessary because they pay duty according to the valuation placed on the package, and the duty runs about 10 percent of the valuation. They say some friends send a small amount in a letter to cover the duty, but whether this is done or not, Parcel Post packages are always welcome in the Congo, especially at Christmas time and the birthdays of the missionaries.

Smaller articles are cheaper and safer if sent first class mail. There is no duty on first class mail.

Another suggestion for friends desiring to send packages to our missionaries is to write the Home Office, asking that they be notified when an order will be going forward from Montgomery Ward and Company of Chicago. Packages can then be sent to Montgomery Ward and packed with the order going to Congo. Every package sent to Montgomery Ward must have a complete invoice with value of each article, and instructions as to whether or not the things are to be repacked or just simply enclosed with the order. A small charge is made for repacking.

The above suggestions make it possible for the families and friends of our missionaries to send special treats of food and sweets to their loved ones in Congo. They said canned meats of all kinds, especially home canned, would be most acceptable. Canned fruit such as cherries, peaches, apples, rhubarb, etc., that do not grow in Congo would be a real treat. These must be canned well, or put in tins to make them safe, and sent to Montgomery Ward with a complete invoice and the valuation of each article.

Money gifts can be handled as follows:

(a) Send the amount to the Home Office in Denver and ask that it be placed in the PERSONAL ACCOUNT of the missionary. When thus designated, it will not be used for salary. It would be well to notify the missionary of the gift.

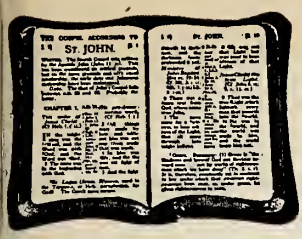
(b) Send the amount in either American money or francs by Chase Bank draft or New York Cashier's check direct to the field.

(c) Currency, not exceeding $5.00, may be put in a handerchief and enclosed in a regular letter without registering. Many missionaries have found this a successful way, but of course it is not absolutely safe.

MISSIONARY SUPPORT

The Home Office has been made to praise God for the wonderful way the Prayer Helpers, who have made pledges toward the support of our missionaries, have been keeping up their payments, doubtless at a real sacrifice to themselves. We are truly grateful for their cooperation in establishing this testimony for the Saviour.

There still remain five days for Mrs. Jansen and eight days for Mr. Jansen to be taken for their support. We feel that the first several months on the field will be especially difficult ones, and call for prompt and prayerful cooperation from those whom the Lord might be burdening, even now, to step into the breach. There are also twenty-one General Fund pledges needed to complete their quota. If you, dear reader, would like to have a part in this worthy cause, write to the Home Office, 2047 Glenarm Place, Denver, Colorado, at once, and a day will be assigned to you.



BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards

CHRISTIAN SUFFERING

I. SUFFERING IS A CERTAINTY
Job. 5:6-7
Job 14:1

I. SUFFERING IS FOR HIS SAKE
Phil. 1:29

I. SUFFERING IS TO LET US PARTICIPATE WITH CHRIST
Col. 1:24
Phil. 3:10
I Pet. 4:12-13

—C. L. F.

THE SALVATION OF A SAMARITAN SINNER

John 4:1-42

I. THE HUMANITY OF CHRIST—"Being wearied"
John 4:6

II. THE HEART HUNGER OF CHRIST—"Give Me to drink"
John 4:7

II. THE HUMILITY OF CHRIST—"Thou being a Jew"
John 4:9

V. THE HINDRANCES TO CHRIST—"If thou knewest"
John 4:10
II Cor. 4:4

V. THE HEART-SEARCHER AT WORK—"Go call thy husband"
John 4:16

VI. THE HOLINESS REVEALER—"True worship"
John 4:21-26

II. THE HAPPY TESTIMONY—"Many believed"
John 4:29, 39

—A. M.

VICTORY OVER ONE'S TEMPER

I. SELF-CONTROL EXCEEDS STRENGTH
Prov. 16:32
Prov. 25:28

I. SELF-CONTROL SURPASSES SUCCESS
Prov. 16:32

I. SUPREME CONTROL IS NOT WITH SELF
Prov. 16:33
John 15:5

—W. B. R.

THE BENEFITS OF TEMPTATION

I. THE PROMISE OF SYMPATHY
Heb. 4:15
Heb. 2:18

II. THE PROMISE OF STRENGTH
James 1:3
James 1:4

III. THE PROMISE OF SERVICE
Rom. 6:18, 22
I Cor. 9:27

IV. THE PROMISE OF SATISFACTION
James 1:2
James 1:12

—F. P. W.

CONFESSION OF SIN

I. THE HARDENED SINNER—Pharaoh
"I have sinned"—Exod. 9:27

II. THE DOUBLE-MINDED MAN—Balaam
"I have sinned"—Num. 22:34

III. THE INSINCERE MAN—Saul
"I have sinned"—I Sam. 15:24

IV. THE DOUBTFUL PENITENT—Achan
"I have sinned"—Josh. 7:20

V. THE REPENTANCE OF DESPAIR—Judas
"I have sinned"—Matt. 27:4

VI. THE REPENTANCE OF THE SAINT—Job
"I have sinned"—Job 7:20

VII. THE BLESSED CONFESSION—The Prodigal
"I have sinned"—Luke 15:18

—C. H. S.

THE TEARS OF MARY

John 20:13

I. HER TEARS SHOWED HER LOVE
John 20:13

II. THEY EXPRESS HER BITTER DISAPPOINTMENT
John 20:13

III. THEY EXPRESS PERSEVERING RESOLUTION
John 20:15

—H. P. L.

In the Harvest Field

CAMPUS NEWS FLASHES

The Commencement Week activities—May 31 to June 3—were filled with interest, delightful fellowship, and happy reunions. Chief among the joys of those few sparkling days was the renewing of fellowships of Alumni members and former students and their families. The following graduates and former students were welcome visitors at the school:

Mr. and Mrs. LeRoy Sargent, of Bronte, Ontario, Canada. Mrs. Sargent was formerly Miss Sadie Clifford of the Class of '34;

The Rev. ('24) and Mrs. ('23) W. R. Gorsage, of Tempe, Arizona, and son Walter R. Junior.;

Mr. ('33) and Mrs. (former student) Henry Jansen and small daughter, Glenda, and Miss Esther Jansen, the sister of Henry and Albert Jansen. They live at Premont, Texas;

Rev. Paul Whaley ('36), of Tulsa, Oklahoma;

Mr. Hilland Stewart ('37) of Portis, Kansas;

The Rev. ('35) and Mrs. ('37) Ralph Moringstar, of Elkhart, Indiana;

Miss Lillian Daniel ('28) of the China Inland Mission.

Other welcome and delightful visitors were:

Mrs. Ada Hess, the mother of Miss Betty Hess of this year's graduating class;

Miss Beverly Woodburn, sister of Bob Woodburn, a former student; Miss Marian Harper, sister of Herbert Harper, a former student. Both young ladies live at Flagstaff, Arizona;

Mr. and Mrs. Fred Burt and Mrs. Thelma Mester of Springfield, Illinois;

Miss Berniece Sellers, of Hayden, Colorado.

Miss Vellie Elgin, of Steamboat Springs, Colorado.

On Wednesday evening, June 1, in the Dining Room of Chapman Hall at the L. J. Fowler Memorial Campus, one hundred and fifty one Alumni members and friends were served plates at the Annual Alumni Banquet.

A fine musical program and special features brought blessing and inspiration. One outstanding feature of the evening was the pledging of six hundred eighty dollars to D. B. I. for the purpose of stuccoing Chapman Hall. This step of fine cooperation and "standing by" our Alma Mater on the part of individuals, classes, and friends was a joy and uplift to all. The spirit of loyalty and deep interest in the welfare of our school is to be highly commended. We praise God for it.

The Rev. W. R. Gorsage, of the Class of '24, brought the Alumni address. On the Sunday evening following, Brother Gorsage brought a most helpful message at the Berean Fundamental Church.

The evening of June 2 at the home of the Rev. Clifton L. Fowler, founder, beloved teacher, and President Emeritus of D. B. I., an informal reunion of Alumni members was held. Reports of the work of Alumni unable to attend and letters read, indicated a faithful going forward in the proclamation of the Gospel in both home and foreign fields on the part of these faithful laborers whom the Lord has thrust forth into the whitened harvest fields. The renewal of fellowship with these who are near and dear to us in Christ was a source of joy and inspiration.

June 21, at six-thirty P.M., in Chapman Hall Chapel, Mr. Robert Edwards and Miss Geraldine Luers were united in marriage. The brother of the groom, the Rev. Joseph J. Edwards, performed the ceremony.

Six new graduates—the Class of '38—step forth from the Denver Bible Institute to carry the message of life to dying souls. Although this year's class is small, we believe they are mighty in the Gospel, and shall go forth in the power of His might to proclaim the "good news" of the Cross of Christ to those who are in darkness. The members of the class are as follows: Messrs. Laurel Inabnit, Lloyd Olsen, James Wood, and Misses Emalou Anderson, Betty Hess, and Ruth Whaley.

Mr. Inabnit, now in Montana, is eager to get the Gospel to needy hearts in the western neglected states.

Mr. Olsen has been engaged in Young Peoples' Camp and Daily Vacation Bible School work since graduation.

Mr. Wood plans to enter college as soon as possible for additional training for the Gospel ministry.

Miss Anderson is planning to do missionary work among the Navajo Indians as soon as the Lord shall open to her that door of testimony.

Miss Hess, as further preparation for the service to which the Lord is calling her, plans to take nurses' training soon.

Miss Whaley is devoted to children's work and is now with her parents who work for the John Brown Schools of Siloam Springs, Arkansas.

A diploma was also given Mrs. Sarah Shattuck for completion of the two-year course in the Evening School. Her husband, Edwin Shattuck, is a student of the Day School.

Pray for these fine young people whose lives are set apart and trained for the matchless service of the Saviour.

Miss Ollie John, Class of '35, is engaged in Daily Vacation Bible School work in Pekin, Illinois from June 13 to 26.

The Bible Conference, May 18-22, with the Rev. T. H. Ballantyne, prominent Bible teacher of Toronto, as the speaker, brought rich blessing. Dr. Ballantyne, under the direction of the Spirit, made old and precious truths new and searching as he opened the Word to us during the all-too-brief conference session.

Bible Conference work and evangelistic services are the summer program of the Rev. Clifton L. Fowler, President Emeritus of the Denver Bible Institute, and pastor of the Berean Fundamental Church. Let us daily bear him to the throne of grace in his wonderful ministry of teaching the Word of God and leading souls to the Saviour.

The Rev. Ed L. Hartley ('37), of Springfield, Illiuois, is being used to win souls to the Lord through his ministry in small country churches. He says, ". . . in one of my small country churches ten souls were saved." One night on his way home from a piece of Christian work he found a couple stranded on the road, out of gas. After helping them in their dilemma, he led them both to the Lord. Wonderful how the Lord makes contacts when His messengers are eager to win souls to the Saviour!

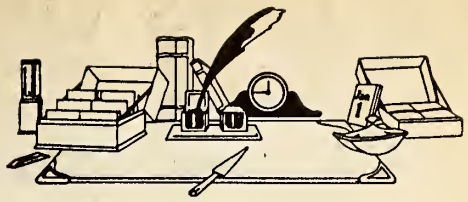
The first Annual Session of the Maranatha Bible Conference for young people was held at North Platte, Nebraska, June 6 to 13. Mrs. Harry Johnson, of the staff of D. B. I., and Mr. Lloyd Olsen, graduate of this year's class, taught classes and gave efficient service and leadership to the group of about sixty young people in attendance at the camp. Many were saved, took a definite stand for Christ, and twenty were baptized at the closing session of the camp, when a public service was held.

The parents and friends in the community gave remarkable cooperation and support, giving unstintedly of time and means, cars, and every available facility for making the Young People's Camp a wonderful success.

The Rev. Archie H. Yetter ('28) has recently been called to the Berean Fundamental Church of Denver, as assistant pastor.

(CONTINUED ON PAGE 218)

THE EDITOR'S MAIL BAG



We are happy to give below a few of the testimonies rom earnest members of the "Family" who derive enoyment and spiritual help through the pages of "Grace nd Truth." If you have been strengthened in the Faith hrough the magazine, pass the word on to others by ending your testimony to the Editor's Mail Bag.

This reader lives with her husband in a farming comnunity in Iowa. They have very little opportunity for ellowship in the church, so they get most of their spiritual ielp through the printed page. She says, concerning Grace and Truth":

> It teaches more Bible truths than any other of the magazines I read.

Another housewife, this time from Texas, writes:

> I think that "Grace and Truth" is one of the finest magazines a Christian can have in his home. I really enjoy reading it, and only wish that more Christians had it coming to their homes.

An elderly Christian woman who has derived much lessing concerning the Second Coming sends this message rom Missouri:

> I feel the need of a paper whose editor knows how to rightly divide God's Word.

A well known Bible teacher speaks of his interest in Grace and Truth" and cooperates in spreading its testiiony from place to place:

> I enjoy this magazine very much and give my copies all away in the hope of getting new subscribers for you.

From a missionary laboring for the Saviour in warorn China comes this message:

> I send this to again thank Mr. —— for kindly having "Grace and Truth" sent to us for another year. We much appreciate his ministry to us, and enjoy receiving and reading the magazine. The Lord bless Mr. —— and you all, in His holy and blessed service, and use "Grace and Truth" in deepening love to the Lord and His Word! Our mail going from and coming to us is much delayed these months, but we are thankful to get any letters and papers that come. Some are much delayed, and reach us out of the order mailed. May we urge much and constant prayer for both China and Japan, that through these present sufferings and heavy loss of life, many in both lands may be converted and dedicated to Christ . . . We have many open doors . . . Please pray for abiding fruit from this.

his is indeed an opportunity for us to join in intercessory rayer for those of the "Family" who are in distress. lay the Lord find us faithful.

Here is a question which has troubled more than one irnest Christian.

> Will you please give me advice . . . on the question of insurances. Do you think them scriptural? I have a couple of life insurance policies and of late there has come into my mind a question regarding them.

We believe there is nothing in the Word of God that should make us, in this present age, reluctant to carry insurance. In fact, we believe that insurance may well be included in the provision for one's own which is so definitely exhorted in such a passage as I Timothy 5:8, or II Corinthians 12:14. The passage which is commonly used by Christians who oppose insurance is Matthew 6:34, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." There is surely a blessed lesson for believers in every age in this passage, teaching us that we should never allow the cares of this life to occupy our vision; but to force its literal interpretation into this present dispensation is to do violence to both the Scripture and to common sense. The passage belongs interpretatively to the Elect Remnant in the Great Tribulation, who shall be miraculously provided for without having to give thought to their temporal needs. In fact, the mission which they will be called upon to fulfil in that brief period will be such a gigantic one that they will have no time to give to such problems as food and clothing. Neither will they have to prepare for their messages from the Word as we have to do, for they are also instructed to take no thought as to how or what they shall speak, but when they come up against the need, it shall be given them in that same hour what they shall speak (Matt. 10:18-19). The preacher today is told to "study to show (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15).

Of course, in the matter of insurance, as on all other personal matters, the individual Christian must seek the guidance of God. While there is no scriptural argument against it, the Lord may not direct all of His servants to carry it. Some, indeed, could not do so because of their financial limitations.

Another question which is most interesting to the student of the Word of God:

> Is the fig tree in the Bible a symbol of the Jewish nation? If so, it seems a tree withered from the roots would not revive. Then in Luke 21:29, who are all the trees?

Yes, the "fig tree" in the Scriptures is a symbol of the nation of Israel. Joel 1:7 is a direct statement to that effect, and many other passages confirm it. Judges 9:10-11 is one of the most interesting, being prophetic of the Great Tribulation, when all nations, including Israel, shall yield supremacy to Antichrist, the "Bramble King."

The question concerning the withering of the "fig tree," as recorded in the Gospels, will be answered by observation of the care with which the Holy Spirit has used the very expression "from the roots." The record is not that the roots were withered away, but that the trunk and branches were withered FROM the roots up. That growth of the tree which was thus brought under the condemnation and judgment of God because of its unfruitfulness represents the generation of the nation Israel which was living at the time the Lord Jesus was upon the earth. That generation brought forth no fruit, even rejecting their Messiah. Consequently it was "withered away" under the judgment of God. But the roots of the tree (the nation itself) have remained in the earth and one day they shall again send forth a new growth which shall be recognized as a mighty nation. Israel shall be restored to national

(CONTINUED ON PAGE 218)

THE DAYS OF YOUTH



DE JEDGE DONE SMILED

By Hazel N. Johnson

(Concluded in this issue)

That night the Judge could not sleep. He kept thinking of his daughter, sick and alone, with only Johnny to care for her. Poor brave little Johnny. Early he rose from his bed, long before the sun was up, and made his way to the little house where his daughter lived. Time after time he walked around the block waiting to see some signs of Johnny. Finally, the back door opened just as the sun was peeping over the horizon. The big full moon was still shining in the west. Little Johnny had been taught that it was wasteful to burn lights when they were not needed. Only that morning his mother had to remind him to turn out the light for it ran up the gas bill and there was no more money to pay for it. Johnny came out of the door, coal bucket in hand. His tousled hair told the Judge, who was standing behind a lilac bush, that he had just climbed out of bed. First he looked at the sun rising in all his majesty, then turning toward the west his face wore a puzzled expression. For a moment he frowned. Then in boyish seriousness said, "Oh, Lord, turn out the moon, you're wasting the light."

With a chuckle Judge Connors stepped from behind the bush and said, "So you think the Lord is extravagant this morning, do you?"

"Oh, good morning, Your Honor. You must be awful busy to be out so early in the morning. Why—why, Judge, you're smiling, he cried in delight.

"Yes, Johnny, I am busy," said the Judge, ignoring Johnny's last remark, "but I am hungry, too, and have not had my breakfast yet."

"Mother—I—we haven't had ours either, but—we only have some dry bread. I—" began Johnny.

"Johnny, I have an idea. I am going to the store around the corner. They ought to be open by now. You build—or say, can you start the fire?"

"Sure, I'm almost grown up, Mother says," he replied, trying to make himself taller.

"Seems to me you're terribly small to be building fires, but if you know how, go ahead, but don't tell your mother anything about it until I return. Will you promise?" asked the Judge, happier than he had been for many years.

"Cross my heart," said Johnny entering into the scheme.

Soon the Judge was back from the store and he tiptoed in the back door with his arms full of sacks and packages.

"Whew! you must have—"

"Ssh," said the Judge, with his finger to his lips, motioning for silence. "Does she know?"

Johnny shook his head with a merry smile as he watched the Judge take out eggs, bacon, buns, coffee, cream, sugar, butter, jelly, oranges, bananas. It seemed to Johnny that he had never seen so much to eat before.

The Judge saw a dish towel hanging behind the stove and he fastened this around him and started to prepare breakfast. "Do you have a tray?" he asked quietly.

Without answering the little fellow produced a bread board on which he had carried meager meals to his sick mother.

Neatly the Judge arranged the tray. Coffee, two boiled eggs, crisp bacon, jelly, buttered toast, and sliced oranges.

With his mouth close to Johnny's ear he whispered, "Now, you take it in."

The Judge waited outside the door of her room.

"Here, Mother," he heard the boy say.

"Why! Why! Johnny, how lovely." How good her voice sounded. How familiar; how dear. "But tell me, Johnny, where did it come from? Where did you get it?"

Just then the Judge stepped into the open doorway so that she could see him. For a moment her face went white; then with a glad cry which revealed all the pent-up emotions and heart aches of years, she cried, "Father." The boy and the tray were forgotten for the time as the happy father clasped his child in his arms.

"Maybell, my child, my girl."

"Daddy, how did you ever find us? Where have you been? What does it all mean?"

"Please, Your Honor," said Johnny, holding the tray.

"Johnny," said Mother through her tears, "Johnny, this is Grandfather, your own grandfather that we have been praying for."

"Did Jesus bring you back?" asked Johnny, looking up with wonder in his face.

"Yes, Johnny, Jesus did bring me."

"But I've seen you almost every day and you didn't tell me you was my Granddaddy. Was you ashamed of me, Judge?"

"No, Johnny, not ashamed of you, but ashamed of myself. Come, Maybell, eat your breakfast."

"I am so happy I am not one bit hungry; but this does look so good. Oh! but the Lord is good to bring you back. Father, are you the one who has been giving Johnny nickles and quarters? You can never know how much those have helped to purchase food to keep us alive."

"Maybell, I have been so selfish, so hard, so cruel, I knew you were sick and needy. I talked to Johnny nearly every day, but I was too proud and stubborn to come in. I thought I could not forgive. But yesterday, Maybell, I came to know Jesus as my Saviour and I just couldn't stay away any longer. Will you forgive me, my daughter for being so cruel?" He bowed his head in his hands and wept.

"Yes, a million times, yes," she said as she stroked his hair which was fast turning gray. "It is so good to have you here, I—"

"Judge—, Granddaddy," came from the kitchen. "I'm terribly hungry and the bacon is getting cold."

"Bless his heart," said the Judge, rising. I am eating breakfast with Johnny in the kitchen, Maybell."

"Dad, bring it in here so we can all be together. I cannot stand to have you out of my sight, at least for awhile, now that I have found you."

So they filled their plates and were all soon seated around the bed, eating.

Johnny was happy and could hardly eat because he wanted to watch this new-found relative for whom he had been looking so long. Their conversation was interrupted when they heard a voice singing, "Jesus Lobah of mah soul, let me to dy buzum fly." Then as the singer came nearer they heard him singing at the top of his voice, "I'se gotta shoes; yo' gotta shoes. All God's chillun gotta

oes. When ah get to heaben, gonna put put on mah shoes, nna—hey, Johnny," the voice called.

Swift as lightning Johnny ran to the back door to eet his little friend. He had something very special to ll him this morning. The grandfather and mother could ar their voices as Johnny said, "Sam, guess what?"

"Cain't. Niggahs nebah can guess. Tell me what?" said m realizing that something special was in Johnny's mind.

"Well, you know the Judge."

"De one what's crippled?"

"Yes; well," said Johnny, swelling with pride, "he's y grandfather."

"Yo' don't say. Granddad! Yo' mean de one what nt mah uncle to de jail?"

"Uh huh; and you said he was no good on earth—"

"Well; he ain't, am he?"

"He sure is. He's my granddad and Jesus brought him us."

"Oh. Well say—if Jesus brung him den he must long to Jesus," said Sam.

"Sure he does; he told my mother that Jesus found m just yesterday."

"Hm—well, he wasn't no good 'fore dat; but now dat belongs to Jesus I specks he might be some good."

"And we are going to move over in the swell section th Granddad. He told Mother we had to move today."

Sam's face fell. "Den I won't get to see yo' no mo," ıse niggahs cain't come ober dar whar de Judge libes, ecially to come into de house."

"But Sam, I can come back and see you, and I will. come with Miss Mary 'cause she lives right by the dge, she told me so. Anyway, I'll bet the Judge, I mean Granddad, would let you come to see me in his house ıse he's great. He's a real scout."

"'Spose he would? I'd come to de back do' an' we uld stay in de back ya'd. I gotta go now. Only don't get dat we gotta be real frien's. Cain't let a Granddad me 'twixt us."

"Sure," said Johnny who really loved his little black end.

"Wo—op; ah heah Mammy callin'. Gotta go."

When Johnny came in to finish his breakfast, he was prised to find Grandfather on his knees beside the bed. was asking the Lord to forgive him for forsaking his ıghter and grandson for so long, and thanking Him at last bringing them together. Johnny dropped to his ees beside him and when the Judge had finished praying said,

"Dear Jesus, now that you've brought Granddad to us, ı can come any time you get ready, only—only 'twould swell to get to live in a nice house and have good akfasts like we had this morning all the time; but ı know best, Lord, so just come any time. Any time's right with me. Amen."

"Just think, son, if Jesus should come today, we would three go to our heavenly home."

"With Daddy?" asked Johnny happily.

Grandfather stiffened, then as he quickly drew his little ndson to him and with a radiant smile on his face as looked at Maybell, he repeated, "Yes, with Daddy."

And Maybell knew then that all had been forgiven.

'Oh, Judge," said Johnny, "as Sam would say, 'You smiled at last. Jesus made you smile.'"

THE HABIT OF PRAYER

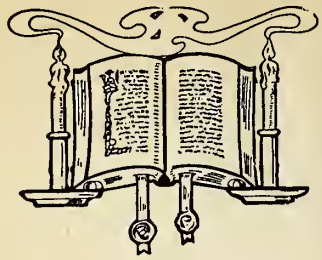
(CONTINUED FROM PAGE 195)

Some years ago, a few of us ministers in California, nere half dozen, decided that we were "RUSHING" much and we needed to "come aside and pray." So we set a day in January of that year and went to Mt. Herman to pray. It being the rainy season, there was no one there to molest us. We had no program, we took what food we would need, and spent our time praying. Dr. John Snape, one of God's very own ministers was walking with me after one of our seasons of prayer. He said, "Carl, when did you spend forty-five minutes alone in prayer last? I cannot remember just how long it has been since I have." I had to confess to the same SIN—the sin of neglect of the Habit of Prayer.

Needless to say, we preachers, after spending two glorious days there in prayer, returned to our respective fields of labor greatly refreshed spiritually and feeling a new POWER. The Psalmist said, "God hath spoken once, twice have I heard this; that power belongeth unto God" (Psalm 62:11). How else are we to have this power? I am persuaded only through the Habit of Prayer.

Now I think we had better understand our term HABIT of PRAYER. Paul commanded, "Pray without ceasing." Just what does he mean? I stood last Monday, Decoration Day, on a mountain looking through a pair of powerful glasses at a beautiful valley far below. Cars were going at great speed on the highway there. People were in those cars. Some farmers were tilling their fields, women were cooking the noontime meal, children were playing. It was a busy world down there in the valley. I was "high and lifted up"—high in the mountains, lifted up spiritually. I felt God was very near to me. I needed that mountain top experience. I was to go down to the valley, Stockton, California, where two young men wanted to know the way of eternal life; a saint's husband had died—I must comfort her and bury him; sermons had to be prepared for the coming Lord's day; a Bible study for my class at 6:30 on the Lord's day, and many other "IMPORTANT" things needed my attention. But I needed to talk with Him. I could not stay in the mountains—the Lord had need of my services. I must not cease to pray, but I cannot stay up in the mountains where it is so easy to talk with Him. I am trying to say that we are not commanded to remain on our knees in our prayer closet all the time. We must draw aside there and "close the door" for awhile, and, I believe, this should be as nearly as possible at a regular time and place—HABIT, you see. But this is, in a sense, the mountain top experience again. From this rendezvous we can again see the valley where the people are and can receive our "working orders" from our great Chief. But this is only a part of the HABIT OF PRAYER. While we are "IN THE VALLEY" working, we must continue the prayer habit. HOW?

Let us consider a moment. We are taught that the moment we believe, not some time later, that very instant the Person of the Holy Spirit comes to live in our bodies. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19). "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise" (Eph. 1:13 A.R.) He dwells in us severally and individually. God IN us is a literal fact. Wherever we go, awake or asleep, in worldly pleasure or the "Master's business," He is always "in us." Our bodies are His TEMPLE. Quite a sobering thought, isn't it? He is there for a very definite purpose: "Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come" (John 16:13). To guide us in all the truth, to receive from the Father and our Blessed Lord Jesus, and to reveal it unto us. What a wonderful thought—"Christ in you." The HABIT of PRAYER becomes the habit of submitting everything to Him Who dwells in us. This is "PRAYING WITHOUT CEASING." Whatever we do, we should say, "Is this the thing to do? Is this the way this should be done? Is this what I should say? Am I in the center of the will of Jesus now?" We call this "inner communion with Him." Is not this the real call to constant Prayer? HE IS POWER—ALL POWER, and HE IS IN US. Again I say how wonderful, how marvelous! "All Power is given unto Me . . . go ye into all the world." "Pray without ceasing." Form the habit of prayer.



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 6 **Sunday, August 7, 1938**

RUTH: ADVENTUROUS FAITH

Lesson Text: Ruth 1:6-18

Devotional Reading: Psalm 4:1-8

Golden Text:

"Thy people shall be my people, and thy God my God" (Ruth 1:16).

Our Scripture really deals with three women more than it does with one. The three women are Ruth's mother-in-law, Ruth's sister-in-law, and Ruth herself. The setting of the book is in the first part of the Judges period. Events contemporaneous to both Ruth and Judges are discussed in this short book. Some have thought that Samuel was the author of this book but that fact cannot be definitely determined. Our outline is as follows: I. Naomi—A Heart of Faith (Ruth 1:6-13), II. Orpah—A Heart of Unbelief (Ruth 1:14-15), III. Ruth—A Heart of Love (Ruth 1:16-18).

I. NAOMI—A HEART OF FAITH
Ruth 1:6-13

The opening verses of this lovely idyl give a complete history of events up to the present moment. Naomi was a Hebrew as was her husband Elimelech. They and their two sons left their home in Bethlehem during a famine and moved to the land of the Moabites. They found plenty of food but sorrow came upon them; death overtook the men of the family. Elimelech was the first to pass away and ten years later was followed by both of his sons. However, the two sons had married Moabite women in the meantime and like their father left their wives to be widows. It is not an easy thing for widows to get along in the orient. Fate does not smile upon them.

It is under these circumstances that we are introduced to Naomi. This woman was a true Hebrew at heart for she was not contented in a strange land. We are told in verse six that "she arose with her two daughters-in-law, that she might return from the country of Moab." She becomes a picture of her own nation Israel, in the land of aliens. Israel even today is sick of her abode. She longs to be back in Palestine where she belongs. God Himself is bringing influence to bear upon her to make her want to go back. Let us look for a moment at the terrific tribulation which most European nations are imposing on the Jews with Germany as the aggressor. Jewish shops are demolished, property confiscated, Hebrews murdered, and a national curse placed upon anyone with even a drop of Jewish blood in their veins. Naomi's loss of her husband and two sons is a touching photograph of what Israel has already suffered, is suffering, and shall suffer. A prophecy of this very chastening is found in Isaiah 42:24.

We cannot find a direct statement of Naomi's faith in Jehovah but the implications are so strong that we have no hesitancy in classifying her as a believer. In verse si we are told that she received information that Jehova had been kind to her people. Unbelievers do not use thi kind of language. In verses eight and nine Naomi invoke Jehovah's blessing on her daughters-in-law. Imagine, i you can, a heathen doing a thing like this. Then we hav Ruth's testimony in verse sixteen. "Thy people shall b my people and thy God my God." The only logical con clusion to draw from this is that Naomi's "pattern of goo works" was so inspiring to Ruth that she too turned t Jehovah.

II. ORPAH—A HEART OF UNBELIEF
Ruth 1:14-15

The sons of Elimelech transgressed a well establishe law of Jehovah. That law is stated in Pauline languag "Be not unequally yoked together with unbelievers" (I Cor. 6:14). To Israel it was even clearer and more specific "Neither shalt thou make marriages with them (meanin the heathen nations)" (Deut. 7:3). A special ban was als placed on all Moabites for their lack of hospitality an friendliness to the Jews (Deut. 23:3). They could not ente into the congregation of Israel. Solomon tried marryin some Moabitish woman and got into serious troubl (I Kings 11:1-2). Mahlon and Chilion, the two sons o Elimelech married Moabitish girls and as a result die in the land of Moab without being privileged to see Canaa again. Some might question the accuracy of the abov statement that they were so punished but Naomi did n doubt it (see vs. 13).

Let it be said that the two Moabitish widows were n to blame for this sin and God even went so far as permit Ruth to be in the royal line of David and Chri (Matt. 1:1, 5, 6).

Orpah, another widow, was evidently an unbeliever a though our conclusion must be based on accumulative ev dence rather than direct statement.

We first of all see her as a soul with an apparent lon ing to make the right decision. She was very devoted her mother-in-law and because of this went part wa to Bethlehem, Naomi's home town. Like Agrippa she w almost persuaded to be a Christian. Her mother-in-law faith, her temporary removal from the ungodly influenc in Moab and her knowledge of Jehovah's watchcare a partiality to the Hebrew people should have persuaded h to come clear across into a condition of Faith.

We must not misunderstand the pleading of Naomi verses 8, 11, 12 to her two daughters-in-law. She d not dislike their returning with her. She merely want

hem to count the cost and weigh the matter very carefully. As personal workers with souls, we too must be rank and impress upon them the seriousness of their step. Especially is this true when we are helping someone to ind the Lord's leading for service. It is better to be slow n ascertaining God's will and be sure about it than to be asty and find out that a mistake was made.

The third time that Orpah was asked to reconsider, was he real test of her mettle. She could go no further. Her eople, her friends, her fatherland, and her gods beckoned er to come back. Naomi was grieved, for in speaking to uth about Orpah she said, "Behold, thy sister-in-law is one back unto her people, and unto her gods: return thou fter thy sister-in-law" (vs. 15). We have every reason to elieve that Naomi's analysis of Orpah's heart was correct. rpah, like the rich young ruler, turned away sorrowully, for her home ties and heathen faith meant more to er than following the God of Israel. Like Lot and Esau he chose the most attractive way as it looked to her eshly eyes but found later that her choice was wrong. Prov. 14:12). Orpah had a fair chance even if we stop t the bare narrative. But we are constrained to believe hat Ruth pleaded with her to choose rightly. We also elieve that Naomi had been faithful to both girls back n Moab, teaching them about her God.

It is indeed hard to say whether Orpah was an unbeever or a backslidden believer like Lot. This much we re sure of—she was guilty of the sin of unbelief whether aved or unsaved.

III. RUTH—A HEART OF LOVE
Ruth 1:16-18

Ruth is the heroine of this story. In her beautiful character we see even more bravery than in the soldiers of he battlefield during this same period as recorded in udges. She was of heathen birth but she forsook all to ollow her mother-in-law and the God of Israel (Matt. 10: 7). We say again that she was outstanding in her bravery, or spiritual fortitude is greater than physical prowess.

Ruth was not without testing in the matter for she too ould remember the attractions of her home—the magetic pull of the world. The hardest moment must have een when Orpah turned her steps back. How Ruth's old ature must have urged her to follow. There was no gain or her in Palestine. She would be an alien in a foreign nd. She might starve. Tested? Yes, but God can succor hose who are tested. "Tribulation worketh patience" and od "will with the temptation (Gr. testing) make a way o escape, that ye may be able to bear it (I Cor. 10:13).

The primary motivation in Ruth's life was her love for ehovah. "Thy people shall be my people, and thy God my od" (vs. 16; 2:12). She could not boast that Abraham was er father in the flesh but she could claim the same Savur. God has never rejected Gentiles in Jewish dispensaons. "He is no respector of persons." He loves the enre world (Jno. 3:16). The other incentive in her life as of course her deep love for Naomi. How beautiful o see an example wherein a mother-in-law is loved inead of hated. Naomi must have been a very splendid haracter. Her devotion to Jehovah undoubtedly made er sweet of disposition and thus a pleasant companion. nly Christ can give a soul congeniality, amiableness and oise (Ps. 112:4; Luke 6:45; John 13:35).

Ruth's example of following Naomi is a picture of our llowing Christ. She left all former, worldly things (Phil. :7-8). She did not ask Naomi where they were going but ist said, "whither thou goest, I will go" (vs. 16). We, too e exhorted to follow Him wherever He leads (John 12: 6). She gained more by her choice than she lost (chapter :14). Favor with Christ is better than the flattery and wels of Satan (Phil. 3:8; Phil. 1:23). She chose Naomi's eople as her people, (vs. 16). We should seek Christian llowship rather than carnal companions (Prov. 28:19; Cor. 5:11; 15:33). Ruth offered to die with Naomi. Ve should die WITH Christ (Gal. 2:20) and be ready to e FOR Him (Rev. 6:9).

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

There is a pleasing story of how the father of Matthew enry, the commentator, won his bride. He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune. Her father objected. "You see," he said to his daughter, "he may be a perfect gentleman, a brilliant scholar, and an excellent preacher, but he is a stranger, and we do not even know where he comes from." "True," replied the girl, with all the acumen and insight that her great son afterward displayed, "but we know where he is going, and I should like to go with him." Do others have confidence in us because they know we are led of God?

—"The Moody Monthly"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What commandment of God did the sons of Elimelech transgress? (Deut. 7:1-3; 23:1-6; II Cor. 6:14-18)

2. Are afflictions intended to be beneficial or derogatory to our Christian lives? (Ps. 119:67, 71; II Cor. 12:9-10; I Pet. 5:10)

3. Will faith lead us to escape or to endure testings? (James 1:2-4, 12; Heb. 11:25-27; Acts 20:22-24; II Cor. 12:9-10)

4. Could God love Naomi and still deal bitterly with her? (Heb. 12:6; Prov. 3:11-12)

5. Did God prove His faithfulness to those who remained in Bethlehem-judah throughout the famine? (Ruth 1:6)

6. What principle concerning the Christian life did Ruth follow and Orpah transgress in making their decisions? (II Cor. 5:7; Col. 2:6-7)

7. How did Ruth's testimony to Naomi reveal that her decision was prompted by faith? (cf. Ruth 1:16-18 with James 1:6, 8—steadfastness)

8. What blessing came to Ruth as a result of her decision? (Ruth 4:13-17 with Matt. 1:5-6)

9. How was Ruth saved? (Ruth 1:16; 2:12; Gal. 3:6-9)

10. Have you made the decision of faith to leave all and follow Christ? (Matt. 4:19; 10:36-39; Phil. 3:7-8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the land of Moab there lived a man named Elimelech. His wife's name was Naomi. They had two sons, Mahlon and Chilion. The people of Moab were a heathen people and did not worship the true God, but in the midst of them lived this godly family of Jewish people. There came a time when Mahlon and Chilion married Moabite girls and although they were not of the people of God, they learned of the Saviour and His love through the lives of their husbands and their husbands' parents.

After many years, Elimelech and his two sons die, leaving the three women alone. Naomi yearns to be back with her people in Bethlehem, and so talks with her two daughters-in-law that they might return to their parents again. At first Ruth and Orpah, the daughters-in-law, say that they are going to stay with Naomi; but Naomi is not satisfied with their decisions. She pleads with them, telling them she has nothing to offer them any more. Although Orpah says she will stay, when Naomi insists that she return, she goes back to her home. But not so with Ruth. Ruth insists on staying with Naomi, and it is that part of the story that is so sweet.

Listen to the words of Ruth as she answers her mother-in-law. She says, "Intreat me not to leave thee or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Ruth had come to know the Lord through her husband and his mother, and the Lord meant so much to her that she was not willing to return to her home where heathen worship was carried on. It was not only the human love for Naomi that caused her to stay, but love for the Lord Himself. As soon as Ruth answered Naomi this way, we are told that "Naomi saw that she

was steadfastly minded, and left speaking unto her." It was of no use to continue urging her to leave, for Ruth had made up her mind what she was going to do. She made the right choice.

Ruth's love for Naomi is a beautiful picture of true loyalty to the Lord.

When we accept the Lord Jesus as our Saviour, we have many trials and testings along the way. The devil would like to use them to make us go back on the Lord, thinking that there is nothing left worthwhile. If we take the stand that Ruth took, we shall be making a right decision. Ruth's faith was strong in the day of testin We need to let our faith keep us true to the Lord, to

May it never be said of you that you left the Lo in order to be free from the testings of this life. T true test is found in your life when you answer as Ruth. Nothing should cause us to turn from the Lord. is the best Friend we have; and even in the trials life, He is there to bless and strengthen us.

Yours in One Who loved us, and gave Himself for u

Aunt Anna

Third Quarter, Lesson 7 **Sunday, August 14, 193**

THE RELATION OF TEMPERANCE TO CHARACTER

Lesson Text: Proverbs 4:10-13; I Thess. 5:6-8

Devotional Reading: Ps. I

Golden Text:

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

This lesson is addressed, not to unbelievers, but to believers. It is a lesson on Separation and we should never make the mistake of preaching Reformation to the unsaved. The purpose of such a discussion is to arouse Christians to their responsibility of living lives of moderation, self-control, and total abstinence from every kind of evil. Our five point outline employs the words of Scripture in each heading. I. Temperance Is Begun with "Instruction" (Prov. 4:10-13); II. Temperance Is Foreign to the "Path of the Wicked" (Prov. 4:14-17); III. Temperance Is Familiar to the "Path of the Just" (Prov. 4:18-20); IV. Temperance Is Rewarded by "Life . . . and Health" (Prov. 4:20-23); V. Temperance Is Peculiar to "the Day" Dispensation (I Thess. 5:6-8).

I. TEMPERANCE IS BEGUN WITH "INSTRUCTION"

Prov. 4:10-13

The opening words of our text indicate that Solomon, the writer of Proverbs, was speaking to young people. "Hear, O my son." The Bible as a whole is written to and for adults. However, we notice that not a few passages are addressed directly to children. Some of which are: Exod. 20:12; Ps. 119:9; 148:12; Prov. 1:8-9; 27:11; Eccles. 12:1; Lam. 3:27; Eph. 6:1; I Tim. 4:12.

In these four verses the writer of Proverbs refers four times to the subject of instruction. These references are: "receive my sayings," "I have taught thee," "I have led thee," "take fast hold of instruction." Children have old natures, and the natural tendency of any child is to yield to all the wicked behests of the corrupt inner man. Of course, the child does so unconsciously. We who know God's Word understand the process. We cannot and will not say that children should be left alone to grow up as they please. Ask any prison warden if such a policy is practical. According to a great criminologist, the most popular age for criminals is twenty-two, with many of them younger than that. Children should be corrected, chastened, and punished. God's Word says: "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). Proverbs 22:15 is more specific: "Foolishness is bound in the heart of a child; but the rod of CORRECTION shall drive it far from him." Some psychologists recommend that all correction be by word of lip and not with a rod or switch. Note Proverbs 13:24 on this objection: "He that spareth his ROD hateth his son: but he that loveth him CHASTENETH him betimes." "Rod," as used here, does not mean a club or horse whip. Surely no one would accuse the Holy Spirit of recommending such brutality.

Instruction to youth should be both negative and positive. In the negative, youth should be taught the sin of smoking, drinking, vile language, obscene pictures, impure stories, lying, stealing, etc. But may we pause to warn parents that admonition is of no avail if they indulge in the same sins that they speak against. "Shew thyself a pattern of good works" said Paul. Our righteous indignation was roused to fever pitch the other day as we read a full page Fathers' Day advertisement by a large distillery. The point of the ad was that Dad was his son's hero. The distillery boasted of the fact that for six yea they had advised fathers to be moderate in liquor drinkin and to be careful not to get drunk lest their sons stumbl Such advice is hot from the devil. This reminds us similiar advice from a very well known national figur "The true American girl is not necessarily one who doesn drink, but one who drinks with moderation." ABSTINENC is the only logical solution for our liquor and tobac problem, and this applies to both parents and childre

The positive side of instruction is alluded to in ver 11 of our text: "I have taught thee in the way of wisdom Wisdom, as used here, means "knowledge of God." Mos told the people to teach their children of the great d liverance from Egypt (Exod. 13:8). He also told the to teach the children about the Law (Deut. 4:9-1 Joshua and David laid emphasis on the need of childr respecting God's Word (Joshua 8:35; Ps. 119:9).

II. TEMPERANCE IS FOREIGN TO THE "PATH O THE WICKED"

Prov. 4:14-17

Verses fourteen and fifteen speak of the "path" a "way" of the wicked, and the counsel is given for m to avoid it and turn from it. This is harmonious wi the admonition of Psalm 1:1 about walking with the u godly, and of Psalm 26:4-5 in regard to sitting with t wicked. We believe that there is a deeper meaning tha just the apparent one of keeping from sinning. It is thi avoid frequenting the PLACES where the wicked co gregate. In other words, the place to be temperate is home and not in a "tavern." The kind of companions associate with are spiritual Christians and not "liqu sops." "Evil communications (Gr. companions) corru good manners" (I Cor. 15:33). Why ask God to give y grace to keep from sinning in the presence of evil? W not ask Him for grace to stay away from even the sm or sight of evil temptations?

Verses sixteen and seventeen reveal another angle this business of living a good upright life. We are to that the "wicked" love to ensnare the pure. It is cunning expressed, "their sleep is taken away, unless they cau some to fall" (vs. 16). This thought is brought out ev more clearly by Peter: "In regard to this they (yo former evil associates, vs. 3) are astonished that you not run into the same excess of profligacy as they d AND THEY ABUSE YOU" (I Peter 4:4, Weymouth).

III. TEMPERANCE IS FAMILIAR TO THE "PATH O THE JUST"

Prov. 4:18-19

These two verses do not state that the "just" do t opposite of the "wicked," but that is what is meant. is the Hebrew ellipsis that is used. To be complete, ver eighteen would read something like this: "But the path the just (being the antithesis of the path of the wicke is as the shining light, that shineth more and more un the perfect day." The two paths are clearly brought out Galatians five. From verses seventeen to twenty-one v view the deeds of the wicked and in verses twenty-t to twenty-three we see the virtues of the just.

The implication of verse eighteen, quoted above, is th a good man will grow more and more like his Master, t

Lord Jesus. This is a normal conclusion, for no man is so good that he cannot improve. The figure used in verse eighteen is of the sun. A just man is as the morning sun that increases in brightness and brilliance from the dawn to the meridian. A passage in II Samuel brings out this thought very clearly: "He (the just) shall be as the light of the morning, when the sun riseth, even a morning without clouds" (ch. 23:4). Peter expresses it thus: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18), and Paul adds: "Be ye steadfast, immoveable, always abounding in the work of the Lord" (I Cor. 15:58).

IV. TEMPERANCE IS REWARDED BY "LIFE . . . AND HEALTH"

Prov. 4:20-23

The import of these verses is the definite guarantee to every man who lives a clean, upright, spiritual life that he shall receive part of his reward in this life. Solomon speaks of this reward as "life and health" and in verse ten, "the years of thy life shall be many." We believe in the practical side of Separation. Why shouldn't the abstainer have a better stomach, a clearer mind, healthier children, and a happier family? Additional confirmatory passages on this subject are Isaiah 1:19: "If ye be willing and obedient, ye shall eat the good of the land"; Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"; and Romans 2:10: "Glory, honor, and peace, to every man that worketh good."

V. TEMPERANCE IS PECULIAR TO "THE DAY" DISPENSATION

I Thess. 5:6-8

This passage in I Thessalonians involves a good deal more than we can possibly dicuss in a short exposition. When "day" is used to indicate a dispensation it does not always have the same meaning. The "Day of God" refers to Eternity after the Great White Throne (Rev. 16:14). The "Day of the Lord" includes both the Tribulation and the Kingdom and is sometimes used to indicate the Second Coming of Christ (Rev. 1:10; II Petcr 3:10). The "Day of Christ" refers to the Second Coming (II Thess. 2:1-2). The "Day of Man" is that which we have before us in our text (vs. 8). It is the Body dispensation.

There are two "days" spoken of in this same fifth chapter of First Thessalonians. The one is man's day (vss. 7, 8). The other is the Lord's day (vss. 2, 4). In this case the Lord's Day means the Second Coming at the end of the Tribulation. Another figure is brought into the picture in vs. 5. It is "night" or "darkness." This refers to the Tribulation.

Paul is trying to give us a little lesson in prophecy. We are "the children of light" and live in the "day" dispensation. We shall never live in the "night," or Tribulation, for he says, "we are not of the night" (vs. 5). This means that we of the Body shall be removed from the earth BEFORE the Great Tribulation begins (I Thess. 4:16-17). He describes the people who live in the "night" as given to drunkenness and lethargy (vs. 7). In the next verse he contrasts the children of the day with the children of the night: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

We are not trying to say that all who are in the body dispensation live temperate lives, but we are saying that Paul lays special emphasis on the temperate standard in his letters and he is the special apostle of this dispensation (Eph. 3:1-9). In one passage he says, "Make not provision for the flesh" (Rom. 13:14). In another he says, "Every man that striveth for the mastery is temperate in all things" (I Cor. 9:25). And again in Philippians, believers are admonished, "Let your moderation be known unto all men" (Phil. 4:5). Titus received from Paul some sound ministerial advice on temperance, chastity, and sobriety (Titus 2:1-7). Let us live and teach separation from all iniquity and avoid even the appearance of evil.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A relief light-boat was built at New London many years ago. While the workmen were busy over it, one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Perhaps if he found it out, he thought the only harm done was the loss of the hammer. But the boat was put to the service, and every time it rocked on the waves that hammer was rocked to and fro. Little by little it wore for itself a track, until it had worn through the planking and keel, down to the very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking. It seemed a very little thing in the start, but see what mischief it wrought. So it is with a little sin in the heart. It may break through all the restraints around us, and but for God's mercy sink our souls in endless ruin. A few evil words in a child's ear have rung in his soul for twenty years and brought him untold harm. There are none who do not need to offer up the prayer, "Cleanse Thou me from secret faults."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Can salvation be obtained by holy, temperate living? (Titus 3:5; Eph. 2:8-9; Gal. 2:16)

2. Is there any eternal benefit in living a godly life? (Rev. 22:12; II Cor. 5:9-10; I Cor. 3:11-15)

3. What appeal does God make concerning the bodies of believers? (I Cor. 6:9-20; I Pet. 2:11-12)

4. With what class of people is drinking associated? (Prov. 4:14, 17; I Thess. 5:7; I Pet. 4:3-4)

5. Why is it harmful for Christians to mingle with those who live intemperate lives? (Prov. 4:16; I Cor. 15:33; II Cor. 6:14-18)

6. For what purpose should we associate with the intemperate? (Jude 23; II Cor. 5:18-20)

7. What should be the rule of our lives in regard to eating and drinking? (I Cor. 10:31)

8. Will intemperance decrease or increase as this age draws to its close? (Jude 17-19; II Tim. 3:13)

9. Should Christians be raising or lowering their standards in regard to temperance? (Prov. 4:18, 26-27; II Pet. 1:4-8; 3:18)

10. Why does God appeal for a consecrated heart rather than a signed pledge? (Prov. 4:23; 23:7, 26)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the Bible the Lord shows us two men and two walks of life. A man is either a believer in the Lord Jesus or an unbeliever. There are just two roads on which they can travel. They walk on the straight and narrow way to heaven or on the broad way which finally takes men to destruction.

A Christian should never be found on the broad way, for that is the road which the devil travels, and he is constantly seeking to get folks on that road. The lights are bright and there are lots of pleasures on the broad way, but a little farther on those who take that way find that the pleasures are not real and that there is only misery and loss.

The Lord promises to guide your steps on the narrow way. There is nothing on that plain path that you cannot meet. The Saviour says, "Follow Me." With Him as our Guide we cannot get lost, for He guarantees to take us safely through. When the Christian follows in the straight and narrow way he is pleasing His Saviour, and he is also enjoying life here and now.

On the broad way men and women go on and on, thinking they are having a wonderful time, but all too soon it is over and they face death. Even when they

find themselves in that condition the Lord loves them and wants to save them before it is too late. Sometimes they listen, at the end of life's road, and Jesus takes them home to glory; but many, many times they still say "no" to the Saviour. Then they go out of this life without Christ as their Saviour. How sad; to think that all their life on earth has been wasted because they would not listen to the Lord Jesus.

There are boys and girls of your acquaintance who may be walking on the broad highway and need to find Jesus as their Saviour. If you do not know what to say to them, you can at least tell them that Jesus wants to save them so that He can guide their steps in the narrow way.

Let us be quick to tell others that Jesus can save them so that they will not remain on the highway of the devil. Those who follow Jesus enjoy the journey, even though there are hard places along the way.

Yours in Him,
Aunt Anna

Third Quarter, Lesson 8 **Sunday, August 21, 1938**

HANNAH: GODLY MOTHERHOOD

Lesson Text: I Samuel 1:1—2:5

Devotional Reading: Psalm 128

Golden Text:

"Her children rise up, and call her blessed" (Prov. 31:28).

We have before us a subject that is rarely demonstrated in this fast age. Godly motherhood is surely becoming a position of by-gone years. The hour in which we live is marked by unwanted motherhood, ungodly motherhood, and "mother-love" has become void of its true meaning. The lesson today covers four particulars about Hannah, the godly character before us: I. Hannah's Prayer (I Sam. 1:1-19), II. Hannah's Reward (I Sam. 1:20-23), III. Hannah's Gift (I Sam. 1:24-28), IV. Hannah's Song (I Sam. 2:1-5).

I. HANNAH'S PRAYER

I Sam. 1:1-19

Hannah did not live in an ideal home because we are told that her husband, Elkanah, had two wives. Although we find several instances in Scripture where polygamy was practised, nowhere do we find God endorsing such. It is true that He permitted it and no doubt each man learned his sorrowful lesson by having gone his own way. No man can give his true love and devotion to many women. The Lord settled the matter in the Garden of Eden, He gave Adam a helpmeet—not two helpmeets or several. The Old Tsetament closes with a condemnation of polygamy: "Let none deal treacherously against the wife of his youth" (Mal. 2:14-15). The New Testament is also very clear in forbidding plural wives (Mark 10:2-8; I Tim. 3:2; Tit. 1:6).

An inevitable result of polygamy is portrayed here; there was strife, dissention, and discord in the home. Evidently Hannah was the first wife and her husband loved her devotedly (vs. 5), but Hannah had not borne any children. This was a disgrace to any Hebrew wife. The second wife, Peninnah, was fruitful and bore children, and here was the center of the trouble. Hannah, as any normal woman, loved children and yearned to have one of her own. She sorrowed much because of her barrenness. Peninnah, although the mother of several children, was jealous of Hannah receiving so much love from Elkanah, therefore she taunted Hannah making life miserable for her (vs. 6). Hannah was broken-hearted and wept bitterly as Peninnah continued to provoke her from year to year (vs. 7).

Although Hannah was sorrowful of heart, she had an avenue of escape and she determined to lay her case before the God of Israel whom she loved and worshipped. It came time for the annual trip to Shiloh to worship. Hannah went to the temple of the Lord where Eli was priest and poured out her heart to God in prayer. She asked the Lord to give her a son.

As Hannah prayed she made a vow before the Lord and said, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (vs. 11). The Hebrew woman yearned for a son and was willing to give the son back to the Lord to serve Him all the days of his life. This was a vow to set the son apart from the world and all that would defile in order that he should be preserved for service before the Lord.

Hannah continued long in prayer. Eli, the priest noted the fact that she remained in prayer longer than usual. He did not hear her voice but only saw her lips move. This priest evidently lacked the keen spiritual perception that one of his position should have had, for he accused this praying woman of being drunken (vss. 13 and 14). In accusing this woman of such an evil, he made a very grave mistake.

We would naturally expect resentment and anger on the part of Hannah for being so accused, but on the contrary she was very gracious in her manner. She was like our Lord, "Who, when He was reviled, reviled not again" (I Pet. 2:23). She answered Eli thus, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto" (vss. 15 and 16). Well may we follow such an example of graciousness in the face of false accusations.

Imagine old Eli's chagrin to have spoken so disparagingly to a godly woman. He quickly tried to redeem himself and encourage Hannah. Eli added his blessing to the request she had made of the Lord. He asked that the God of Israel would grant unto her the petition of her heart. Hannah returned home with peace of heart for she had left her burden with the Lord (I Pet. 5:7).

II. HANNAH'S REWARD

I Sam. 1:20-23

The Lord has said, "Call unto Me, and I will answer thee" (Jer. 33:3). Hannah had called upon the Lord and He heard the cry of her heart. The answer was truly a reward to Hannah for her faith in the God of her fathers. Hannah gave birth to a son; the yearning of her heart was satisfied. The custom in olden days was to give the child a name which had a meaning. This fine baby boy was named Samuel, for Hannah said, "I have asked him of the Lord" (vs. 20). This boy was ever to bear testimony to the fact that he was asked for and received. How different from many a child today. The average child is not asked for and sad to say many a child is not wanted. Samuel was a baby that was wanted and he had the rich heritage of a godly mother.

Our story of Hannah reminds us of other women of the Scripture who, being childless, were remembered by the Lord. Take for instance Sarah, who was barren and too old to normally bear children (Gen. 17:15-19). God overruled the natural limitations and Sarah gave birth to Isaac. Rachel was another childless woman with whom the Lord dealt graciously in giving her a son (Gen. 30: 1, 22-24). Manoah's wife was barren but later became the mother of Samson (Judges 13:2-3, 24). Then in the New Testament we have the case of Elizabeth (Luke 1:7, 1 57). It is interesting to note that all these cases present us children given of God for a special task or place the history of Israel.

III. HANNAH'S GIFT

I Sam. 1:24-28

Every mother will understand the tender watchca and loving concern that Hannah manifested toward h

aby boy. She watched over his life carefully that he ıould have the right beginning. No doubt she did all that as possible to turn that childish heart toward the Heaven- Father, the God of Israel. Joy must have filled her eart from day to day as she saw this child grow and de- elop. Soon she was to sacrifice this little one, the joy f her home. Was the price too great? Perhaps she ad made her promise too hastily to the Lord. Surely He ould not expect her to part with this precious one that ıe had nursed and trained. Could she ever bring her- lf to keep her vow to the Lord? However, Hannah was uly a godly woman. She did not flinch nor falter when ıe day came.

After the child was weaned Hannah took him to the mple. Samuel must have been about three years old r Hebrew women in Old Testament days nursed their ildren longer than do modern mothers. Along with er only child, Hannah took an offering of three bullocks, ne ephah of flour, and a bottle of wine and went to Shiloh, ack to the place where she had so earnestly prayed for is child. The offering was made and Samuel was given Eli, the priest.

Hannah stood before Eli and said, "Oh my lord, as thy ul liveth, my lord, I am the woman that stood by thee ere, praying unto the Lord. For this child I prayed; and ıe Lord hath given me my petition which I asked of im; Therefore also I have lent him to the Lord; as ng as he liveth he shall be lent to the Lord" (vss. 26- 3). A promise was a sacred thing to this Hebrew mother nd she fulfilled her vow. From henceforth Samuel must ve at the temple, apart from the world, in a place where e will constantly be instructed and reminded of spiritual ings. Hannah was giving her only son for the only ser- ice that is worthwhile. Would that more mothers would edicate their sons to the service of the Lord Jesus Christ.

The love of a mother is not quickly smothered. Hannah ved her boy dearly and rejoiced to have him serving ıe Lord. As all thoughtful mothers do, Hannah made lothing for her son. Throughout each year she carefully orked, and planned, and dreamed of the day when she ould see Samuel again. The yearly trip to Shiloh to wor- ip had an added appeal now. Each year Hannah had a ift ready to take to Samuel, a little coat that she had ıade. This is love indeed but have we considered how the ord Jesus in tenderness plans for His own and mani- sts His love? Mother's love and thoughtfulness is won- erful but not to be compared with the depths of the riches f love in Christ Jesus. Jehovah said to Israel, "As one hom his mother comforteth, so will I comfort you (Isa. 5:13).

IV. HANNAH'S SONG

I Sam. 2:1-15

Prayer has a very definite connection with praise. Our rayers should contain the element of praise and surely ıe gracious dealing of the Lord can only bring forth praise om our lips. This was true with Hannah, she prayed to ıe Lord and poured out a heart of praise to Him for grant- ıg the petition she had asked of Him. All of Hannah's ejoicing magnified the Lord and spoke of His manifold race.

Hannah's rejoicing sounded a definite note of triumph. he said, "My mouth is enlarged over mine enemics." eninnah's days of taunting were over, her mouth was osed in the face of God's blessing upon Hannah. Many hrases indicate the victory that had come to the godly ıother of Samuel. "Talk no more so exceeding proudly; t not arrogancy come out of your mouth: for the Lord a God of knowledge, and by him actions are weighed. he bows of the mighty men are broken" (I Sam. 2:3 and). "She that hath many children is waxed feeble" (vs.), "The Lord maketh poor . . . He bringeth low" (vs. 7). Iannah is exalted now because she trusted in the God ıat bringeth salvation. The Lord will causc those that llow Him to triumph through the hour of testing. Tribulation worketh patience." Hannah went through ribulation but emcrged into blessing which caused her eart to be filled with thanksgiving. Remember that the arkest hour is just before dawn.

In verse five Hannah uses the expression "the barren ath borne seven." We do not bclieve this means that ıe necessarily gave birth to seven children. The number as evidently used to portray a definite meaning. All through thc Word "seven" indicates perfection. The seventh dispensation is the Kingdom, a time when all conditions shall be perfect. In Hannah's case the perfection of God's will was worked out in her life. How beautiful it is to see a soul that is tested, submit to the Lord, yea, commit to the Lord all the yearnings of the heart, and then to see thc hand of the Lord revealed in behalf of His child. A willing and broken soul will give spiritual blessing to those about him even as Hannah gave to her people a spiritual leader.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The missionary from Kharput, making his annual visit to a Kurdish village, saw in the congregation two faces that fascinated him. In a lad's face there was the promise of great powers; in the mother's face, a poor washer-woman, suffering and sorrow and hope and patience and passionate devotion seemed to have wrought their perfect work. At the close of the meeting he asked to have them brought to him. "Mother, do you love Jesus?" he asked the trembling woman. "I do," she said, "I do." "How much would you give to him?" "Oh, missionary, I have nothing! Yet all I earn I give, saving only enough for food for this little boy and myself." "Would you give your little boy?" "He is my all—my life!" "Think well of it tonight, and pray. I return to Kharput tomorrow." And the widow went out sobbing, "My only son, my Thomas!" The remaining hours of the missionary's visit were very busy ones, and when the morning came and his horse was saddled, he had forgotten about Thomas. But just as he was about to start there came the mother leading her boy by the hand. At the missionary's feet she laid the little bundle of clothing on which she had worked all night. She placed one hand on her boy's head, and with the other pointing upward said two words: "Thomas—Christos." She then went back to her lonely life, but not to a narrowed or mournful life; she had the joy of one who had made the supreme sacrifice. Thomas made good. He led his class. He advanced by leaps and bounds. When he was graduated he went back to his old home, where the mother waited for him, and then far beyond into the Kurdish mountains to preach the Gospel. They called him "the prophet of Kurdistan." The black year of 1895 came with its awful massacres. Thomas was shot and cruelly cut and left for dead. Against all probabilities he recovered and resumed his work, giving himself to it with new courage and hope. The sacrifice of the mother bore its abundant fruit in the comfort he gave to orphans and brought to hundreds of widows, and they call him "the saviour of Kurdistan."

—Condensed from "The Youth's Companion"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. In what way was Elkanah at fault? (Mal. 2:14-15; I Tim. 3:2; Mark 10:2-8; Titus 1:6)

2. In what way did Hannah show herself to be remarkably humble? (I Pet. 2:23; I Thess. 5:15; I Sam. 1:15; I Pet. 3:9)

3. In what way did Samuel have a rich heritage? (I Sam. 2:1-10; II Tim. 1:5; I Sam. 1:10)

4. What was the Nazarite vow? (Judges 13:5; I Sam. 1:11; Lev. 1:15)

5. What did Samuel's name mean? (I Sam. 1:20; Gen. 4:25; Exod. 2:10; Matt. 1:21)

6. How many other childless wives were remembered by the Lord? (Gen. 17:15-19; Gen. 30:1, 22-34; Judges 13: 2-3, 24)

7. What is the duty of parents in the spiritual training of a child? (Prov. 22:6; 29:15, 17; Eph. 6:4; Col. 3:21)

8. What is the meaning of the number seven in the Bible? (Gen. 2:2-3; Heb. 11:30)

9. What is the outstanding note in Hannah's prayer? (I Sam. 2:1-10; Eph. 5:19; Heb. 13:15; Ps. 86:12—praise)

10. Should parents practice what they preach? (Titus 2:7-8; I Tim. 4:12; I Pet. 2:11; I Pet. 2:13; I Pet. 5:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Today we take our lesson from the first chapter of I Samuel. It is the story of the boy Samuel. We are told that on one occasion when Hannah and her husband went to Jerusalem to worship, she prayed to the Lord to send her a son. Just think, even before Samuel was born, he was prayed for! In those days when a name was given to a baby, it was given with real meaning in that name. Today we know of some little boys who have the name of Sam or Samuel, but I am sure that many of them do not think of their names as having a meaning in the Bible. Their mother and father just gave them a name that they desired.

Samuel means, "Asked of God." Hannah asked the Lord for a son; but when she asked the Lord, she told Him that she would give that son to the service of the Lord all the days of his life. God heard her prayer and answered her prayer as well. When Samuel was born he received a name with a testimony. Wherever he went his name constantly told the people "Asked for and heard."

As soon as this baby grew to be a big enough boy, the mother took him to the temple, and left him there to serve the Lord as she had promised. Hannah was just like all other mothers, she loved her boy and wanted to do little things for him. Each year she and her husband would go to worship at the temple and Hannah would tak Samuel a little coat that she had made. Samuel mus have been very happy when his mother would come to se him and bring him a gift. I can remember how happ I used to be when my mother would remember me wit some little gift. No matter what it was, if mother mad it, I would think I had the best thing anyone in the worl could have.

Hannah went to Jerusalem to worship, but she neve forgot her boy Samuel. She never intended to take hi back with her after the time of worship because he one thought was that he belonged to the Lord. Althoug Samuel became a great man, we can be sure that hi mother's prayers before his birth, and after he came, wer a very definite reason for his success.

Hannah asked God for Samuel, and God gave him t her. Then Hannah gave Samuel back to the Lord. Th "asked for" child now serves the Lord all the days o his life. All that we have we receive from the Lord, and y we say that we give the Lord our lives and our tim We only give to Him what He has already given to u How foolish it is to try to keep things for ourselve We ask God to bless us, and He hears and answers praye then we in turn should give to Him the devotion of ou hearts. He has saved us for all eternity, and as save souls we should serve Him Whom we love.

Yours in One Who hears and answers prayer,

Aunt Anna

Third Quarter, Lesson 9 **Sunday, August 28, 193**

ELI: RESPONSIBILITY TO OTHERS

Lesson Text: I Samuel 3:11-14; 4:12-18

Devotional Reading: Galatians 6:7-10

Golden Text:

"Train up a child in the way he should go" (Prov. 22:6a).

Last Sunday's lesson was especially addressed to mothers and young ladies. Today's study deals with matters belonging in a peculiar way to fathers and young men. They will find good counsel in studying the mistake of Eli and God's attitude toward it. The two parts of the lesson are: I. God's Judgment Revealed to Samuel (I Sam. 3:11-14), II. God's Judgment Executed on Israel and Eli's house (I Sam. 4:12-18).

I. GOD'S JUDGMENT REVEALED TO SAMUEL

I Sam. 3:11-14

It must have been quite a thrilling experience for the little boy Samuel to hear the voice of God. In the age in which we live we can never hope to have such a privilege for this is not the age of signs and miracles. Little Samuel did not understand that the Lord was calling him, for at each of the three calls (ch. 3) he went to Eli thinking that he had spoken. Eli did not comprehend what was happening until the third call (vss. 8-9). Then he told Samuel that God was seeking his attention and that his answer should be, "Speak, Lord, for Thy servant heareth."

Speak, my Lord, speak, my Lord,
Speak, and I'll be quick to answer Thee;
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord send me."

How important it is that whether we be pastor, teacher or parent, we will point the younger generation to the Lord Jesus Christ when they come with troubled souls. God's voice came to Samuel a fourth time and, of course, as an obedient child should do, he obeyed the counsel of Eli. He said to God, "Speak; for Thy servant heareth" (vs. 10).

The purpose of this interview between God and Samuel was to show Samuel that he was to be a prophet. The things which God revealed to him were not new, for Eli, the priest, had already been informed of them. However, it is noteworthy that Eli did not receive direct revelation. A prophet told him of the impending judgment (ch. 2:27). Another unusual thing about this Divine revelation to Samuel was that it was out of the ordinary for such a thing to happen at this particular phase of Israel's history. "A word from the Lord was unusual in thos days; there was no public vision" (Margin ch. 3:1). Th reason of course, for the cessation of revelation was tha Israel had sinned against Jehovah in worshipping idol

What God revealed to Samuel was the warning t Israel and Eli of judgment because of sin in Eli's house hold. The summarization of it is given in verse 13: "Fo I have told him that I will judge his house foreve for the iniquity which he knoweth; because his son made themselves vile, and he restrained them not." Th actual sin did not rest with Eli. It was his sons wh were guilty of greed and immorality. It is hard to believ that anyone working in the tabernacle would stoop t such heinous sins. Hophni and Phinehas, for these wer the names of the two sons, stole meat that was mean to be used as an offering to the Lord. "Wherefor the sin of the young men was very great before the Lord for men abhorred the offering of the Lord" (ch. 3:17 The Word also refers to these two men as "Sons o Belial" (ch. 2:12). The other evil of which they wer guilty was immorality with the women who worked i the tabernacle (ch. 2:22). Eli was very familiar wit the iniquity of his sons for the people came to him an told him. He remonstrated with his sons as any ordinar father would do but they continued as corrupt as befor

One might say that Eli had performed his duty i trying to correct the sins of his boys. But God di not think so for His indictment of Eli was: "He (Eli restraineth them not" (ch. 3:13). Eli was probably guilt on two counts: the first being that he had failed t properly train his boys in their youth. "Train up a chil in the way he should go: and when he is old, he will no depart from it" (Prov. 22:6). Another verse carries th implication that the only time that there is real hop of getting a boy to be righteous is when he is young "Chasten thy son while there is hope, and let not th soul spare for his crying" (Prov. 19:18). The sam thought is expressed in Proverbs 23:14: "Thou shalt bea him with the rod, and shalt deliver his soul from hell. Eli must have been too lenient in his discipline. Th other mistake of Eli was that he did not depose the tw sons from their office. The Holy Spirit gives clear in structions as to what procedure should be followed in th case of out-breaking sin. "A man that is an heretic afte

e first and second admonition reject" (Titus 3:10). Therefore put away from among yourselves that wicked rson" (I Cor. 5:13).

There is a difference in sins when it comes to the uestion of punishment. God punishes sin commensurate ith its character. For all sins such as stealing, lying, d even adultery, God prescribed under the Law certain crifices which could be offered by the repentant sinner. ut in the case of brazenly public sins of idolatry by aders of the people, God permitted no sacrifice as an onement. Death was the lot of the sinner. Take the of rebellion by Korah (Num. 16:24, 27-32). God allowed him up. The two sons of Aaron, Nadab and bihu, offered strange fire before the Lord (Lev. 10:1-2) d they were killed. The spiritual leaders of the people e to conduct themselves as patterns for the people. eir lives are to be examples of good works. I Tim. 1-7 is a finely expressed compendium of the qualifitions of a Christian minister. In the next chapter we ve some personal advice to Timothy himself: "Make urself an example to the believers, in your speech, in ur conduct, in love, in faith, in purity . . . Practice e things I have mentioned: let them be the atmosere of your life, in order that your spiritual growth ay be evident to all" (I Tim. 4:12-15, Way Translation).

Samuel was all that Hophni and Phinehas were not. e testimony given here in I Samuel shows that he as universally recognized and respected as a man of d. "And Samuel grew, and the Lord was with him, d did let none of his words fall to the ground. And Israel from Dan even to Beer-sheba knew that Samuel as established to be a prophet of the Lord" (I Sam. 19-20).

I. GOD'S JUDGMENT EXECUTED ON ISRAEL AND ELI'S HOUSE

I Samuel 4:12-18

War was not an unusual thing for Israel because the ighboring heathen nations always resented the occpation of Palestine by the Hebrews and were continualharrassing them. It was unusual, however, for Israel be defeated. In fact we believe it is a conservative tement to say that Israel never lost a battle as long as e walked in the paths of righteousness. Sometimes God rmitted a large number of warriors to engage in the ttle; at other times only a small group like Gideon's ree hundred. In the case of David only one man was ed. And on several occasions no man was allowed to a sword. They were told to stand still and see the vation of the Lord. No matter what the circumstance s or how large the enemy's army, God always won victory for them if they trusted in Him.

In the battle before us (ch. 4) the Israelites lost four usand men (vs. 2). They tried to ascertain the reason d decided that they needed to take the Ark of the venant into the battle in order to be assured of tory. This was a great mistake for the ark would no good as long as they were not right with God. ey were given to idolatry and this must be forsaken st. Psalm 78:56-64 gives the reason why Israel lost ny of her battles. In the case before us, she thought t a show of spirituality would win the day. God never es sham. He wants true-heartedness. What good is the k without God? A form of godliness without the power characteristic of the apostacy (II Tim. 3:5). Note that summing up the first half of the Law Jesus said, "Thou alt love the Lord thy God with all thy heart, and with thy soul, and with all thy mind" (Mark 12:30).

The second battle was more disastrous than the first. irty thousand warriors fell and the Ark of the Lord s captured (ch. 4:10-11). These two things were a rible loss to Israel but chastisement is not to be despised rov. 3:11-12). God's spankings are for His children's d. However, a third loss was suffered which is not rettable. Hophni and Phinehas were slain (ch. 4:11). ese two wicked men deserved to die and it was not an ident that they perished. God had prophesied their nise (ch. 2:34).

Our text verses 12-18 shows the poor old priest Eli, v ninety-eight years old, waiting for the returns of the tle. No wireless, radio, or telephone could bring him news. It had to come by a footrunner (vs. 12). Eli rd the news of Israel's defeat and the death of his sons and the loss of the Ark. The report of the first two things was shock enough, but the loss of the Ark was too much for the old priest. He couldn't stand the strain "and it came to pass, when he (the messenger) made mention of the Ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died" (vs. 18). It was an accident, true enough, but nevertheless in God's plan. God had not so specifically predicted the manner of Eli's death as in the case of the sons, but He had announced that another would take his place (ch. 2:35). Eli was a tenderhearted man, and he loved God and the tabernacle work very deeply. However, he had sowed the wild oats of laxity in regard to God's laws and he reaped the bitter end (Gal. 6:7-8). It is just as possible to sow good seed and reap the reward of favor with God.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Would you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say, "Can you give me your time this afternoon from two until six o'clock?" I did not ask what he wanted; I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

In this case I received seven mothers and two fathers; took them to the quiet, lonely room; turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried, "Oh, I pray she is my girl, then I will know where she is!" She was not her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word till they had looked long at the silent face. "No, she is not our girl," they said. Not all were city mothers—some were from the country. Many telegrams, long distance phone messages came—asking if we would or could describe the features of the little girl who had been left to choose her own way.

Mother, is your girl beside you tonight? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did. When the sun went down in the west and darkness hovered over the great city, I pulled the sheet over the face of the dear little girl who had been left to choose her own way—left her, unnamed and unclaimed. Mother, where is YOUR girl tonight?

—Rev. Chas. J. Waehlte in "Watch and Pray"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. In what parental responsibility had Eli failed? (I Sam. 2:12; Eph. 6:4; Prov. 22:6)

2. What was the greatest need in the lives of the sons of Eli? (I Sam. 2:12; John 3:3-7; 3:18, 36)

3. Why is it possible for children who have been raised by Godly parents in good environment to drift into sin? (Rom. 7:14-23; Eph. 4:22; Col. 3:5-9; Gal. 5:16-21)

4. Are mercenary motives for Christian service acceptable with God? (I Tim. 3:1-3; I Pet. 5:2; I Sam. 2:12-17, 29)

5. Was the life of the child Samuel affected by the conduct of the evil sons of Eli? (I Sam. 2:17-18, 25-26; 3:19)

6. What advantage did Samuel, a believer, have over the sons of Eli, unbelievers? (II Pet. 1:4; Col. 3:10; Eph. 4:23-24)

7. What action should Eli have taken in regard to his sons? (I Cor. 5:11-13; Titus 3:10-11; I Sam. 3:13—"restrained them")

8. What special responsibility do Christians have toward

others? (I Thess. 2:4; II Cor. 5:17-20; I Pet. 5:2-4)

9. When will Christians give an account of their faithfulness or failure in their responsibility toward others? (Rom. 14:10-21; II Cor. 5:9-10)

10. Will God forgive Christians who knowingly sin? (I Sam. 3:13; I John 2:2-3; 1:9; Prov. 28:13; Ps. 32:1-5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Scripture says, "Train up a child in the way he should go, and when he is old he will not depart from it." In our lesson last Sunday, we found that Samuel was a child who was trained up in the way he should go, from early childhood, and his life really counted for the Lord. Samuel was left with Eli in the temple.

Eli was the priest who offered up the sacrifices upon the altar for the people as they came to worship. Eli had sons of his own, but they did not honor the Lord in the lives which they lived. They were very sinful, and we are told that Eli spoke to them about their sin, but they would not listen to their father. They continued to sin.

It is true that the father attempted to train his sons in the paths of righteousness, nevertheless he must take the responsibility for their sin. God hates sin, and must punish it. His love for the sinner never ends; but many times the sinner must suffer some child training of discipline in order that he might know God's disapproval of sin.

The temple and its worship should have been holy. Instead, Eli's sons did evil in the sight of the Lord, and God said that He would punish that sin. When the Philistines, who were the enemies of the Jews, came, they took the Ark where the presence of God was manifested. They thought they had gained a great victory. Instead, the ark brought the enemy more grief than they had before. In the meantime, Eli's two sons were killed in battle. All of this looked as though the Lord was forsaking the children of Israel and letting the enemy win. But God had to punish sin and in taking Eli's sons, He saved the people of Israel. God was fully able to take care of His ark, and so He did, for it was returned to the people of Israel.

May we never think lightly of sin. It cannot go unpunished. It is true that upon believing on the Lord Jesus as our Saviour, He saved us from our sins. He died for our sins, that we might never have to taste death for them. But when we insist on doing wrong, He must show us the wrong of that sin, by dealing with us as a parent does with his child.

Let us ever be quick to do what is right; first of all because Jesus had to die for our sins, and then because we love Him. We do not want to do something which grieves the heart of our Saviour, for we love Him and desire to obey His most gracious will.

Yours in obedience to the One Whom we love,

Aunt Anna

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 206)

Rev. and Mrs. Yetter ('28) and family arrived in time for the happy reunion of Commencement Week. The magnificent zeal with which they have entered into the tasks, and the manifest blessing of the Spirit's direction in their service for the Saviour blessedly indicates God's stamp of approval upon this new plan for the B. F. C. Church.

The Rev. and Mrs. Henry Jansen are serving faithfully in a unique Gospel ministry at Premont, Texas. "Enduring hardness as good soldiers of Jesus Christ," in a difficult and discouraging work among the cotton camp peoples, "God will not forget their work of faith and labor of love." Let us faithfully pray for them.

Word comes to us of the call of Brother Donald Kathan and his wife, formerly Lois Hecht, to the pastorate of the Baptist Church of Napoleon, Michigan. They are over joyed in the prospects of service for the Lord in this nev field where there are many young people.

The Lord is blessing the ministry of Rev. and Mrs. Ma Kronquest at Butte, Nebraska. The Rev. Clifton L. Fowle has just completed a series of evangelistic meetings wit them.

Rev. Wayne Robertson of Casa Grande, Arizona, bap tized six young women in his new church on Sunday, Jun 5. They have just completed their new building, erecte since the old building was destroyed by fire a few month ago.

Mrs. Dolores Wright, student for a year at D. B. I., i being greatly blessed of the Lord in her missionary wor with the Indians near Tuscon, Arizona.

"Prayer changes things" is the testmiony of Mr. Don ald Dey, former student of D. B. I., who recently under went a very serious operation and in which the doctor gave little hope of recovery. His restoration is truly mir aculous and he is purposing to get into full-time servic for the Lord as soon as God shall open the door. W greatly rejoice with the Deys in this signal blessing of th Lord in their home. Let us continue to pray for them.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 207)

recognition and power, and, best of all, to fruitfulnes

The expression "all the trees" as found in Luke 21:2 refers to the nations of the world in general. Whereve the word "tree" is used symbolically, it will be foun that it stands for a kindgom or the king representin his kingdom. The passage in Luke is pointing us to th hour preceding the Second Coming of Christ when th nations of the earth shall reach the consummation of the glory and power under the leadership of Antichrist. Th expression "shoot forth" undoubtedly refers to the revive of the ancient world empires which, in their turn, hav been hewn down, but which, the Scripture indicates, wi be permitted to become reestablished. For example, i Daniel 4 we have a prophecy concerning Babylon. Whil the vision of the "tree" and the "beast" had a parti fulfilment in the actual history of Nebuchadnezzar, it als carries without question a prophetic message, pointing t the fact that Babylon will be restored to power durin the Great Tribulation, a fact confirmed by such othe passages as Revelation 17 and 18.

DEVELOPING THE PRAYER LIFE

(CONTINUED FROM PAGE 197)

> Do not abhor us for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us (Jer. 14:21).

The Psalmist, marvelously taught of the Holy Spir saw this relationship between God's Word and the praye life of the individual soul, and stated it with refreshin clearness:

> My lips shall utter praise when thou hast taught me Thy statutes (Ps. 119:171).

When will God's people learn the lesson? When w they see that men will not be able to pray and prai until they have knowledge and confidence in the inspire statutes of God? Modernism murders prayer because undermines the inspiration of the Bible. The prayer-li perishes when God's Book is questioned. Well may v join with the Psalmist in saying, "My lips shall prai when Thou hast taught me Thy statutes."

Child of God, hungering for a closer walk with th Father and with His Son, Jesus Christ, here is an ope door of opportunity. Would you find an easy channel entrance into the very presence of God? Come by wa of His Word! Would you always pray according to th Divine will? Then open the Word, and on bended kn come the Bible way! Would you, when guidance is sorely needed, escape the fallacy of special revelation Then let the light of His changeless Word be your u failing guide as you look to Him in prayer. Would yo

ive God speak to you when you speak to Him? Then en the Book and He speaks.

We submit a suggestion for the nurture and development of the prayer-life. It is a suggestion which is simple, ractical, effectivc, and scriptural. We suggest that you ad your Bible on your knees, letting the Book inspire e soul in its praise and thanksgiving, in its petition d supplication. True prayer finds its ground and root the Bible.

Try the suggestion today!

CAN PRAYER AND PREDESTINATION BE RECONCILED?

(CONTINUED FROM PAGE 201)

iis being the case, God appeals to mankind on the basis reason and intelligence as well as faith. At no time es God impose His will upon individual man. On the ntrary, He lays before man His purpose, plans, and sires, through the pages of His Word, and the ministry the Holy Spirit, leaving the matter up to man's indidual choice. As a result of his power of choice, God lds man responsible for the decisions he makes. God spects the power of choice resident within man.

It follows then, that since God holds man accountable r the decisions he makes that there must be some avenue rough which finite man can ascertain the divine will in e many exigencies of life. This avenue is provided rough prayer.

As another proof that prayer and predestination can reconciled, we consider,

HE NATURE OF THE PRAYER PROMISES, XAMPLES AND RESULTS OF PREVAILING PRAYER AS RECORDED IN THE WORD OF GOD

Even a casual investigation will demonstrate that many the prayer promises presented in the Word of God are efaced by certain conditions requiring choice and decision the part of man. For instance,

> Whatsoever ye shall ask in My name, that will I do (John 14:13).
>
> Call unto Me and I will answer thee, and shew thee great and mighty things, which thou knowest not (Jer. 33:3).
>
> If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you (John 15:7).
>
> If we ask anything according to His will, He heareth us (I John 5:14).

The very language of the above passages demonstrates at God appeals to the reason and understanding of His ildren. What would be the value of presenting such nditional promises to individuals if their every deed and t were predestinated by God? It hardly seems plausible at God would be so inconsistent in His dealing with those om He loves. The idea that man's every act is prestinated or predetermined of God not only robs man of individuality and personality, but it also renders potent every prayer promise found in the Word of God. e therefore conclude that the very nature of the prayer omises demonstrate that God has not predestinated the s of man's earthly existence.

In closing, a few examples of prayer and their results recorded in Scripture will further disprove the absolute a of Predestination.

Abraham's intercession on behalf of Lot in Sodom, as corded in the latter part of the eighteenth chapter of nesis, presents a striking example of prevailing prayer d its effect upon the judgment of God. Six times raham calls upon God to stay His judgment for the sake the righteous in Sodom. Each time the number is reed and God complies with Abraham's request. As reuled in the chapter that follows, God in faithfulness to righteous Lot, the only righteous man in the whole of Sodom, would stay His judgment for just one person. Until Lot was taken out, God withheld His wrath (Gen. 19:1-24).

Numerous examples of a similiar character abound in the Scriptures. Just to mention a few of the more familiar ones, we refer to:

1. Joshua's prayer appealing for the sun to stand still (Josh. 10)
2. Hannah's prayer for Samuel (I Sam. 1)
3. Solomon's prayer for wisdom (I Kings 3:5-14)
4. Elijah's prayer for rain and resuscitation of the child (I Kings 17)
5. Daniel's prayer in behalf of Israel (Dan. 9, 10:12-14)

But the outstanding example of intercession is the prayer of the Saviour in the Garden of Gethsemene (Luke 22:41-44) when He, the spotless Son of God, cried unto the Heavenly Father for deliverance from the premature death that Satan was seeking to inflict upon Him, thus seeking to prevent Christ from going to the Cross. Unlike other individuals, the advent and work of Christ, the Redeemer, was predetermined and ordained even from the foundation of the world (Rev. 13:8, I Pet. 1:20).

If Predestination involved each and every phase of the Saviour's life, why then, did He pray for deliverance? But the record is clear:

> Who in the days of His flesh when He had offered up prayers and supplications with strong cryings, and tears unto Him that was able to save Him from death, and was heard in that He feared (Heb. 5:7).

If Christ, in the weakness of His self-imposed humiliation, apart from sin cried in agony of soul to the Heavenly Father for deliverance, surely it stands to reason that each one of us, as sinful creatures prone to do evil as the sparks fly upward, need to flee to the throne room, that we might receive the much needed strength and wisdom through the avenue of prayer.

May God use this brief study to help some perplexed soul to see the unspeakable privilege which is ours in communion and fellowship with God through prayer.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 194)

porary disrepute.

How long will men disregard the Word of God? Hypnotism, while not called by that name in God's Word, is included in the Holy Spirit's denunciations in several passages. A clear warning is given in the Pentateuch: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch" (Deut. 18:10). The Hebrew words for the phrase "observer of times" are "ayin," meaning "eye," and "meonen," meaning "hidden arts" or "clouds." G. H. Pember in "Earth's Earliest Ages" says that the real meaning of the phrase in question is, "'a fascinator with the eyes,' or in other language, a mesmerist, who throwing another into a magnetic sleep, obtains oracular sayings from him." God's Word says of any and all communications with, and all aid of evil spirits, "All that do these things are an abomination unto the Lord." —E. E. L.

AN UNCROWDED FIELD

IN CHOOSING a vocation, are you looking for an uncrowded field? The least crowded is not medicine, law, business, teaching, or aviation. It is the service of Christ. The familiar words of the Saviour to His disciples are as descriptive of the condition in Christian work today as they were in the days that they were spoken: "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

There are far more heathen today than there were in the time of Christ.

"The Sunday School Times" gives us an interesting comment on the failure of the Church to accomplish its mis-

sion in our own land:

> The Constitution of the United States in its purpose to separate State from Church, provided that the former be responsible for the intelligence and the latter for the character of its citizens.
>
> If the State had failed in removing illiteracy as the Church has failed in furthering Bible knowledge, two-thirds of our American people would not be able to read nor write.

Granted that there are other reasons for the failure of the Church, but one of the greatest is the lack of consecrated young people giving themselves to Christ for His service. Because of the appalling lack of workmen in His harvest the precious grain is being lost—souls are being lost eternally.

If you are looking for a vocation with the greatest remuneration, do not choose Christian service. The chances are that the remuneration will be not be large, but small. But if you are looking for a life work that will give the satisfaction of something worth-while accomplished, there is no work on earth that will satisfy like His service, for every moment spent in Christ's service will count not only for time, but for all eternity.

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . that ye may prove what is that good, and acceptable, and PERFECT will of God" (Rom. 12:1-2).

—E. G. L.

THE ELEMENTS OF PRAYER

(CONTINUED FROM PAGE 199)

We next consider

COMMUNION

In communion the Infinite deigns to meet the finite; the Creator, the creature; the Strong, the weak; and the Righteous, the sinner. What an amazing fact! Yet James (ch. 4:8) simply states it:

> Draw nigh unto God and He will draw nigh unto you.

And, again, God's willingness to have communion with those of His children which "seek His face" is given in Psalm 40:1 in these words:

> I waited patiently for the Lord; and He inclined unto me.

We are accustomed to think of communion with God as an incomparable privilege on our part, but how seldom do we think of it as something which can give pleasure to Him. David seemed to realize that fact when he cried:

> Let my prayer be set before Thee as incense (Ps. 141:2).

In that petition he made it clear that one purpose of communion was to bring pleasure to God.

The Lord Jesus in Revelation 3:20 makes this unquestionably clear. He says:

> Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me.

What a blessed thought concerning communion! It REJOICES THE SAVIOUR!

We will next consider a "less popular" element,

CONFESSION

Only acknowledge thine iniquity (Jer. 3:13).

HOW simple God's definition of confession. Like many Christians, Israel today knows not its simple meaning. Why? By choice; willingly she is blind! But, praise God, one day she shall see; they shall be willing in the day of His power. Confession is the one step from broken, marred fellowship to restoration.

> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John 1:9).

In the preceding reference to Israel, the importance o confession is suggested. It is the gauge for communion. T the extent sin is unconfessed, to that extent communio is curtailed. How important that each instance of "back sliding" be immediately brought to Him and "placed unde the blood."

> If we walk in the light . . . the blood of Jesus Christ His SON CLEANSETH . . .

We will now turn our attention to a much forgotte element,

PRAISE

GOD deserves, and desires, praise for what He IS an what He DOES. This two-fold reason is given by th Psalmist in Psalm 107:8:

> Oh that men would praise the Lord for His GOODNESS, and for His wonderful WORKS to the children of men.

Since God is the unchanging and the unchangeable On and His benefits are ever "available" to those who wi come unto Him, UNCEASING praise is reasonable. C such praise we read in Hebrews 13:15:

> By Him therefore let us offer the sacrifice of praise to God CONTINUALLY, that is, the fruit of our lips, giving thanks.

Further, concerning praise we read:

> Giving praise for ALL THINGS (Eph. 5:20).

Such praise can come only from those who are "occupie in Him."

In conclusion, we will consider

PETITION

It may be true, as some affirm, that "petition stand on the lowest plane of the devotional life," but we ar not to forget that we are to let our requests be mad known unto God. Because prayer, as practiced by man is nothing more than a continual cry of "give-me," an necessarily, to no avail, it should not cause us to belittl petition. But as another puts it:

> Even requests, when coming from a spirit-filled heart, are as incense to the nostrils of God.

Then, and then only, petition is the expression of God desire THROUGH us, but FOR Him.

Prayer is the sum and substance of the Christian lif It is

> Occupation IN Christ,
> Communion WITH Christ,
> Confession TO Christ,
> Praise UNTO Christ, and
> Petition FOR Christ.

That in ALL things He might have the preeminence.

"Oh Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day and my song in the night,
My hope, my salvation, my all.

"Oh why should I wander, an alien from Thee,
Or cry in the desert for bread?
Thy foes will rejoice when my sorrows they see,
And laugh at the tears I have shed.

"He looks! and then thousands of angels rejoice,
And myriads wait for His word;
He speaks! and eternity, filled with His voice,
Re-echoes the praise of the Lord.

"Dear Shepherd! I hear, and will follow Thy call;
I know the sweet sound of Thy voice;
Restore and defend me, for Thou art my all,
And in Thee I will ever rejoice."

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Ephesians 6:18



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CLIFTON L. FOWLER · EDITOR

August · · · 1938

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The triune God, Father—Gen. 1:1, Son—John :30, and Holy Spirit—John 4:24.

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The verbal inspiration and plenary authority both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men y nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—uke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only onement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the orld of sin, and regenerates, indwells, enlightis, and guides the believer—John 16:8; I Cor. 16.

ETERNAL SECURITY

he eternal security of all believers—John 10: -29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent re-rn of our Lord Jesus Christ—Acts 1:11; I ess. 4:16-17.

HELL

The eternal, conscious punishment of all unved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation om all worldly and sinful practices—James 4:4; om. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by ed and word to these truths and to proclaim the spel to all the world—Acts 1:8.

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IN THE FISHERS OF MEN NUMBER

Page

As the Editor Sees It 222

Do's and Don'ts for the Soul Winner—*J. O. Sanders* 224

The Soul Winner's Reward—*Archie H. Yetter* 226

Soul Winning—*Walter L. Wilson* 228

The Berean African Missionary Society—*Rose Encinas* 230

In the Harvest Field 232

Bible Seed Thoughts 233

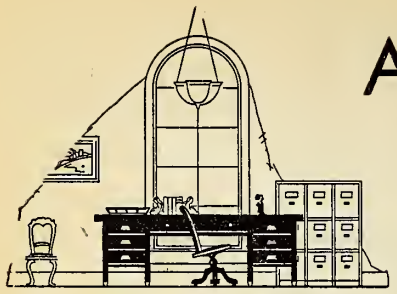
Book Reviews—*The Editor* 234

The Days of Youth—*Hazel N. Johnson* 236

Light on the Lesson—*Sunday-school Lesson Staff* 238

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AS THE EDITOR SEES IT

FISHERS OF MEN

CHRIST'S invitation to the Galilæan fishermen: "Follow Me, and I will make you fishers of men" is His earnest appeal to every believer in the Body of Christ. Even the youngest Christian can qualify as a fisher of men if he knows only John 3:16. We pray that there may be a revival of soul winning in the Church of Jesus Christ.

CONFUSION

WHILE confusion, as revealed in the Scriptures, stands particularly associated with the evil work and ultimate end of the wicked, it is significant to note that even those who profess to know the Lord are likewise brought to confusion when they depart from the revealed will of the Lord.

When the children of Israel walked in obedience to the will of the Lord, God undertook for them in marvelous ways, subduing and bringing their enemies to confusion. Gideon and his band of three hundred presents a glorious demonstration of God undertaking in putting to rout and confusion the hosts of the enemy in response to the faith and obedience of the few. On the other hand, when Israel drifted from the Lord, walking in their own sinful designs, God brought them to confusion at the hands of their enemies. The book of Judges recounts many such sad experiences. In their oft-repeated rebellion and pursuit of self-seeking interests, Israel experienced the inevitable result in every instance. Likewise, disobedience on the part of the child of God not only brings confusion, but puts him at the mercy of the enemy. Obedience puts the enemy to confusion, causing the child of God to triumph over his enemies through the power and strength provided through a resurrected Saviour. The Psalmist, realizing this fact, prayed, "In Thee, O Lord, do I put my trust; let me never be put to confusion" (Ps. 71:1). God is not the Author of confusion; therefore, "they that put their trust in the Lord shall never be ashamed."

—C. R. L.

A NEW TIME MEASURING DEVICE

A VACUUM sealed clock has been installed recently in the basement of the Commerce Building in Washington, D. C. This device will measure time to the ten-millionth of a second.

A California newspaper editor, in mentioning this instrument, made a humorous yet true observation to the effect that we now could measure the life of a Europea peace treaty and the duration of a Hollywood marriag

Thus, the tragic fact of man's unfaithfulness t his word is again brought to our attention. The prom ises of the majority of men "are like pie crust, mad to be broken." Broken hearts and broken homes fol low sadly in the train of broken promises.

How blessed is the faithfulness of God to H promises, as we contrast it with man's unfaithfulness

"Know therefore that the Lord thy God, He God, the faithful God, Which keepeth covenant an mercy with them that love Him and keep His com mandments to a thousand generations" (Deut. 7:9).

He will never fail us, He will not forsake;
His eternal covenant, He will never break;
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day!
For His Word shall never, never pass away.

—A. H. Y

STREETS PAVED WITH GOLD

RECENTLY I drove through Pomona, California The streets there are paved with diorite which carrie gold values of $4.80 per ton. I would not have know this if I had not read it in connection with a miner exhibit in Balboa Park in San Diego, California.

But there will be no need of the notation, "pave with gold," on the streets of the heavenly city, the ne Jerusalem. There, not only the streets, but the entir city shall be of gold and of such transcendent purit as to be transparent—"like unto clear glass" (Re 21:18).

—A. H. Y

BIBLE NAMES OUTLAWED

ANTI-SEMITISM has reached a rather serious stag when Biblical names are banned simply because the are "typically Jewish." Recently in Berlin, a Germa father was refused the right to name his child "Joshua. He appealed the case to the courts but two courts re fused to change the decision. Even though the fathe protested on the ground that the name Joshua was family tradition, the court ruled that he must go els where than the Bible to find an appellation for his of spring.

The court may not have known the significance o his action but we know that Joshua is the Old Testa ment name for Jesus. Furthermore, an insult of th

Written Word is an insult of the Living Word. "They have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel" (Isa. 5:24).
--E. E. L.

TRY GIVING YOURSELF AWAY

Most people are brought up to look upon life as a process of getting. But the Bible says that it is more blessed to give than to receive. Have you ever tried to actually devise a method of doing something for somebody? Try giving yourself away to your pastor. Maybe he needs a little secretarial help, assistance in membership visitation, or a good suggestion about how to improve his evening service. Try giving yourself away to your Sunday-school class. Don't refuse to lead the games at that picnic next week; be the first to lead in prayer and to help the teacher make the visitors feel at home. Try giving yourself away to your loved ones. Think of ways to make that dear mother happy; be thoughtful of the wife—she works as hard as you do. Be unselfish in all the contacts of life, whether at home or in the office.

But before any of us can give ourselves away to our friends, we must give ourselves away to the Lord.

> But drops of grief can ne'er repay
> The debt of love I owe;
> Here, Lord, I GIVE MYSELF AWAY;
> 'Tis all that I can do.

Try giving yourself away for a week and you will say that the dividends are well worth the investment.
—E. E. L.

D. B. I. SOUL WINNERS

The Denver Bible Institute teaches its students the theory of Christianity and then shows them how to put it into practice. Of course, the regular program of classes, study, and work limit the students to literally "spare time" evangelism; but we want you to look at the amazing record for one year. The following report covers the work of 65 students for the year 1937-38:

Person's talked with	6,860
Souls won for the Lord	872
Souls returning to the Lord	101
Souls yielding to the Lord	94
Tracts distributed	12,125
Scriptures distributed	3,490
Sunday-school classes taught	1,543
Missions conducted	462
Prayer meetings conducted	72
Open air meetings	70
Hospital meetings	90
Jail services	12

The prayer of the students already is that instead of 872 souls, 1,000 will be won for the Lord in the coming year. Pray for them.
—E. E. L.

VICTORY

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). Here we find a connotation of provision for victory we cannot escape. Christ has overcome the tribulation and the sin and the prince of this world. He is Victor. And His followers have victory. Peter and John rejoiced that they "were counted worthy to suffer shame for His name" (Acts 5:41). Paul and Silas, beaten and in stocks, "prayed, and sang praises unto God" (Acts 16:25). Wherein did these men find grace to do so? Their circumstances did not call for rejoicing and praise. Can we determine their secret? "For in that He (Christ) Himself hath suffered being tempted (tested), He is able to succour them that are tempted (tested)" (Heb. 2:18). It looks as if it is all of grace to us. One more statement: "Thanks be unto God Which *giveth* us the *victory* through our Lord Jesus Christ" (I Cor. 15:57). O, my unsaved friend, or my saved friend in defeat—victory, like salvation, is a *gift* already provided by Christ. To appropriate salvation we have but to take it. And if victory is also a gift of God through Jesus Christ, surely all we have to do is take it. It is (1) "Look unto Me . . . and be ye saved (Isa. 45:22); and (2) "Run . . . the race . . . , looking unto Jesus" (Heb. 12:1-2).

Salvation comes when we decide to trust His work on Calvary. Victory comes when we decide to let Him work in us "both to will and to do of His good pleasure" (Phil. 2:13) as we face each problem of the daily life. Victory is provided—take it. —L. W. P.



Barren Branches

My bedroom window is double and wide
And gives me a view of the trees outside:
As I lay upon waking, and saw the sight,
It brought something of Christian life to light.

Trees barren and black, leafless and bare,
Robbed by the winter of clothing fair,
How like, alas! to some who profess,
But whose lives show a lack of Godliness.

Like trees they stand before men's eyes;
But their barrenness all true grace belies:
What wintry ills the fruit withhold,
Why are their lives so bare and cold?

Is it unbelief with woeful hap,
Keeps back the flow of the Spirit's sap;
Or is it neglect of the Word and prayer
Which keeps our lives so barren and bare?

Believers all! from my window pane
A needed lesson from bare trees gain:
Be consistent! be faithful! live near to Christ!
His indwelling for fruit-bearing aye sufficed.

—William Olney

Do's and Don'ts for the Soul Winner

BY J. O. SANDERS

MR. SANDERS, an English writer, gives us some pithy do's and don'ts about this business of fishing for men. Try them—they are practical, for as one reviewer commented, "The contents of this article have been hammered out on the anvil of experience." This study is used by the kindness of Pickering and Inglis, London, England. It first appeared in the book by Sanders entitled "The Divine Art of Soul Winning," price, 50 cents.

THE aim of these studies is eminently practical. They shall have failed of their purpose if many readers are not stirred to engage in this most fascinating and fruitful form of Christian service. The need of a genuine concern for souls and the necessary qualifications of a soul-winner, have been passed under review. The next step is to be found in II Samuel 3:18: "Now then, do it." The art can be learned in no other way.

"Soul saving is a divine art," says Dr. T. C. Horton. "Men are not born soul-savers, but are made. There is a widespread misapprehension in the minds of most Christians concerning responsibility for this work. Christians seem to think that *some* people are called to this work, but the obligation is not universal; that it is work which one *may do* or not do, as they choose. This is false, unscriptural, and illogical. Soul-saving is the greatest work in the world, and is committed to every believer. All may have the joy of doing it who *give themselves* to it, and all who fail to do it are recreant to a holy trust, and will be the poorer throughout eternity." If this be true, now then, do it.

SOME DO'S

1. DO BELIEVE GOD'S PROMISE OF WISDOM (James 1:5). Many hold back from this work because they feel so ill-equipped to engage in it, and are sure that they will never succeed. But has the faithful God not said: "If any of you lack wisdom, let him ask of God, Who giveth to all liberally . . . and it shall be given him"? Can you not trust Him to keep His Word? Often stammering words prompted by a genuine concern, achieve more than an eloquent discourse. Even if we seem to fail, God can bless our blunders, as the following story shows.

Dr. L. G. Broughton once said to an ignorant member of his congregation: "Why don't you speak to some one about Jesus Christ?"

"I will," he said. He walked down the aisle and sat beside a brilliant young lawyer. "Do you want to go to heaven when you die?" he commenced.

"I don't know whether I do or not," answered the man.

"All right, then, go to hell." He rose and left him

Needless to say, the lawyer was piqued, but th shaft went home. When visiting Dr. Broughton a fe days later he confessed: "I hate to admit it, but th remark of that blundering fool of yours kept ringin in my ears, and I could not get rid of it. At last got down on my knees and said, 'Lord, give me th faith of that blundering fool who made me so mad, and *Jesus saved me.*"

They went together to the home of the "blunder ing fool," and, with tears streaming down his face, th lawyer wrung his hand, saying: "You are the man wh led me to Christ."

I am not *commending* this method of approach, bu I do contend that the result certainly atoned for hi faulty method. Are you willing to be a blunderin fool for Christ?

2. DO CLAIM DELIVERANCE FROM THE FEAR OF MAN. It is essential that the soul winner should lose the fear of man. A former em ployer of the writer, a Christian lawyer, was a fear less personal worker. On day, feeling my bondage t the fear of man, I ventured to ask him if he had al ways been bold in this work. He replied that he ha been as timid as any one, until one day he could stan it no longer. He fell on his knees with his Bible ope at Psalm 34:4: "I sought the Lord, and He heard m *and delivered me from all my fears.*" "Lord, you di this for David," he prayed; "do it for me now." Fro that moment his timidity was replaced by a holy bold ness. So long as we are in bondage to the opinions o the world, our work will be circumscribed and ham pered. There are many who fail to engage in aggres sive soul-winning through fear of being thought pecu liar. Do claim deliverance from this satanic fear. Go will give a full deliverance to the most timid and fear ful soul who dares to claim it.

3. KEEP YOUR EYES OPEN FOR OPPOR TUNITIES. I have found myself surrounded wit opportunities *when willing to seize them*, but when was unwilling, no opportunities seemed to present them selves. Doubtless, there were just as many opportuni ties, but I was blind to them. We can be so occupie with what we consider "bigger things" that we ne lect to speak to our milk man, baker, butcher, or maid

The following confession by a missionary secretar appeared some years ago in *The Missionary Review o the World:* "I was helping to get up a big convention and was full of enthusiasm over making the session success. On the opening day, my aged father, wh

came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath, he leaned toward me and said, whilst his eye followed the stately movements of the head waiter: 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a Negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years, and had never said a word to him of salvation.

"A carpenter came to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time—but I had my hands so full of missionary work, the calls had never been made; but, as they met on the street, my father talked with my neighbor of the only Saviour of the world.

"A friend took us out for a ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said, 'You know, I was afraid I might never have another chance to speak to the man.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also, and had passed as ships in the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls, or for getting up conventions."

Comment is needless. We are surrounded by opportunities—in our homes, in the church, in the Sunday-school, among our friends, relatives, neighbors, employees, fellow-workmen, on trains or cars, in parks or on the streets, if only we are willing to avail ourselves of them. *Do* improve your opportunities.

4. DO PURPOSE TO WIN ONE SOUL. You might well shrink from the task if you were asked to win twenty souls; but could you not win one? Have you ever honestly tried this? Don't say, "I can't!" for God never requires us to do something we can not do. Ask the Lord to lay one soul upon your heart, and then lay yourself out to win that one. Incalculable possibilities lie in this purpose.

Dwight L. Moody, who later became the great evangelist, was reared in a Unitarian environment, went to Boston at an early age, was induced to join a Sunday-school class, and was led to a definite acceptance of Christ through the faithful personal persuasion of the teacher of the class. When Andrew brought Peter to Jesus, he brought through Peter 3,000 souls on the day of Pentecost; and when Edward Kimball brought Moody to Jesus, he brought, through Moody, a million souls to Christ, and by that much, moved the whole world Godward. One soul is worth it all, but infinite possibilities are wrapped up in *every* soul.

But consider the negative side. Joseph Smith, who later became the leader of the Mormon Church, lived in a neglected home in a country community. A farmer on his way to church passed that home every Sunday, but he never asked the poor lad to accompany him, or even to attend Sunday-school. The sad consequences of that failure will never be blotted out. Unnumbered lives have been blighted and homes ruined. Oh! the tragedy of failure!

In *every* community there are potential Moodys, potential Spurgeons, and also, alas! *potential Joseph Smiths!* There may be one or the other *in your own home*, or in your neighbor's home. Do seek to win at least one soul for your Lord.

SOME DONT'S

1. DON'T LET IT BE APPARENT THAT YOU ARE A PERSONAL WORKER. Conceal your hook. If you are using tracts, hide them.

2. DON'T ATTEMPT TO DEAL WITH MORE THAN ONE SOUL AT A TIME. Get your "prospect" alone, or he will never open his heart to you and disclose his real difficulty.

3. DON'T BE DRAWN INTO AN ARGUMENT. You will most likely be side-tracked from your main objective if you do. Few have been argued into salvation. Duncan Mathieson tells how, in his unregenerate days, an earnest Christian used to speak to him about his soul. This friend was very staunch concerning his denominational tenets, and, in order to avoid

(CONTINUED ON PAGE 246)



The harvest truly is great, but the laborers are few

The Soul Winner's Reward

- - BY ARCHIE H. YETTER



"WILL there be any stars in my crown?" is the question raised by the old Gospel song. Rev. Yetter, in this practical study on rewards, shows how the soul winner's crown is a living crown. Your zeal for soul winning will be increased by the reading of this earnest discussion.

Our topic for study and meditation is "The Soul Winner's Reward." It is well for us to define our terms, so that we know what we are talking about. What is soul winning? Soul winning is persuading men to trust Jesus Christ as their personal Saviour. One has said that there are three "E's" in soul winning. The first "E" is Exposing the sinner, the second one is Exhibiting Christ, and the third one is Explaining the way of salvation. And when we observe those three "E's," I am sure that we shall win souls if we do it all in dependence upon our blessed Lord.

Now there are various phases or ways, in which one can contribute to the winning of a soul. You may actually be able to persuade a person to say, "I will accept Jesus Christ as my Saviour," but you may have a very definite part in his salvation, and without you and your work that soul would not be won. I am thinknig of a young woman by the name of D—— R——. She was very anxious about her soul. She felt she was not saved, though she was a member of a church. She had gone to her pastor and said, "Pastor, why don't you preach the Gospel?" And he said, "If you will tell me what it is, I will preach it." Sometime later, through a change in her work, she came in contact with some fine Christian people. In conversation with them, she remarked, "I want to go to a different kind of a church than I have been attending." "What kind of a church are you looking for, anyway?" they asked. "I am looking for a church where they preach the Bible," was her reply. "Why, we are going to that kind of a church, and we would like to have you go with us." She accepted the invitation. (They also explained the way of salvation, and she listened very attentively.) When they went to Sunday-school they said to the teacher in whose class she would be, "We brought a young lady to Sunday-school, and she wants to know how to be saved." This teacher wisely put aside the regular lesson and dealt with the plan of salvation in the class. Then the teacher came to me and said, "I didn't give her an opportunity to accept the Saviour right there in the class, so it is up to you." So we went into the church and my message that morning was, "The Cure for a Weary and Heavy-laden Heart." It was especially for Christians, but I emphasized the fact that Christ was the Cure for a weary and sin-laden heart. When the invitation was given to accept the Saviour, she said to the friend standing by, "Shall I go?" "Yes," was the smiling response. So she came down the aisle and publicly confessed Christ as her Saviour. Now, there were various phases or steps in the winning of this soul. Here were the Christian friends who contacted her for Christ, and brought her to the place where she could hear more of Him. There was the Sunday-school teacher who gave the message clearly, and then it was my privilege to give her the opportunity to accept Christ. We all had a part in the winning of that soul by the grace of God.

A church that will call and support a pastor so that he may give himself to the preaching of the Gospel, is having a definite part in winning souls. The church that sends out missionaries has a part in soul winning. The people who support such a church have a part in soul winning. Those who pray that the Gospel shall have power, and that God's servants shall be upheld have a definite part in the winning of souls.

But may I mention now, departing somewhat from the thought of the various phases of soul winning, that God not only calls us to be soul winners, but He offers us a reward for winning souls to Christ. He declares in James 5:20:

> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The saving of a soul from death is a part of the soul winner's reward.

Then here is another angle. Daniel 12:3 tells us,

> They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

I believe this has to do with the glory which we shall have in our resurrection body. "One star differeth from another in glory, so is the resurrection of the dead." And so those who have won more souls to Christ, who have yielded more to Him, have been more devoted to Him, and have been used more in the winning of souls—their glory shall surpass that of the less faithful ones. We wish to note four things especially related to the soul winner's reward.

I. THE BASIS OF THE SOUL WINNER'S REWARD

First Corinthians 3:8 gives us this basis:

> Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

The basis of the soul winner's reward is the soul winner's labor. We might illustrate this. Illustrations are supposed to be like windows; they let the light in. I worked with a man called Bill Smith. He worked only three or four days and when pay day came he was complaining about the size of the check. Do you know why it was little pay? It was because there was little work. Remember, the basis of our heavenly reward is our work. If there is little work, there will be little pay. If we are not willing to sacrifice in order to win souls for Christ, we cannot expect God to reward us. The reward is not for wishing—it is for doing.

II. THE CHARACTER OF THE SOUL WINNER'S REWARD

The apostle Paul in writing to the Thessalonian believers asks them this question, "What is our hope, or joy, or crown of rejoicing?" Crowns in the Bible always stand connected with reward. This crown of rejoicing is the soul winner's crown. But what is it? "Are not even ye?" Paul queries; that is, even these Thessalonian believers whom he has been used to win for Christ. "Are not even ye (our crown of rejoicing) in the presence of our Lord Jesus Christ at His coming?" (I Thess. 2:10). Have you noticed in connection with our crown, that it is not a corruptible crown? It is an incorruptible crown. Remember the bodies of believers are incorruptible bodies, and that the crown for soul winning is a living crown—the soul that he has been used of God to win to Christ. You see how it could not be other than a reward for your labor, because the crown is actual fruit that has been borne for Christ—souls won for Him. May I say that "one soul saved is worth a world of gold," putting it in the words of another. Think of it—one soul saved from eternal burning, one soul saved from the grip of Satan, one soul translated into the kingdom of God's Own Son, to be with Him and to praise Him throughout all eternity. One living soul saved is worth a world of gold. The gold will perish, but that living soul will remain.

Not only is a living crown to be the soul winner's reward, but he shall possess a starry brilliance, as stated in Daniel 12:3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." If you want to be a brilliant Christian in eternity—let your light shine for the glory of God now, and turn many to righteousness.

The soul winner's reward shall also include a divine commendation. While the aforementioned things are precious, this is by far the greatest. We find it recorded in Matthew 25:20-21. While this is related especially to a judgment that we think of dispensationally as Jewish, yet from the personal standpoint it applies to our reward as individual Christians. It is in connection with the parable of the talents. We read in verse 20: "And so he that received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." Now, notice the blessed words that fell from the lips of our Lord: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Would not you like to hear those words fall from the lips of Christ? My heart yearns not merely for the living crown, not only for the starry brilliance, but I want Jesus Christ to be able to say to me, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Next we consider,

III. THE TIME OF THE SOUL WINNER'S REWARD

All this will be at the judgment seat of Christ following the return of our Lord, when He shall catch away all believers to be with Him. (This is generally called the Rapture of the Church.) This judgment is revealed in II Corinthians 5:10:

> For we must all appear before the judgment seat of Christ: that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.

Perhaps we have been taught that there will be a general judgment, meaning that there shall come a time when all people are raised from the dead, good and bad, believing and unbelieving; that they shall stand before the Great White Throne and be judged; and that the believers shall stand on the right side and the unbelievers on the other; the unbelievers shall be sent away into everlasting punishment and the believers to life everlasting. *This is not the teaching of the Word of God.* A study of the Word reveals that there are many Judgments. We call attention to four outstanding ones. First, the judgment of the believer's sin. I am so glad that we as believers can rejoice in the fact that this judgment is past, for we read in Isaiah 53:5-6 these blessed words concerning our Saviour Who hung on Calvary's cross for us,

> He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.
>
> All we like sheep have gone astray; we have

(Continued on page 246)

SOUL WINNING

Some Practical Hints

BY WALTER L. WILSON

Stenographically Reported

WE ARE going to talk about winning souls for Christ. What a lovely job it is! Have you won any souls for Christ? Will you have to sing the song:

Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet?

Are you willing to go like that? A young lady said to me, "Dr. Wilson, I am sure that God left me here a little longer that I may do just a little good." Let us really do lots of good. May God place me here on the side that will produce the most fruit.

A colored boy that God saved in Jamaica came to the missionary and said he wished he would pray that the Lord would send him where there were the most devils. My prayer is, "Lord send me where there are the most souls." What we want is to win souls for Christ.

In John 1:40-42 we have the first soul winners. "We have found the Master, come and see Him." I have found the Saviour, let me bring you to Him. I was talking with a big Swede in Chicago who asked me how he could be born again so he could be saved. He said he couldn't be saved unless he was born again first. I asked him if he would go with me to the Lord and ask Him if that were so. He said, "I will go with you." We knelt down together and I prayed, "Lord I am bringing this soul to You and I want him to tell You what he wants and I will leave him with You." The Swede said to the Lord, "Dr Wilson said maybe You would save me without being born again. Will You?" In a few moments he looked up to me and said, "I believe He saved me." All you have to do is bring a soul to the Saviour, and he will be born again and saved at the same time.

An atheist came to me and said he believed that we were either born to be saved or born to be lost. I told him I agreed with him and he couldn't figure it out. He said, "I don't want to be lost; I don't like it." I said, "Let's go and ask the Lord if you were born to be saved or lost." I asked the Lord which he was and then said, "Now you ask the Saviour yourself." The atheist said, "Which am I?" I whispered in his ear, "I am come that they might have life, and that they might have it more abundantly." The atheist believed God's Word and was saved.

Don't be afraid to bring souls to Christ. Don't you try to answer their questions—bring them to Him.

I was addressing a Father and Son Banquet in the basement of a Methodist church not long ago. I said to the fathers, "How many of you fathers have knelt beside your boy with your arm around him and pleaded with him to accept the Lord Jesus, and have asked the Lord to save your boy?" Not a hand was raised. Then I turned to the boys and said, "How many of you boys have had enough confidence in your father's God to go to your dad and ask him to lead you to his Saviour?" No boys had. One hundred and fifty men had not brought their boys to Jesus. A good place to start is in the home. Put your arm around your boy and say, "Lad, I want you to know the God of your father." Bring that boy to Jesus.

But don't stop there. You can do it to the groceryman, the butcher, or the laundryman. Try putting a tract in the milk bottle some morning.

I went into a butcher shop to see the butcher who had been saved in one of my meetings. A young woman was standing at the counter. I went up to shake hands with the butcher but he was cutting meat and couldn't shake hands. He said, "I want you to meet one of my customers, Mrs. Black. She is one of my best customers and has been trading with me for years." I said, "How do you do, Mrs. Black; have you been washed white yet? She said, "I know you—I was at one of your services in —— Presbyterian Church." I said, "I don't ever remember of your letting me bring you to Jesus." She said, "No, I didn't, Dr. Wilson, but I wish I had." I asked her to let me lead her to Him now. She said, "In this butcher shop?" "Why not?" I said and read John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "Trust your soul to Him as you would to me if you were sick and wanted me to be your doctor." She said, "I will trust Him." I asked my butcher friend how long this woman had been coming to his shop. He answered, "For many months." Amazed, I replied, "And you didn't say a word to her about the Saviour?" He said, "Dr. Wilson, all I have ever seen in that woman was a good cash customer." We don't always see what we are looking at. Do we look into people's eyes and hearts to see a soul that we might help?

In New York a Greek barber stood in front of his shop, saying, "Come on in, you are next—chair wait-

ONE of America's most sought after speakers is Dr. Walter Lewis Wilson. The title of this message represents the keynote of his ministry and appeal to Christians. Some of Dr. Wilson's booklets loaded with stories of his experiences in soul winning are: "Let's Go Fishing," "Romance of a Doctor's Visits," "Strange Short Stories by the Doctor," "The Doctor's Best Love Story," "Miracles in a Doctor's Life," and "A Sure Remedy." Price, 20 cents each. May be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver, Colo. Postage extra.

ing." Next door a colored boy worked as a bootblack. He was looking at everybody's shoes, saying, "Come on in—chair waiting." The barber was looking for people to shave, the bootblack was looking for shoes to shine. What are you looking for?

In our text, John 1:40-46, this man first looked for his brother. He had found a Saviour and he brought his brother to Him (vs. 45). We have found *Him*, not we have found *it*. That is selfish. A young woman, about thirty, in Chinook, Kansas came to my door asking for me. Her father was very sick and she couldn't find out what was wrong with him. She asked me to come. I got in the car with her and we started up the street. "What is your father's name?" I asked, "Is he a Christian?" "No," she said, "that is one reason he wanted to see you." I asked her if she were a nurse. She answered, "No, I am a school teacher." I asked her if she were a Christian. She said, "No, I couldn't get it." I told her I was glad she couldn't get it. She couldn't figure it out. I continued, "I hope and pray you will never get it." She said she had been to the mourner's bench three times and never got it. She did get *Him* that night.

Once I was hunting turtle dove eggs. I found a nest with a turtle dove on it. I started climbing the tree and got almost to the nest when the turtle dove flew off with one lame wing. I became interested in getting the bird instead of the eggs and kept chasing her until she had led me out of the orchard; then she flew away with both wings in perfectly good condition. Watch out, for when you try to win souls for Christ they will try to run you out of the orchard.

The woman in John four raised a racial question. She talked about Abraham and his greatness but the Lord changed the subject to one she was very familiar with: "Where is thy husband?" She was the original Mrs. Eddy. She was separated from all her husbands. She asked about the place to worship. You see, she wanted to get away from the husband subject. In soul winning you need to hold the conversation in your own hands or they will run away with you.

The central theme of all our personal work must be Christ. Notice our text again. Verse 45: "We have found Him." And again in verse 46: "Can there any good thing come out of Nazareth? . . . Come and see."

Let me tell you about the woman with the alabaster box in Luke seven. The alabaster box is made of china and is the oriental woman's hope chest. The box is filled with perfume and is sealed shut. It may have the best of perfume in it or the cheap ten cent store variety. The china boxes are made for both the rich and the poor. A girl upon reaching the age of sixteen chooses the one she wants. She waits until she finds the man she can trust with her life. And the way she says "Yes" is with the alabaster box. She goes to the trysting place and kneels at the feet of her lover and breaks the box. When he leaves, her fragrance goes with him wherever he goes. The harlot (verse 36) had no doubt stood in the doorway as the shadows were falling, looking for men. She heard the words, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." The alabaster box represented her heart. She followed those comforting words and found Him. She washed His feet with her tears and wiped them with the hair of her head. Then she smashed her box at His feet. Jesus said to Simon, "Her sins which are many, are forgiven." He did not say "sins which were many" to her—she knew they were many. Jesus said to her, "Thy sins are forgiven thee."

Let us look at the third of John. Nicodemus knew his Bible for he had been at it for years. He was a Pharisee, a doctor of the Scriptures. But his heart was hard as the bench on which you sit, as dead as last year's bird's nest and as cold as an iceberg. Christ never did spend any night in Jerusalem so He must have had a date with Nicodemus. Nicodemus started talking right away. As soon as a person starts talking you know who they are, where they are, and what they are. If you want to convey God's thoughts, use God's words. Talk in Scripture language; give Scripture thoughts. Jesus saw in a minute what Nicodemus' trouble was. "Nicodemus, you need to be born again." He came right to the point.

A Sunday-school teacher in a Baptist church was asked if he were leading his boys to Christ. He said he was working up to it. He had had the class for a year. What he needed to do was to get down to brass tacks and put the question to them. Jesus said to Nicodemus, "Ye must be born again." That was plain enough.

In Ponca City, Oklahoma I saw a perfect case of salvation. "Dr. Wilson, I drove sixty miles and I want to be saved," was the amazing assertion of this soul. I tried to win him for Christ and showed him the different aspects of grace—thirty-three in all. You know, I believe some things I can't understand. For instance, yellow flies won't catch fish sometimes. But by changing to bright red you begin catching bass immediately. Sometimes red won't work and you have to use blue. So it was with this young man. I tried different bait. I quoted John 3:16 to him and asked, "For whom did God give His Son?" He saw the truth and was saved. A little question did it. God gave Christ to him.

Salvation isn't a decision—it is a revelation. A boy came to see me. He was trembling all over. I asked, "What is wrong?" His answer was, "I want to get

(CONTINUED ON PAGE 246)



The Berean African Missionary Society

The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary



B. A. M. Missionaries Now in Congo-land



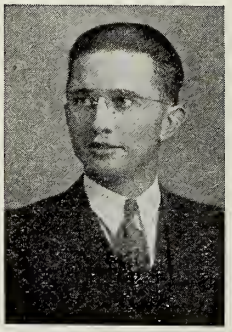
Miss Amanda Johnson



Mrs. Beulah M. Amie



Rev. Irving M. Lindquist



Mr. Albert J. Jansen



Mrs. Mamie L. Jansen

BELGIUM—CONGO TRAVELOG

For some weeks we have been promising to print the travelog which we were expecting from our missionaries. It was received in time for the August issue, and we are happy to print as many of the interesting experiences through which they passed as space permits.

"Dear Friends in Christ:

"Our party of five came to Antwerp from Brussels on Thursday evening because we wanted to be in Antwerp bright and early Friday morning, knowing that there were numerous details to be attended to before we sailed at 3:00 P.M. And the details proved to be more than numerous. With seventeen missionaries trying to clear their baggage through customs, we had a delirious time of it. The Thysville, although the smallest of the Congo fleet, is purported to be the best sailer, and for that we are truly thankful. Our passenger list numbers 200 people.

"We all wish to thank you for the many messages of love and encouragement that you sent us in these days previous to our sailing.

Sunday, May 22

"At 10:00 A.M. we had a service in the main reading room. The librarian brought the hymn books which had songs in English, French, and Swedish. Mamie and I picked some of the songs that she could play on the accordion. She did wonderfully well considering that she had never touched an accordion until yesterday morning. I gave a short message on 'The Challenge of the Gospel,' and we had several testimonies during the song service. Every one of the seventeen missionaries was present.

Monday and Tuesday were uneventful except that the missionaries began taking their quinine preparatory to going ashore at Madeira.

Wednesday, May 25

"Last night I set the old alarm clock for 4:30 A.M. and when that hour arrived, I arose and looked out of the window and saw an island. It looked like a great mountain rising out of the water. As we drew nearer, we could make out the hills and valleys and the white stone houses with red tile roofs hanging dizzily on the mountain side. Then we could make out the terraced vineyards. (This is the home of the famous Madeira wines.) We are told that Madeira has a population of 160,000. Soon we could see little boats heading our way, and when we dropped anchor about a half mile out, these little boats drew near with their wildly gesticulating occupants shouting, 'Un franc, Monsieur.' Some one threw a one franc piece into the water, and one of the boys was over the side of the boat in a flash, and in a few seconds came up with the coin and dropped it into his boat and called for more. This procedure continued until we were called for breakfast.

"A launch pulled up alongside our ship for those who desired to go ashore. Our party of seven decided to stick together. We walked with difficulty up the street, beseiged on every hand by guides and vendors of every description. The streets were paved with little black rounded stones and they were terrible to walk on. (Here he gives a lengthy description of the sights they saw.) We were seven tired humans when we trekked on board ship, but it was worth it.

Thursday, May 26

"They have put up all the canvas awnings so that we can walk all around the decks and play without getting sunstroke. We have been playing deck tennis nearly all day. Mrs. Amie had a good time talking with some of the natives who can understand her. Everybody's appetite is staying up to normal and every one is feeling fine, so that we are enjoying our trip immensely.

Friday, May 27

"I thought I was beginning to be pretty good at deck tennis until Mr. —— came over from second class to see about the tournament next week. He has been put in charge of the deck tennis division. I played four sets with him, and he beat me all to pieces. Well, we signed up for the tournament anyway, and we will be good losers.

Saturday, May 28

"They started the first games of the tourneys today so that Miss Creighton, Mamie, and I have finished our first round. Miss Creighton won from one of the Belgian girls in straight sets, while I finally vanquished my foe in two sets to one. Mamie won from Miss Crawford in straight sets also. Mamie plays like a veteran.

Sunday, May 29

"This morning I got up at 4:30 A.M. so that I could attend the 5:00 o'clock native service. Rev. Stenstrom spoke to them in Bakongo and sang a couple of songs with familiar tunes, so we helped along by humming. Thus I attended my first native service. Then at 10:00 o'clock

this morning Albert had charge of our English service. He spoke on the theme, 'Three Looks at Christ.' Mamie again performed very acceptably on the accordion. Tonight at 8:00 we persuaded Mr. McKinnon to give a little informal talk on some of his experiences in his twenty-five years in Congo."

The next few days were quiet—the missionaries having been forced to stay inside one of the days because of a heavy rain. They entertained themselves by playing anagrams.

Saturday, June 4

"We just finished our last lifeboat drill for this voyage. We have had one each Saturday afternoon at 4:30. All we missionaries and Mr. Kotschoubey gathered in the reading room to celebrate the twenty-first birthday of Miss Munro who goes with Miss Creighton and Mr. Rochat to the Immanuel mission in the Ituri Forest. We all went together and bought a little clasp pin and two deck tennis rings for her. The chief steward sent up a nice cake and Miss Allen put twenty-one candles on it. Then two of the stewards served the cake to us, after Miss Munro cut it. We played a number of games, and all had a good time.

Sunday, June 5

"Mr. Rochat brought the message this morning, and we sang a number of old songs.

"Today is the anniversary of Helen's and my marriage. At this moment, 9:30 A.M., we were busily running around making preparations for the event which was to change the course of our lives, hers for a short duration, and God only knows what He has in store for me. But we know that whatever the task, whatever the trial that lies before us, He can and will give wisdom and strength to perform and overcome it, and some day there will be no more disappointments—no more partings. So we can press on knowing that all things DO work together for good even though the thread seems to have been broken. I close today with the verse of Helen's which so often comes to mind, Isaiah 43:1: 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.' How many times that verse has been a comfort to me in these long months of loneliness, and will be in the years to come, if He tarry. 'Even so, come, Lord Jesus.'

Monday, June 6

"We had a nice service last night at which Mr. and Mrs. Oscar Anderson spoke of their early experiences in Congo. Mrs. Muse and I sang a duet with Mamie accompanying. Mrs. Muse has a very beautiful voice. She sang the melody and I skipped about on the tenor. Every one was very polite and said that we did real well. Then Miss Johnson and I, together with Mr. and Mrs. Stenstrom, sang a hymn in Swedish; Mrs. Oscar Anderson and Albert sang in German; then all the veteran Presbyterian missionaries sang one in Baluba. So we had a very enjoyable evening for the last Sunday evening on board. The Andersons related some very interesting incidents in the starting of three different new mission stations for their mission. Some of the privations and hardships they had to undergo back in 1912 make our venture with automobiles, and other modern appliances, very tame, indeed. But, we do not know just what we will yet encounter.

"The state man who will be stationed very close to us was on this boat and was very friendly. He speaks English very well. Nearly all of these government officials can speak English.

Tuesday, June 7

"Tonight we are anchored in the Congo River. Just about two or three miles up the river we stopped and waited for a little tug from Banana to catch us. They pulled up alongside with about 200 natives who came aboard, and who will unload our cargo at Boma. It was interesting to see these natives bringing their beds, food, chickens, eggs, fish, bananas, and goats with them. As soon as they came on board we again started up the river, and they immediately set to work getting the mail bags, which will be unloaded at Boma, out of the hold.

Thursday, June 8

"In the press of events I did not get to write the instalment of this travelog yesterday. Tuesday night we slept on the river about five miles below Boma away from the shores so the mosquitos would not be so bad. We arrived at the pier at Boma about 6:30. When we finished breakfast we all went ashore, and were met by Mr. Knudsen of the C.M.A. mission. He invited us all to the mission house. They have a beautiful home with large verandas running all around the house. Mrs. Knudsen treated the eighteen of us to tea and cakes, and it was really cool out on those verandas as we sat and chatted. That was our first introduction to being served by native boys. At 12:00 o'clock noon we pulled away for Matadi. At about 2:30 we came to the "Devil's Cauldron," which is a giant whirlpool in the river, and where several ships have come to grief. But our ship went right through, and I didn't notice any outward motion of the boat. We got to Matadi about 3:30 P.M. When we docked, Mr. Berg and Mr. Anderson

(CONTINUED ON PAGE 247)

LET'S COMPLETE THE JANSEN CALENDARS

Would the Lord have you take a day of support for either Mr. or Mrs. Jansen? The blank days in the below calendars indicate the days still to be subscribed for them. Let us quickly complete their calendars that their needs on the field might be fully met. Use the form below.

Mrs. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10		
13	14	15	16	17	18	19
20	21	22	23		25	26
	28		30	31		

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8		10	11	12
13	14	15	16	17	18	19
20				24	25	
	28		30	31		

(Clip and mail to the Berean African Missionary Society, Denver Bible Institute, Denver, Colorado, U. S. A.)

BEREAN AFRICAN MISSIONARY SOCIETY

(The Foreign Missionary Department of the Denver Bible Institute)

"It is more blessed to give than to receive" (Acts 20:35)

I am burdened for the spreading of the Gospel among the Africans in the Belgian Congo, and hereby subscribe toward the

☐ Day-a-Month Plan for the support of ..... remitting $2.25 on the ..... day of the month.

☐ General Fund quota for ..... remitting $1.00 on the ..... day of the month.

Signed ..... Date .....

Address .....

In the Harvest Field



The fine group of Alumni which gathered for Commencement Week Homecoming

In last month's report of guests present during Commencement week, we failed to mention the relatives of James Wood, member of the class of '38. His parents, Rev. and Mrs. O. O. Wood, with his sister and brother, Mary and John, came from Breckenridge, Colorado. His grandfather, Judge W. F. Wood, and his sister, Ruth, '37, came from Benkleman, Nebraska.

Miss Mary Schirmer, a veteran missionary among the Hopi Indians of Arizona, visited the Institute. She brought with her a little Hopi boy. While at the Institute, she spoke to a group at the D. B. I. Campus about the work among the Hopi Indians. In her message she made particular mention that politics plays a great part in hindering the Gospel testimony among the Indians.

Forrest Morningstar and Ruth Carter, both former students at D. B. I., were united in marriage on June 14 at Elkhart, Indiana. Rev. J. R. Jones, '23, performed the ceremony. Mr. and Mrs. Morningstar will be laboring for the Lord in Lakeville, Indiana, where Mr. Morningstar is to be the Pastor. We ask God's richest blessing upon this new home, and upon their lives and testimony for the Lord.

Rev. Archie Yetter, '28, and his wife Betty Burgess Yetter, '28, returned recently from Pamona, California, where Mr. Yetter conducted a young people's conference. Brother Yetter is the assistant Pastor of the Berean Fundamental Church of Denver. In his absence, the Rev. Ernest E. Lott, '33, and the Rev. C. Reuben Lindquist, '27, have supplied in the pulpit.

A happy surprise was ours at D. B. I. when Clifford Nixon, '31 and his wife Ruth, '33, made a visit to the Campus while on their way to Omaha, Nebraska. Mrs. Nixon was formerly Miss Ruth Nathan. Mr. Nixon was candidating for the pastorate of the church in Steamboat Springs, Colorado.

We all know the important part that music has in the Gospel ministry. Rev. J. R. Jones, '23, and his wife, '27, left Denver with three of their boys to hold musical programs enroute to the East in Butler, Pennsylvania where they were to assist in Bible Conference work. Stops along the way proved to be a blessing to all who attended the musical programs. Truly their talents were used of the Lord. At the service in the Edgmont Baptist Church, of which Rev. J. G. Wright, '28, is pastor, a large group were in attendance, in spite of inclement weather. Among those in attendance were Mrs. Emma Piehler Truesdale, '23, and her husband. Many of the relatives of Miss Alma Waespi, '29, were also present.

Miss Anna Benthien, '29, accompanied the Jones as far as St. Louis, Missouri, where she visited relatives and friends. She also spent some time in Chattanooga, Tennesee with her brother and his family.

Vacation time finds many of the faculty and staff of the Denver Bible Institute getting opportunity for service in meetings, as well as allowing opportunity for visiting loved ones and friends. Miss Neita V. Smith, '30, visited loved ones in Michigan and Ohio. Miss Alma Waespi, '29, is now visiting in St. Louis, Missouri with her relatives. She reports that she has had several openings for testimony for the Saviour. Miss Grace Crooks, '33, is spending a few days with her loved ones in Broomfield, Colorado, and expects to join Rev. and Mrs. Ernest E. Lott, '33 and '34, at Institute Park.

Dean C. Reuben Lindquist, '27, and wife, Eulalia Carson Lindquist, '27, with Mr. Glen Lindquist, '35, and Miss Rose Encinas, '28, spent some time at Institute Park. Miss Lillian Daniel, '28, also spent a few days with them.

A D. B. I. rally was held in Three Rivers, Michigan again this year. It was held on July 31. Rev. Clifton L. Fowler, President Emeritus of the Denver Bible Institute was the main speaker. The gathering was held in the Three Rivers Bible Church of which Rev. Patrick J. Clifford, '33, is the Pastor. Last year a goodly number of graduates, students, and former students attended with report of great blessing received. A telegram of greeting to their alma mater from this year's gathering reports that forty were present this year. Look for more complete report next issue.

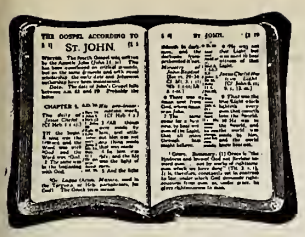
The Southwest Bible and Missionary Conference is now in session at Flagstaff, Arizona. Rev. J. R. Jones, '23, and wife, '27, are again in charge of the music at the conference. Miss Emalou Anderson, a graduate of the class of '38 went with them. Miss Anderson is interested in the work among the Indians and hopes that through this conference the way might be opened for full time work among the Indians. Pray with her that in God's time she shall have the privilege of getting the testimony of Jesus and His love to those Indian people.

We always enjoy having our Alumni and former students visit the Institute. Recently we had Rev. Ivan E. Olsen, '36, and his wife with us for a few days. Mr. Olsen is Pastor of the Berean Fundamental Church at North Platte, Nebraska. Mr. and Mrs. Olsen are now enjoying a vacation at Red Feather Lakes, Colorado.

Rev. Clyde Shaffstall and wife, former students, also stayed at D. B. I. for a few days and we enjoyed their fellowship. The Shaffstalls are working at Climax, Colorado. The Lord has used their work to bring many into the light of the Gospel, and we rejoice with these two young people in their splendid work there.

Word has come to us that the sister of Miss Wilda Pattee (D. B. I. student) and Mrs. Elmer Seger (former

(CONTINUED ON PAGE 246)



BIBLE SEED THOUGHTS

HELL

I. DID JESUS BELIEVE IN HELL?
Matt. 18:9
Matt. 23:33

II. DID GOD PREPARE HELL FOR MEN?
Matt. 25:41

III. IS HELL A PLACE OF ETERNAL TORMENT?
Rev. 14:10-11

IV. WHAT ARE GOD'S INSTRUMENTS OF JUDGMENT IN HELL?
II Kings 1:10
Acts 12:23

V. ARE UNBELIEVERS CONDEMNED TO THIS HELL?
John 3:18

VI. IS THERE SALVATION FROM THIS HELL?
I Pet. 2:24
II Cor. 5:21
Acts 16:31

—C. L. F.

THE VISION SPLENDID

I. THE VISION OF A THRONE
(A Glimpse of the Lord)
Isa. 6:1-4

II. THE VISION OF A HEART
(A Glimpse of Our Own Unworthiness)
Isa. 6:6

III. THE VISION OF A SPHERE
(A Glimpse of a Field of Service)
Isa. 6:8

—H. L.

THE URGENCY OF LIFE'S MISSION

John 9:4

"WE MUST WORK" BECAUSE OF:

I. THE URGENCY OF HUMAN NEED
Jesus was confronted with a man born blind

II. THE IMPELLING SENSE OF A DIVINE MISSION
"The works of Him that sent Me"

II. THE SENSE OF THE BREVITY OF TIME AND OPPORTUNITY
"While it is day: the night cometh, when no man can work"

—W. T. C.

MARY MAGDALENE

I. HER DELIVERANCE BY THE LORD
Luke 8:2

II. HER DEVOTION TO THE LORD
John 20:11-13

III. HER DISCOVERY OF THE LORD
John 20:14-18

—A. M.

ELISHA'S BLOODLESS VICTORY

II Kings 6 and 7

I. DESPAIR
II Kings 6:24-29

II. DISTRUST
II Kings 6:30-31

III. DELIVERANCE PROMISED
II Kings 7:1

IV. DERISION
II Kings 7:2

V. DELIVERANCE PROVIDED
II Kings 7:6-7
II Kings 6:17

—E. E. L.

GOD'S MOVABLES AND IMMOVABLES

I. MOVABLES

A. Heaven and Earth
Matt. 24:35

B. Satan and His Kingdom
Ezek. 28:16

C. Unbelieving Men
Isa. 24:1, 6

II. IMMOVABLES

A. The Word of God
Matt. 24:35

B. Christ and His Kingdom
Heb. 12:28

C. Consecrated Believers
I Cor. 15:58
Rom. 8:38-39

—C. R. J.

BOOK  REVIEWS

Conducted by The Editor

UNDER NEW MANAGEMENT

This little story can have a very good moral effect on children. It is about four children who formed a club for the purpose of doing all the mischief possible. A catastrophe occurred, which dissolved the club temporarily. It was later reorganized under new management for the purpose of doing good.

"UNDER NEW MANAGEMENT," by R. H. Belton. Pickering & Inglis, Publishers, 229 Bothwell Street, Glasgow, Scotland. Price, $.50, cloth.

A MISSIONARY ARRIVES IN BRAZIL

Mr. Duncan relates some thrilling experiences of the Lord's guidance, answers to prayer, and protection in times of danger. In spite of the fact that immorality and Catholicism are rampant in South America the Lord privileged Mr. and Mrs. Duncan to lead many to the Lord. Individual cases are cited in the book. This narrative should be an incentive and encouragement to future missionaries.

"A MISSIONARY ARRIVES IN BRAZIL," by T. Bentley Duncan. Pickering & Inglis, Publishers, 229 Bothwell Street, Glasgow, Scotland. Price, $1.25, cloth.

BLUE SKIES

Here is an interesting tale of Jewish missionary work in America. Running through the story is a romance in which difficulties and disappointments cause the subjects to grow in grace and in the knowledge of Him, Whose message they so faithfully proclaim. It pictures quite vividly some of the visits in Jewish homes and the oppositions encountered by the Jewish worker; also of the persecutions to which a Jew who accepts the Saviour is subjected. The Gospel is clearly set forth, life work of God's choosing is accented, and modernism denounced.

"BLUE SKIES," by Louise Harrison McCraw. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.00, cloth.

WINSOME WINS THROUGH

This book makes clear that all have sinned and are in need of a Saviour. No one is exempt, from the upright Mr. Benson to the bad Mr. O'Haran. Both of these men are godless, but are brought to the foot of the cross before the story ends.

"WINSOME WINS THROUGH," by Beth Coombe Harris. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, $1.25, cloth.

HELEN KENNEDY—CHRISTIAN

A young minister—product of a modernistic college—and Helen Kennedy, a wealthy society girl, after many struggles. finally accept the Saviour. A medical missionary, though scorned by the girl he loves, goes bravely to the field where the Lord has called him. The story contains a very clear salvation message, deals with separation from the world, and gives examples of Christians being made perfect through suffering.

"HELEN KENNEDY—CHRISTIAN," by Wynema Atherton. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Price, $.75, cloth.

BETTY OF THE BRIARS

The heroine of this story is a Christian who took up residence in a modernistic community and was instrumental in leading to the Lord and out of modernism, several individuals including the pastor of the church. Many amusing incidents are recounted which help to hold the interest of the reader.

"BETTY OF THE BRIARS," by K. A. Lear. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, $1.25, cloth.

GOWANBRAES

This exciting mystery is not devoid of a clear Gospel message and proof of the validity of the Bible. The Rev Angus Fleming, the new parish minister of Netherburn, is the subject of much conjecture amongst the parishioners on his arrival, resulting in some amusing incidents. The happenings in India are very vivid and hold the reader spell bound until the end of the story.

"GOWANBRAES," by Margaret P. Neill. Publishers Thynne & Co. Ltd., 28-30 Whitefriars Street, E.C.4, London England. Price, $1.50, cloth.

THE LORD'S SUPPER

In this helpful little book, the author denounces the mass the confessional, and the idolatry of the Roman Catholic Church. It also contains a clear message on the way of salvation, and exalts the Lord Jesus as the chief Object of worship.

"THE LORD'S SUPPER," by Arthur E. Hughes, M.A Publishers, Thynne & Co., Ltd., London, England. 93 pages Price, $.60, cloth.

CHRISTIAN PRAYER

A fine scriptural exposition on prayer. The uselessnes of prayers except to the true God and the need of more fervency in prayer are brought out. The practical side of prayer is also given, being supported by many remarkable answers to prayer. We are disappointed, however in a favorable reference to transubstantiationism.

"CHRISTIAN PRAYER," by W. Arndt. Publishers Concordia Publishing House, St. Louis, Missouri. 67 pages Price, $.60, cloth.

SEVEN SAVED SINNERS

This is a delightful study of God's varieties of religious experience in the book of Acts. Dr. Ayer's messages on salvation are clear and plain and ring true to the Word. They have been given over four different radio stations and have been used of the Lord to bring souls out of darkness into light.

"SEVEN SAVED SINNERS," by Wm. Ward Ayer D. D. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 126 pages. Price, $1.00, cloth.

MASTERING MARCUS

Here is another delightful story by Paul Hutchen "Mastering Marcus" takes its place in the ranks of Christian fiction with the assurance that it too shall be used in young lives to bring Christ and Christian living home t

their hearts. College life with all the typical struggles involved holds one's interest from the start.

"MASTERING MARCUS," by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing House, Grand Rapids, Michigan. 233 pages. Price, $1.00, cloth.

SEEING PROPHECY FULFILLED IN PALESTINE

The reading of this amazing record of the stupendous changes in Palestine, with the accompanying photographs, and other fulfilments of prophecy concerning the Jewish nation, should silence the skeptic and strengthen the faith of the believer. The return to the land parallels that of Ezra's and Nehemiah's time. The writer gives an account of how God raised up a modern Nehemiah to lead the people back to their native land. The book also contains interesting facts concerning Jerusalem and the Mount of Olives, in view of coming events. This book also contains interest to the Jew as well as the Christian.

"SEEING PROPHECY FULFILLED IN PALESTINE," by C. T. B. Davis. Publishers, Pickering & Inglis, Ltd., London, England. 127 pages. Price, $.50, paper.

BOOKLETS AND PAMPHLETS

"ATHEISM AND THE BIBLE," by Oswald J. Smith. Published by Bible Institute Colportage Association, 843 North Wells St., Chicago, Illinois. There is nothing to boast of in Atheism. This little booklet is an exposure of its unreasonableness. Sometimes it wears the cloak of higher criticism, but is the same old thing. Mr. Smith describes its old worn-out arguments and shows its folly. He writes a splendid defense of the Bible and then gives many death-bed experiences both of believers and of infidels. Price, $.10, paper.

"THE LORD COMING FOR AND WITH HIS SAINTS," by W. S. Hottel. Published by Zondervan Publishing House, Grand Rapids, Michigan. Mr. Hottel offers an outline study of the return of the Lord, first when He comes for the Church, and second when He returns with the Church to set up His Kingdom. He keeps before the reader the vital distinction between the Church and the nation Israel, showing which truth belongs to each. Events such as the judgments are outlined in their relation to His coming. Abundant Scripture references are given. Price, $.15, paper.

"THE HEAVENLY HOME," by Paul W. Rood, D.D. Published by Zondervan Publishing House, Grand Rapids, Michigan. Mr. Rood in his own fine way gives in this booklet an encouraging devotional message on the Heavenly Home. A description of the place, its occupants, and conditions is enjoyed. A great warmth of anticipation fills the heart while reading, and assurance grips the soul as the theme is unfolded. Realized joys may be forseen. Price, $.15, paper.

"THE TREASURES OF THE SNOW," by Robert G. Lee, D.D. Published by Zondervan Publishing House, Grand Rapids, Michigan. This splendid inspirational message on the snow taken from God's question to Job is a unique one. It holds a gripping and enheartening revelation of God's grace. The author, in his commanding way, takes the natural suggestions of the snow and sets forth many Scripture truths. Price, $.25, paper.

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"WHEN?" by Frank Evans. Publishers, Thynne & Co., Ltd., London, England. The writer gives proof that the first six churches of the book of Revelation are past, that the seventh church is the apostacy, and the rest of the book is still future. We believe that there is more weight of argument on the side of viewing the entire book as future, instead of only part of it. Price, $.20, paper, 39 pages.

"WAS CHRIST VIRGIN BORN?" by Herbert Lockyer. Publishers, Wm. B. Eerdmans Publishing House, Grand Rapids, Michigan. The writer discusses the subject pro and con and winds up with irrefutable proof in favor of Christ's Virgin Birth. One interesting correction that he makes is the Catholic use of the phrase "Immaculate Conception." Most people think that this refers to our

(CONTINUED ON PAGE 248)

THE DAYS OF YOUTH



MISSING

By Hazel N. Johnson

"Marjorie," called Mr. Grey from the top of the stairs. "Oh, Marjorie, where are my clean socks?" There was no answer, and the words echoed through the house.

"Marjorie," he called again. Still there was no answer, and Mr. Grey, wondering where his wife had gone so early in the morning began searching for his socks himself, and found them in the top drawer where they were always kept. As soon as he was dressed, he hurried down stairs not noticing that his wife's clothes were folded neatly on the chair, just as she had left them the night before. When he reached the kitchen, the familiar odors of bacon, toast. and coffee were missing; in fact, there was not even a fire in the stove, and nothing had been done in preparation for breakfast.

"Hmm," thought the puzzled husband, "this is queer. Marjorie has always gotten breakfast ready for me on Sunday mornings by this time, and it's very unusual for her to leave the house before we have eaten." Then, going to the door of little Louise's room, he softly turned the knob. She was not in bed, but her bed had been slept in. There were her new red slippers, and the little dress she had worn last night, but where was Louise?

"Louise," he called, looking out the open window. "Where can those folks be? I can't imagine Marjorie running off this way, and taking Louise without telling me. Guess I'll get out in the sunshine; this seems rather spooky in here. It beats all for Marjorie with all her religion to do a thing like this. Wait until I find her and I'll tell her what I think of her faith and her church. Nice state of affairs! Get up and find no wife, no child, no breakfast. Wouldn't have cared so much if she had just left a pot of coffee for me," he said as he stepped out into the sunshine.

No sooner had he reached the gate than he was hailed by Mrs. Moore, who lived next door. "Mr. Grey," she called, "have you seen my husband? I can't find him anywhere. It's funny for him to leave before breakfast."

"No, I have not, Mrs. Moore," he said and immediately stifled the impulse to ask if she had seen his wife. "Might as well not start any gossip," he thought as he walked down the street.

Soon, however, his anxiety changed to alarm, for everywhere he met people looking for some one: fathers looking for children; children looking for parents. He noticed that every face seemed worried and anxious, and he wondered if he looked that way also. He tried to whistle as if nothing were wrong, but he couldn't think of anything to whistle. At the corner a crowd was gathered around a car that had smashed into a telephone post. Evidently the accident had occurred sometime during the night, but no one seemed to know anything about it, and the owner of the car was nowhere around. As he stood thinking, an old crippled man came up to him. His hair was white and his dim blue eyes were bleary with tears.

"Sir," he said in a trembling voice, "did you see a little bent old lady pass this way? She's my wife, sir, and I can't find her. We have lived together for fifty years, sir, and we loved each other dearly. Maggie was always too good to me. We never had any quarrels or misunderstandings except—except 'bout religion. But have you seen her, sir?"

"Sorry, pardner, but I haven't noticed her." His heart seemed to go out to the old man, and he stood watching him as he hobbled on down the street, looking, searching, inquiring for Maggie.

Feeling hungry, Mr. Grey decided to go to a restaurant. There was one he had observed several times just around the block, but upon reaching it, he found the door locked. Peering in, he observed that there was no one inside. A young girl with painted cheeks and lips stepped up beside him and said, "Boss hasn't showed up yet, and I can't get in. I work here."

"Oh!" said Mr. Grey and walked slowly down the street in search of another eating place that was open. The hot coffee and cakes made him feel better, and he suddenly remembered that it was Sunday. It had not been his habit to attend church, but everything had seemed so different this morning that he decided to go.

Stepping into a telephone booth he wanted to make sure that Marjorie had returned. He was confident she must have just stepped down the street for something. The persistent rings of Central brought no answer, and he wore a still more puzzled look as Central said, "Sorry, sir, no one answers—there have been so many calls unanswered this morning."

Several times Mr. Grey had noticed a fashionable appearing church on the boulevard, and was interested to see the interior of the building, so he decided to satisfy his mild curiosity this morning.

It seemed rather chilly in the dark interior, and not many people had come. As he glanced casually around every one here also seemed nervous, worried, and restless.

There was no one at the piano when the minister in his long black dress coat walked slowly to the front. His head was bowed, his steps seemed to lag, his face seemed drawn as with intense suffering, yet there was something there also which spoke of victory.

For a moment he stood before his audience in silence. First, he noticed the empty pews, then, he looked directly into the eyes of each one in turn seated in the building. At last he spoke, and his voice was filled with emotion as he cried out, "God forgive me, my people; I knew the truth. I have read it in this precious Word," he said, holding up the Bible. "But I would not preach it. I would not believe it. 'O, fools and slow of heart, to believe all that the prophets have spoken.' These are Jesus' words as He walked by the side of two men on the way to Emmaus after His resurrection. How unbelieving, how slow of heart I have been to believe the precious Word of God. How foolish of you, my people, to accept all that I have said, and not to have searched the Scriptures for yourselves. But I am the one to blame. I have been, or rather was supposed to have been, your leader, your guide, your shepherd, to point you to the One Who hung upon the cross of Calvary. I have failed—thrice shame upon me—for I have not been there myself. I spurned the One Who died to save me. I had no right to be in the pulpit preaching. I had no right to the title of Reverend. Forgive me, my people." He bowed his head on the pulpit and wept, and his sobs could be heard throughout the building. Many hearts were touched.

Slowly he started to speak again: "Some are not here, vill never be here again. They are gone." He paused, and vith a new ring in his voice said, "I am glad that they are one. My wife is gone and I am glad; my children are one, and I am glad. This morning when I awakened I iscovered I was alone. My wife and children had disppeared. They will not return. I have been left by the)ne Who took them. Last night a terrible thing took lace. It could have been a wonderful thing for me—for ou—, if I had only listened to my wife long ago. For if had only believed as she did (I know now that she was ight) then I would have preached differently, and many f you would have believed, and would not be here this norning. I would not be here.

"After I had searched my home this morning for my oved ones I surmised what had happened. I called my rother, who most of you know has been preaching in a ittle city mission, down in the poor section of town. I ave always looked down on him, thinking him to be simle and foolish, throwing his life away on those down-and-uts. He did not answer the phone so I got in my car nd drove down to the mission. He was gone. Everywhere saw men and women, haggard and frightened, looking, ooking, looking for loved ones. Disorder prevailed everyvhere. Driverless cars had smashed into store windows, nto ditches. A huge milk truck had collided with a street ar. Even the men who loaf along Market street realized hat something had happened, and they were gathered in mall groups talking in hushed tones.

"Only two people were waiting this morning to attend ıy brother's mission. All the rest have disappeared. He as done a good work, and has been faithful to the Lord.)h, that I had done the same," he said sadly.

"As I passed one home a mother ran out of her house creaming. She had just awakened and found her little on and daughter missing. The night before, in a drunken tupor, she had beaten them because she had found them n their knees praying for her. She thought that because f her cruel punishment, they had run away in the night. 'hey had gone away in the night, my friends, but not ecause of her mistreatment.

"Out of another house, an old man came limping and ell at my feet. He recognized me as a minister." The reacher paused and bowed his head in shame. "What failure I have been! This poor man told me that, over nd over again his daughter had threatened to leave him he did not stop drinking. He said that at last she had one, and he was helpless, he had no one to care for him, o one to cook his meals.

"Oh! how selfish, how unbelieving, how cold, how unelievably stubborn we have been.' His soul's cry of anguish eemed to burst from him as he continued.

I began to realize what had taken place, so I hurried) the phone again and tried to call the other ministers f the city. Think of it; I found that I am the only one eft. This morning every pulpit in the city is empty—but ıine. I, who have had the largest and wealthiest church, ıe pride of my heart and the ambition of my life; your astor is left and most of my congregation are left. I o not deserve the credit for the fact that some of my eople have gone. We could not go for we did not belong ı that group.

"There have been only two classes of people on this ld earth. I see it all now. Riches or lack of riches mark o distinction of value. Earthly knowledge or absence of nowledge does not matter as far as eternity is concerned -there is but one thing which counts. The thing that ounted last night when the roll was called was, 'Are you ıved? Are you under the blood? Are you a child of the ing? Have you taken Christ as your persoial Saviour?'"

This type of preaching was new to this modernistic ongregation, but their hearts had been prepared for it y the unusual happenings of the night before.

"Forgive my blindness and unbelief, my people, and epent for the Kingdom is at hand.' This period of the orld's history is to be terrible, horrible, almost unbelievle in its testings, but it will not last long for the Bible akes it clear that it will be only about seven years long. hese years shall be filled with hardship, they shall be led with miraculous occurrences, but soon the Kingdom will be here when Jesus shall reign.

"This morning, when I realized what had taken place, I fell on my knees and by faith looked up, and saw Jesus dying for my sins. I took Him as my personal Saviour. Then and there, He saved me. How slow I was not to have done this long ago, but today for the first time in my life, I am preaching from my heart. Let me urge each of you to take this same step. God's Son died for you. He loves you. All this was prophesied in the Old Testament. He came for His own, but you did not belong to that group. His coming was also prophesied in God's Word through Paul's writings.

"Let me read a few verses that I should have read and preached upon a long time ago. These verses tell us what happened last night, for Jesus Christ, God's Son Himself, in all His beauty, majesty, and glory came last night to gather His own out of this old sin-blackened world."

Deathly silence reigned and every eye was fixed upon the speaker's face as he slowly read, "For the Lord Himself, shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

A wiser group of people passed out from that once modernistic church that morning, and Mr. Grey was one of the many who had made a decision for the Lord. As he stood for a moment on the steps, someone touched his arm, and looking around he recognized the bent, white-haired man who had spoken to him on the street. With a sad smile the little old fellow said, "Sir, I know now where my Maggie is. She is with Jesus. Oh! how she loved Him." Tears welled up in his eyes and quietly he said, "I love Him now too, don't you, sir?"

"Yes, yes, pardner, I do."

"Seems like I can't go home; it is so still, so—"

"Come home with me, my friend—my wife and child have gone also, and I'd like to have some one to talk to."

So they walked slowly down the street. Going into the house, Mr. Grey helped his friend find a comfortable chair. Then standing in front of the fireplace he picked up his wife's Bible from the mantle. Opening it at a place in which there was a ribbon book mark, he noticed that the page was worn and marked. Slowly he began to read: "Behold, I show you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"Sir, that is what happened last night, isn't it? Seemed that I dreamed that a trumpet blew last night, and that God was judging His people. It's funny, sir, isn't it, that those words have been there in that Book all the time and we never knew it?" said the old man.

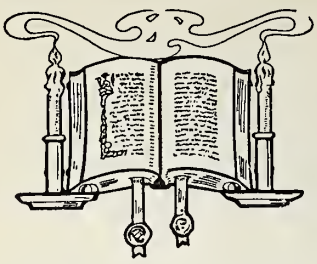
"Yes, funny?—sad. We truly have been unbelieving and blind," said Mr. Grey, still holding the open Bible. He was fearful, fearful of the emptiness, the aloneness, the uncertainty of the future. "Why, why?" his heart cried out, "why hadn't he known before?"

"Sir, said the little old man with trembling voice, "life doesn't hold much for us any more, does it? Maggie—" he choked, "Maggie was all I had."

Mr. Grey lowered his eyes to hide his own tears, and the words across the page from where he had been reading seemed to stand out in bold relief. "Watch ye, stand fast in the faith, quit ye like men, be strong." He immediately read it aloud to his guest, and the words seemed to bring comfort, courage, and new determination.

"Maggie would want me to be like that. Please read that again, sir."

So again Mr. Grey read those words which brought hope and new vigor to his own heart. Thus, with head held high, he entered into that period of tribulational testing, little realizing the horror and sorrow of the next few years, but trusting in the One Who died for him, even Jesus his Saviour. —H. N. J.



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 10 **Sunday, September 4, 193**

SAMUEL: SPIRITUAL REVIVAL

Lesson Text: I Samuel 7:3-13
Devotional Reading: Psalm 125

Golden Text:

"Direct your hearts unto Jehovah, and serve Him only" (I Sam. 7:3 A.R.).

Before studying the text of this lesson, we feel the need of a review of the history of Israel just prior to this revival under Samuel's leadership. Last week's lesson about Eli closed with a reference to a battle in which Eli's two sons were slain and the ark of God was captured by the Philistines. This ark appeared to be quite a prize to the heathen nation, but they soon changed their minds. God permitted the Philistines to subdue the Israelites as a chastisement, but He would not stand for this familiarity. Chapter five of First Samuel gives a detailed account of the curse upon the Philistines. The people were smitten with boils (ch. 5:6) and the land with mice (ch. 6:4). The Philistines kept the ark only seven months (ch. 6:1), and then they returned it to Israel. The Beth-shemites were the first to receive it, and they sinned against God by looking inside the ark. Seventy offenders were slain. The King James text (ch. 6:19) gives the figure at fifty thousand and seventy, but the better authorities eliminate the "fifty thousand" from the verse. The ark was next taken to Kirjath-jearim, which is about seven miles from Jerusalem, and placed in the house of Abinadab. There it abode twenty years.

Samuel, one of the most inspiring of all the patriarchs, steps into the picture at the beginning of chapter seven, and we find that, I. Samuel Leads Israel in Victory over Sin (I Sam. 7:3-6); II. Samuel Leads Israel in Victory over the Philistines. (I Sam. 7:7-13).

I. SAMUEL LEADS ISRAEL IN VICTORY OVER SIN (SPIRITUAL)

I Sam. 7:3-6

All during these dark years of Israel's history after Eli's death, Samuel was growing to manhood. He had married, was the father of two sons, and lived in Ramah. He was a very pious man and had the respect of the entire nation. "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord" (ch. 3:20).

There is no doubt but that Samuel was God's man for this moment, but it is quite remarkable that an entire nation would admit as much. Samuel saw the discontent of the people, for they "lamented after the Lord" (vs. 2). This discontent grew out of the fact that the ark had remained in Abinadab's house for twenty years with no effort being made to move it to a more suitable place. Samuel saw his opportunity and preached his first sermon to the nation Israel.

The opening words of his sermon indicate the relation ship of Israel to Jehovah. "If ye do RETURN unto th Lord with all your hearts" (vs. 3). Israel is regarded a a saved nation and as such can never lose her standin with God although she can backslide. Thus Samuel di not ask Israel to COME to God but rather to COM BACK, indicating that she belonged to Him. This secur ity of Israel is a remarkable testimony to God's grac It is seen in Psalm eighty-nine in such a clear setting tha denial of it is impossible: "If they break My statute and keep not my commandments; then will I visit the transgression with the rod, and their iniquity with stripe Nevertheless, My lovingkindness will I not utterly tak from them, nor suffer My faithfulness to fail" (Ps. 89:31-33 The special comfort that we get from this fact is that w too are secure (John 10:28-29), for Israel is a picture the individual believing soul.

Samuel makes it clear to Israel that her desire to b restored cannot be realized until she first forsakes he evil worship. He calls her idols, strange gods and Ash taroth. Baal was the male deity of the Canaanites, an Ashtaroth was the female deity of the Babylonians. seems that Israel never fully forsook these heathen idol for her frequent backslidings were always on this poin Had she put them entirely away, then a return to the would have been difficult. Our "idols" too must be ful forsaken—not even a smell left. We dare not leave little leaven, for it will leaven the whole lump. If w handle sin this way, then walking with God will be muc easier. It is not sufficient, however, for Israel to mere forsake idolatrous worship. She must begin to worship th Lord God. Samuel made this clear in the words, "Prepa your hearts unto the Lord, and serve Him only" (vs. 3).

The Holy Spirit does not leave the results to our ima ination. Verse four tells us that Israel put away her ido and served Jehovah. This was a real revival with imm diate results. We can visualize the great rejoicing as th instruments of idol worship were gathered together a burned. (See other revivals—Gen. 35:1-4; II Kings 11:1 II Chron. 34:3-7).

Samuel was now prepared to further impress the pe ple by bringing them together at Mizpeh. It real amounted to a formal repentance before God and H acceptance of them back into full fellowship. At the gre service an unusual thing was done. Water was pour out on the ground before the Lord. We are at a loss know for certain what significance to place upon this, f no other example is to be found in the Scriptures. W therefore, give three possible explanations. The pouri of water may have represented shedding of tears of repen

ance; it may have symbolized contrition of heart and herefore the washing away of past sins; or it could have been a slightly altered libation of joy as in the feast of he tabernacles (Num. 29:35).

"And Samuel judged the children of Israel" (vs. 6). This is the first formal announcement of Samuel's judgship over Israel. He continued for many years as a faithful judge (7:15-17).

II. SAMUEL LEADS ISRAEL IN VICTORY OVER THE PHILISTINES (PHYSICAL)

I Sam. 7:7-13

As soon as the Philistines heard about the gathering of the Israelites at Mizpah, they resolved to chastise them. The gathering was a revival, but the Philistines mistook it for a council of war. Israel repented and prayed, and immediately the enemy got busy. Satan never stirs up trouble as long as God's people are in his clutches. It is when they try to escape back to God where they belong that he kicks up a fuss.

There is more blessing in testing than most Christians are willing to admit. Testing accomplishes in our lives results that can be gotten in no other way. Paul mentions one result in Romans 5:3: "Tribulation worketh patience." In Israel's testing we find three beautiful victories: (1) a realization of their own insufficiency; (2) an acknowledgment of God's all-sufficiency; (3) turning to God in prayer.

"And when the children of Israel heard it, they were afraid of the Philistines" (vs. 7). Israel had served Philistia for over twenty years, and she knew that she could not now conquer them in battle. Her nerve was gone, her morale broken, and she had no trained army. Her national vitality had been dissipated on the altars of heathen deities. The years of sin brought uncomfortable wages, for "the wages of sin is death" (Rom. 6:23). A New Testament acknowledgment of human weakness is found in II Corinthians 3:5: "Not that we are sufficient of ourselves to think anything as of ourselves." When man comes to the end of self, he finds the beginning of God. It has been well said, "Man's extremity is God's opportunity." Said Paul, "When I am weak, then am I strong" (II Cor. 12:10).

"And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us" (vs. 8). Yes, our sufficiency is of God, and Israel realized that Baalim, Ashtaroth, or "what have you" must bite the dust before Almighty God. What an ungrateful wretch man is! He snubs God until he gets into trouble, and then races to God's arms for protection. But the marvelous part of it is that God never snubs His children although they deserve it.

"And Samuel cried unto the Lord for Israel" (vs. 9). Prayer was the only thing that could save Israel, and so Israel's intercessor, Samuel, went to God in prayer. Samuel knew on what ground to approach God—the ground of shed blood. So he slew a lamb and prayed. There is no power like prayer, and when all else fails there is still one more recourse—the refuge of prayer.

Prayer to God in this instance brought three outstanding answers: (1) help from God; (2) renewal of courage; and (3) lasting victory.

The first answer was thunder from heaven on the Philistine army. "Thunder" in some translations is called the "voice of God." This was a specific fulfilment of Hannah's prophecy (I Sam. 2:10). The thunder was so terrible that the Philistines were dispersed. But whether it is thunder or lightning or fire or rain, it is all a fulfilment of God's early guarantee to Israel. One of the promises given to Israel in the wilderness was: "For the Lord your God is He that goeth with you, to fight for you against your enemies, to save you" (Deut. 20:4).

The second answer was the renewal of Israel's courage, for as soon as the Hebrew warriors saw God's work on their behalf they grew bold and "pursued the Philistines, and smote them" (vs. 11). As long as a man's spirit is unbroken, he is defeated. Joshua was counseled by God, "Be strong and of a good courage" (Josh. 1:9). The Corinthians received this admonition: "Quit you like men; be strong" (I Cor. 16:13). And Timothy the young pastor was reminded, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

The third answer to the prayer was continual victory over the Philistines (vs. 13) all the days of Samuel's judgeship. So gracious is God that He will give continual victory to all saints who will forsake evil and walk in fellowship with Him. Not that trouble will not come from other sources, but there is victory for every testing providing the rule is kept—fellowship with God.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Here is a part of what Lecky, the historian, says about the revival under Wesley: "Before the close of the century in which the evangelical revival appeared, a spirit had begun to circulate in Europe threatening the very foundations of society and of belief. The revolt against the supernatural theory of Christianity which had been conducted by Voltaire and the encyclopedists, the material conception of man and of the universe which sprang from the increased study of physical science and from the metaphysics of Condillac and Helvetius, the wild social dreams which Rosseau had clothed in such a transcendent eloquence, the misery of a high-spirited people ground to the dust by partial and unjust taxation, the imbecility and corruption of rulers and priests, had together produced in France a revolutionary spirit, which in its intensity and proselyting fervor was unequalled since the days of the Reformation. It was soon felt in many lands. Millions of fierce and ardent natures were intoxicated by dreams of impossible equality and of a complete social and political reorganization. Many old abuses perished, but a tone of thought and feeling was introduced into European life which could only lead to anarchy, and at length to despotism, and was beyond all others fatal to that measured and ordered freedom which can long endure.

"Its chief characteristics were a hatred of all constituted authority, an insatiable appetite for change, a habit of regarding rebellion as the normal as well as the noblest form of political self-sacrifice, a disdain for all compromise, a contempt for all tradition, a desire to level all ranks and subvert all establishments, a determination to seek progress, not by the slow and cautious amelioration of existing institutions, but by sudden, violent, and revolutionary change. Religion, property, civil authority, and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion.

"England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the antichristian tenets that were associated with the revolution in France."

The above from "The History of England in the Eighteenth Century" might have been written of our own day —except where is the revival that saved England then?

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God chastise His children? (Deut. 8:5; Ps. 73:14; 118:18; I Cor. 11:32; Heb. 12:5-7; Rev. 3:19)

2. Does the Scripture teach that the Christian should be content under all circumstances? (Phil. 4:11; I Tim. 6:6, 8; Heb. 13:5)

3. Can our relationship as children of the Father, established by faith in Christ, ever be severed? (John 10:28-30; Rom. 8:35-39)

4. Is it possible for a believer to "backslide"? (Isa. 1:4; Jer. 3:14, 22; 14:7; Hosea 11:7)

5. What does the believer lose when he backslides? (Joy—Ps. 51:12; Testimony—Ps. 51:13; Fellowship—I John 1:6-7; Reward—I Cor. 3:11-15)

6. How does the Scripture describe the backslider? (Prov. 1:31; 14:14; Jer. 8:5; Ezek. 22:31)

7. What invitation does the Holy Spirit give in the Bible to the backslidden Christian? (Isa. 30:15; 44:22; Jer. 3:12)

8. Does God's faithfulness ever fail? (Josh. 21:45; Ps. 89:33; Zeph. 3:5; II Tim. 2:13; Heb. 10:23)

9. Does God promise in His Word to answer prayer? (Ps. 34:15; 37:4; 102:17; Prov. 15:29; Isa. 58:9; Matt. 21:22; James 4:2; I John 5:14)

10. Can the believer in Christ enjoy victory now? (Rom. 8:37; I Cor. 15:57; II Cor. 2:14; I John 5:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We have had a lesson just recently about Samuel, and we found that he had a very godly mother. His mother gave him to the Lord, to be brought up in the temple with Eli, who was the priest. Samuel's life was a life of prayer. He knew what it was to trust the Lord, and to be obedient to the things which God asked of him. Now we come to the time in Samuel's life when he is called of God to be a prophet, and his duty is to counsel with the children of Israel.

In our lesson today, we find that Samuel calls the great congregation of Jewish people unto him, and tells them that they cannot continue in their own ways, and still expect the Lord to bless them. He shows them that all of the worship which they have been entering into is nothing less than idolatry, and that they must turn away from this entirely. After this step is taken, then they can make som new stands for the Lord. In the Golden Text we find th suggestion of Samuel to the people: "Direct your heart unto the Lord, and serve Him only." It is only when a sinful desires are gone that we can say that our hearts ar directed unto the Lord, and that He shall be the onl One that we shall serve. The Israelites had proved th Lord many times before and knew that the Lord blesse them, but they were not satisfied with that. They wante to have a little worship for the Lord mixed with a littl worship of the idols, but it just would not work.

They listened to what Samuel had to say, after he calle them together, and decided that they, too, would begi to pray as he did. But in their praying they failed to se that all these things which were sinful had to go. Samue continued praying for them, and finally they put awa their idols, for they saw that they were missing God' blessing.

Their very actions showed that they had seen their sin fulness, and so now they became courageous in their atti tude toward the Philistines who were their enemies. Go worked on Israel's behalf, and victory over the enemy wa theirs. The Lord won their victory by an unusual method Israel did not even have to fight in the battle, for the bat tle was not theirs but God's.

Yours in the victorious One,
Aunt Anna

Third Quarter, Lesson 11 **Sunday, September 11, 193**

Lesson Text: I Samuel 10:21-25; 15:20-23; 31:3-6

Devotional Reading: Matthew 7:21-27

Golden Text:

"To obey is better than sacrifice" (I Sam. 15:22).

It is a sad story, this story about Saul. The study of his life reveals to us a good antithesis of what life should be. Three small portions of First Samuel are selected as the text. I. Saul's Divine Appointment (I Sam. 10:21-25); II. Saul's Disobedience (I Sam. 15:20-23); III. Saul's Defeat and Death (I Sam. 31:3-6).

I. SAUL'S DIVINE APPOINTMENT

I Sam. 10:21-25

Saul's appointment as king over Israel is a chapter in Israel's history which should never have been written. Saul was not to blame for being king, but he was to blame for living such a wicked life. The responsibility for this diversion from God's will lay at the feet of the congregation. They demanded a king at this period of their history (ch. 8:5), because they were not willing to wait until God would choose one in His own time. God had already promised that He would give them a king from the tribe of Judah (Gen. 49:10), so it was not the desire for a king that God condemned, but rather the premature request for one (ch. 10:19).

The reason why we can refer to Saul's appointment as divine is because God really did choose Saul when He saw the insistence of the people. Said Samuel, "See ye him whom the Lord hath chosen." In other words, this was God's PERMISSIVE will operative instead of His DIRECTIVE will. The permissive will never carries the maximum of blessing and no intelligent child of God would ever choose anything but God's directive will, for that is His first choice.

In our text we note that Saul hid himself when it came time for the presentation to the people. "He hath hid himself among the stuff" (vs. 22). Whether this was timidity or unwillingness, we do not know. We are inclined to think that Saul hated the thought of being a king under such unfortunate circumstances. At this time in his life he was a godly man, and we can easily imagine that the job as outlined by Samuel (10:19) was repulsive to him. Saul was found, however, and set in the midst of the people. He was head and shoulders above all the rest, and because of this commanded the respect of the people. The congregation was again reminded of the sin of asking for a king at this time by the fact that Saul was of the tribe of Benjamin, whereas God's man would be from the tribe of Juda (Gen. 49:10-27).

After Saul's presentation by the prophet Samuel, th instructions were given concerning the kingdom. Thi was the first king of Israel, and the laws of taxes an government needed quite a bit of revising (ch. 8:11-18) The new laws were written in a book or scroll and pre served before the Lord.

II. SAUL'S DISOBEDIENCE

I Sam. 15:20-23

Saul's self-will made its appearance before the battl with Amalek. His first step in backsliding was to intrud into the priest's office (ch. 13:8-10). Saul knew that h should not have done this by his own admission to Samue (13:12), and because of God's judgment on the sons c Korah for a similar offense (Num. 16:1-3, 32-40).

The next transgression recorded is his disobedience i the battle with Amalek. God had directed Saul to chastis the Amalekites by a great slaughter because they had dea cruelly with the Israelites in their exodus from Egyp (Exod. 17:8-14). God's orders were that every man, woma child, and animal should be killed (ch. 15:3). Saul ha other ideas about the spoil of the battle, and this is wher he made his mistake. He killed all the people, but save the king and brought him back as a trophy or souven of the battle (ch. 15:8). As to the animals, Saul permitte the best sheep, oxen, and lambs to be spared and brough home as the spoils of the day.

God was so displeased with this outbreak of disobedienc that He informed Samuel of it before Saul returned (vs 10-11). He told Samuel that Saul was now rejected a king because of his sin. Samuel was grieved beyond mea sure, and "he cried unto the Lord all night" (vs. 11).

The sinner always has an excuse for his sin. Saul tol Samuel that he himself had fully obeyed the Lord in bring ing back the Amalekite king, but that the people insiste on bringing back the animals for an offering to Jehova Saul's very admission is an indictment, for God commande that ALL the people should die, and this included Aga the king. Furthermore, as head of the army, Saul w responsible for what the people did. He could have stoppe the acquisition of the animals had he wanted to. H pious plea about offering the spoils to God met with r sanction by Samuel. Instead, Samuel rebuked him sternl "Hath the Lord as great delight in burnt offerings and sa

ifices, as in obeying the voice of the Lord? Behold, to bey is better than sacrifice, and to hearken than the fat f rams" (vs. 22).

Saul's great sin is summarized by Samuel in the words, Thou hast rejected the Word of the Lord" (vs. 23). He ubstituted personal opinion for God's commands. How nany men today are doing this very thing, trying to buy heir way into God's favor by sacrifices and offerings and heir own opinions? God will not be placated by any such hush money." "To obey is better than sacrifice," is what God's Word says. This is further strengthened by other criptures. "Not by works of righteousness which we have one, but according to His mercy He saved us" (Titus 3:5). No man cometh unto the Father, but by Me" (John 14:6). He that honoreth not the Son, honoreth not the Father" John 5:23). The only way to please God is to obey His Word. This principle cannot be stated too strongly.

III. SAUL'S DEFEAT AND DEATH
I Sam. 31:3-6

This glimpse of Saul in the last chapter of First Samuel hows him in defeat. This is the man who had everything hat would be conducive to a clear, upright, respectable areer. He had God's endorsement, Samuel's admiration, he people's favor, physical superiority, the crown of Israel, roperty, men of war, servants, and a home. One can trace is downward course. The first sin seemed so innocent, ssisting the priest in his duties (ch. 13:8-10). The second tep was a little bolder, changing orders for a battle ch. 15:20-21). The third step was his campaign to kill)avid, his successor (ch. 19:1). In this he threw all dis- retion and reason to the winds and like a madman hunted)avid incessantly. At least one other outstanding sin ras committed by him in consulting the witch of Endor I Sam. 28:7-25). But sin is as distasteful in a king as in is subjects. Saul went down in ignominious defeat be- ause he chose to do so.

The opening verse of our text shows the king mortally ounded. Saul realized his condition and pleaded with his rmour-bearer to "finish" him. But the faithful bodyguard ould not lift a finger against his master. So Saul tried o commit suicide by falling on his own sword. The poor odyguard, thinking his master to be dead, did as his aster had done, and he died. Verse five seems to indi- ate that Saul was dead, but we learn differently from the rst chapter of Samuel's second book. Saul's attempt at uicide failed, for a young man came to David who ad- itted that at Saul's request he had slain him. David's eaction to this is a bit unusual. He had the young man illed who admitted that he had "finished" the king. The eason for this action was that the young man had "slain he Lord's anointed." Many times did David have Saul t his mercy during Saul's campaign against him, but never nce did he lift a finger to harm "the Lord's anointed." Ve are impressed by David's wholesome respect for uthority and the one who had been chosen by God.

VITAL TRUTH ILLUSTRATION
By Albert Mygatt

Dr. A. B. Davidson was one of the great Hebrew cholars of modern days. He was more. He was, a friend as said, "a fervent and almost feminine soul, who took p the long desolations of the world in the priesthood of sympathetic imagination, and whose only refuge was in ie Most High." "Do you ever," he asked of an intimate, without any special reason for grief, fall into uncontrol- ble weeping?" Then after a pause he added, "The other ay I was alone, and there came such a sense of the ystery, the uncertainty, the loneliness, the pathos, of life, iat I was for a long time shaken by sobs which I was un- ble to control." He saw the young wasting their years, id the old trying in vain to replenish the sinking cisterns their powers, and the whole creation groaning in pain. Ve feel something of Dr. Davidson's grief when we look a history like Saul's. —Alexander Smellie, D.D.

Those who have eyes to see and hearts to feel, know many a modern-day tragedy like the declension of Saul's ie—only, at the hands of modernism, much swifter. The ie who selects these illustrations knew a young man of onderful spiritual promise, who, when we first met him, ould lead a meeting, conduct Bible readings, and was really the spiritual head of a group of young people. Then he went away to a church college. He was of a nation- ality that is keen for learning and soaks it up like a sponge. After the second year I met him in town when he came back, and the first thing he said was: "Albert, I have learned one thing, and that is, it doesn't make any difference what you believe." His power was gone; also his taste for Christian things. He was soon playing base- ball Sunday afternoons with "the bunch across the river." As far as I know, through the years his life has been valueless to Christ's cause, and colorless.

POINTED QUESTIONS ON THE LESSON
By C. Reuben Lindquist

1. Should the believer in Christ live a godly life? (Eph. 1:4; 2:10; I Pet. 1:15; II Pet. 3:11)
2. From what tribe did Saul come? (I Sam. 9:21; 10:21)
3. From what tribe did God promise to provide a king for Israel? (Gen. 49:10; II Sam. 2:4)
4. Was it God's will for Israel to have a king at this time? (I Sam. 8:5-7, 9, 19; 10:18-19)
5. Did Christ, the "King" of Israel, come from the tribe of Judah? (Matt. 1:3-16; Luke 3:23-33; Heb. 7:14; Rev. 5:5)
6. Does God's Word teach that the believer should "die" to self? (Isa. 58:13; John 12:24; I Cor. 15:51; II Cor. 1:9)
7. Why did Saul obey the people instead of God? (I Sam. 15:24)
8. Does sin bring chastisement to the believer as in the case of Saul? (Saul—I Sam. 12:25; 15:26-28; Believer —Ps. 51:11-12; Jer. 5:25; Heb. 2:2; 12:5-11)
9. Does victory or defeat in the Christian life rest upon the choice of the individual? (Josh. 24:15; Isa. 7:15-16)
10. What should be the attitude of the Christian toward those who are in authority? (I Thess. 5:12-13; Heb. 13:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

The Lord is not pleased when we try in all kinds of ways to win His favor, but He delights in having His chil- dren obedient unto His every desire. This truth did not take hold upon the children of Israel as it should, for they were always doing something disobedient, and yet offer- ing the sacrifices on the altars. They were deceived into thinking that their sacrifices were sufficient, until Samuel spoke to them saying, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22).

Israel was discontented and wanted to have a king to reign over them as did the other nations of the world. Now God never intended that the nation of Israel should have Saul as their king, but Israel insisted, and God let them have him. Although they were enthusiastic about it at the beginning, they soon found that Saul brought more sorrow to them than they could stand.

The Lord had sent Saul out to battle against the enemy, and gave him one command. His command was to destroy everything the enemy possesses, and to wipe out the people entirely. They were not to take any of the spoil of the land. Saul knew what God's command was, but after he went to battle, he allowed some of his men to take of the possessions of the enemy. When Samuel approached Saul, asking why he had disobeyed God, Saul hid behind the fact that the people took the goods, and boasted of the fact that he had obeyed the Lord. Saul failed to see that he was the one whom God had placed as head over them as a nation, and he was responsible to see that they did not take of the spoil of the land. Disobedience of any kind is rebellion against God, and in God's sight it is as horrible as idolatry and witchcraft. Saul rejected the Word of the Lord, and it was the beginning of his ruin. Every person's destiny depends upon what he does with God's Word.

The Bible tells us that Jesus is God's Son, and that He

gave His life on the cross of Calvary for the sins of the whole human race. That is God's way of salvation. Man either accepts that way or rejects it. To accept it means heaven as your home, and to reject God's Word means eternal punishment in hell. We do not gain heaven by all the good deeds we can do; neither do we go to hell because of all the bad things we do. To accept the Lord Jesus Christ as God's Substitute for sin is to gain heaven, and to reject Him is to lose God's eternal home in heaven, and suffer the torments of hell. Why should we be so slow to accept God's best for us?

Have you been putting off making this all important decision which God wants you to make? If you have won't you read the third chapter of John, and especially see what God says to you in the sixteenth verse: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He loves you so much that He was willing for His Son to die for you, and if you will believe on Him as your own Saviour, He promises to save you for all eternity. Will you take Jesus as your Saviour?

Yours in the One we love,

Aunt Anna

Third Quarter, Lesson 12 **Sunday, September 18, 193**

JONATHAN: COURAGEOUS FRIENDSHIP

Lesson Text: I Samuel 20:4-17

Devotional Reading: II Samuel 1:23-26

Golden Text:

"A friend loveth at all times" (Prov. 17:17).

Who could study the life of Jonathan without being impressed by two things—the contrast of Jonathan with his father and his friendship with David? We do not study in this lesson the whole life of Jonathan—just the portion pertaining to his relationships with David. Our outline is as follows: I. Jonathan's Covenant with David (I Sam. 20:4-8); II. Jonathan's Concern for David (I Sam. 20:9-13); III. Jonathan's Request for David (I Sam. 20:14-17).

I. JONATHAN'S COVENANT WITH DAVID
I Sam. 20:4-8

The covenant or agreement between Jonathan and David is definitely mentioned in verse eight, but this is not where it began. The original covenant is found in I Samuel 18:1-4. There we see what appears to be the first meeting of these two men. Jonathan liked David from the beginning, for we are told that "the soul of Jonathan was knit with the soul of David" (ch. 18:1). It was as a father taking an orphan into his heart. Later, while David was ministering to Saul, Jonathan persuaded him to enter into an agreement of permanent friendship. "Then Jonathan and David made a covenant" (ch. 18:3).

Friendship between men can be a very good and wholesome thing. However, the relationship must follow well defined rules or evil will result. We offer three requisites gleaned from the story at hand, admitting that there may be others. (1) The friendship must be spiritual; (2) it should have a purpose; and (3) it should be sin apart.

In our text we find that Jonathan's covenant was "of the Lord" (vs. 8). This shows us that it was a spiritual covenant. God had brought two Christians together, and because of their mutual need, had led them to become close friends. Purely mutual good feeling or personal desire is not sufficient ground if we stick to the text. And of course any fleshly desires are ruled out as sensual.

The covenant which we are studying had a very specific purpose—the grooming and protection of the newly-appointed king, David. Jonathan must have known this for it was no secret (ch. 16:12-13). We see a strong hint in his very words that he knew as much: "The Lord be with thee as he hath been with my father" (vs. 13), and later when he plead with David for mercy (vss. 14-15) the suggestion is even plainer. Jonathan's gift of royal garments to David (ch. 18:4) is further confirmation that he intelligently protected the new king. In doing this, Jonathan was merely a tool in God's hand to preserve the Messianic line. From all this, we cannot help believing that all really close friendships must be purposeful. By this we simply mean that some goal must be in view for either or both of the parties. Is this too severe to ask? We believe that selfish motives will be excluded if this point be adhered to.

As to this third requisite, we need not say much. All friendships must be sin apart. Criminals have fellowship in sin, but we are not criminals. David was so jealous of his personal integrity that he said to Jonathan, "If there be in me iniquity, slay me thyself" (vs. 8). Neither of these two men was shielding sin in the other one. They were both men of high integrity. If a man should ever find that he is unwittingly shielding sin in his friend, then proper steps should be taken to deliver his friend from that sin. God will not honor that man who covers iniquity.

In the minds of many, there have been questions about the necessity of following Jonathan's plan of a tangible love-covenant where friendship exists. We are inclined to favor the waiving of love-covenants as unnecessary, but retaining the wholesome friendship of men with men and women with women. This seems to be the policy of the apostle Paul, for in none of his close friendships do we find the implication that a tangible love-covenant had been entered into. Some of Paul's friends in the Gospel who had given their lives to stand by him were Timothy (Phil. 2:19-22); Epaphroditus (Phil. 2:25); Tychicus (Col. 4:7); Onesimus (Col. 4:9); Aristarchus (Col. 4:10); Titus (Titus 1:4); and Trophimus (Acts 21:29).

The occasion of the meeting of these two men in our text is that David is very much concerned about his life for Saul has been trying to murder him. Jonathan tries to think good of his father and soothe David's nerves. Says he, "Why should my father hide this thing from me? it is not so" (vs. 2). Unmoved, David tells Jonathan that there is only a step between him and death. Then he enlists Jonathan's aid in a scheme to further test Saul's real desire. Jonathan promises to do anything that David asks of him (vs. 4). We personally frown upon such a sweeping promise and we have reason to do so, for it led him into a compromise on truth telling. David asks Jonathan to tell Saul a lie as to his whereabouts (vss. 5-6). The king's sympathetic response would insure David's safety but an unsympathetic response would confirm his fear. We cannot condone the telling of the lie even though some teachers have done so by calling it a "lie of necessity." Even David himself later advised, "Keep . . . thy lips from speaking guile" (Ps. 34:13). But though there is in the narrative no condemnation of the lie, the course of events brings a judgment upon it, for Saul sees through it immediately. On Jonathan falls his father's rage, and Saul's anger burns the more violently against David. Instead of having recourse to a lie as a supposed necessary self-help, they ought to have united in unconditional trust in the Lord's help and have committed their affairs to Him. How much did God condone the lies of Abraham (Gen. 12:11), of Isaac (Gen. 26:7), and of Rebecca and Jacob (Gen. 27:6)?

II. JONATHAN'S CONCERN FOR DAVID
I Sam. 20:9-13

All through the friendship of these two men we find Jonathan to be the aggressor, and many times did he risk his own life in order to save David's. His determination to protect David's life is seen in verse nine: "If I knew certainly that evil was determined by my father to come upon thee, then would not I tell it thee?"

The plan of communication between the two men was unique (ch. 20:18-22). Jonathan was to find out how King Saul would react to David's absence from the table. After ascertaining his father's real attitude, Jonathan would go to the appointed place in a nearby field taking with him a lad and shoot three arrows at a supposed target. If David, hiding nearby, heard him say to the lad, "The arrows are on this side of thee," then he would know that the king was kindly toward him. But if the instructions were, "The arrows are beyond thee," then David would understand that the king still sought his life.

As already mentioned, the test was carried out with the sult that the king saw through his son's fabrication h. 20:29), and even attempted to take his life (ch. 20:33). nathan went out and told David by the prearranged gnal of his father's hate and wicked purpose. Jonathan as a true friend for he did not go back on his promise 'rov. 25:19), and he was a keen discerner of evil, for not en his parental affection could make him agree with his ther's wickedness.

A touching phrase is the one found at the end of verse irteen: "The Lord be with thee, as He hath been with y father." This is an admission by Jonathan that his ther no longer served under God's blessing and anoint-g. Yes, God had been with Saul before his disobedience, t He rejected him as king because of his sin. Moses, too, as not permitted to enter Canaan because of his sin of iking the rock. Neither of these two men lost their salva-n, but their sins were of such a character that severe nishment was necessary.

III. JONATHAN'S REQUEST OF DAVID
I Sam. 20:14-17

Jonathan saw the "handwriting on the wall," for in ese few verses we find an impassioned plea for mercy r himself and his posterity. Jonathan knew, as we ob-rved earlier in this lesson, that although he was the ir apparent to the throne, yet God had decreed that ıvid would be the next king. We admire Jonathan for s unselfishness in agreeing to this change in heirs for he uld have been very jealous.

Reciprocation is an established rule in all the affairs life. The Golden Rule is based on this principle. Jona-an asked David that he remember the times he had be-ended him and do likewise when he came into a position power. The writer of the Proverbs said, "A man that th friends must shew himself friendly" (Prov. 18:24). ıvid did not have a chance to reciprocate Jonathan's ıdness for Jonathan perished in battle. But the tenderness his heart is demonstrated in his unwillingness to kill or en harm Jonathan's father. However, David had an op-rtunity to return the kindness which he had received. ıere was one son of Jonathan left after David was estab-hed in his kingdom. His name was Mephibosheth, and was lame in both feet. David had compassion on him d said, "I will surely shew thee kindness for Jonathan y father's sake" (II Sam. 9:7).

VITAL TRUTH ILLUSTRATION
By Albert Mygatt

I was in partnership with my brother, Mr. B. F. Jacobs, very intimate friend of Mr. Moody, in the commission siness on South Water Street. I knew Moody in a neral way, and had heard him speak, but never knew n well until that cold, cold day in the winter of 1870-1, ıen he came into our commission house and spoke to y brother: "Jacobs, I do not know but I will have to ve it up, after all." "Give what up, Moody?" "Why, s work. I left my wife and children this winter morn-g without a mouthful of food in the house, and without dollar of money to purchase any. Jacobs, I would not re for myself; I would just as lief sleep in a dry-goods x, and live on whatever crusts of bread I could pick ; but oh, Jacobs"—and the great form shook with agi-ion—"it is hard for a man to leave his wife and children thout a morsel of food. I do not know but I will have give it up." I looked at him, and his coat was almost readbare; it was glossy and worn smooth, and he had overcoat. In that hour I began to realize that I knew L. Moody. My brother, in his large-hearted way, turned d said, "Oh, Moody, you do not have to give it up yet. ill, send a sack of flour, and a ham, and a crock of butter, d a sack of potatoes, out to Moody's house. And, Moody, fore that is gone I believe there will something more me, because when the barrel of meal was scraped to e bottom, the Lord began to pour into it, and there was ough and to spare."

This is what I thought in connection with that incident: ou remember that was just the winter before the great e, and just the year before that great work in England. vonder if that was not the testing-time of his life, when came face to face with what it costs to serve Jesus rist, and the tempter said, "You had better give it up," as he said to the Master, "You had better not take the weight of the cross; there is an easier way than that." D. L. Moody was a fine business man; he could have made money.

—W. B. Jacobs at Moody Institute 25th Anniversary

POINTED QUESTIONS ON THE LESSON
By C. Reuben Lindquist

1. Should every relationship the Christian might have, be directed of the Lord and be pleasing to Him? (I Sam. 20:8; Ps. 8:32; II Tim. 2:4)

2. What should be the believer's attitude toward the "flesh" ("old nature" or "sin")? (Rom. 6:11; Eph. 4:22; Col. 3:9)

3. What should be the one purpose in every Christian's life? (Rom. 15:6; I Cor. 6:20; I Pet. 4:16)

4. How is God glorified in the believer? (Ps. 50:23; John 15:8)

5. Does God promise to protect His children? (Prov. 1:33; 3:21-26; Rom. 8:35-39)

6. How and by whom should the Christian who has drifted into sin be approached? (Gal. 6:1; Matt. 18:15-17)

7. What does the Bible say about "covering" sin? (Prov. 28:13)

8. What does the Bibe say about "lying"? (Ps. 119:163; Prov. 6:17; 12:22; Eph. 4:25)

9. What are the characteristics of a true friend? (Prov. 17:17; 18:24; 27:6, 9; John 15:13)

10. What should be the attitude of a Christian toward his fellow-believers? (Ps. 112:4; Rom. 12:10; I Cor. 13:4; Col. 3:12-14; Eph. 4:32; II Pet. 1:7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

Do you know what it is to have real friends? Sometimes boys and girls speak of their playmates as their friends, but when something happens between them, they just do not love one another as they should. I believe that this definition for a friend is one that will work in every circumstance: "A friend is one who knows all about you, and still loves you." The Lord Jesus is just such a Friend. He knows how sinful we are, and yet He always loves us. He does not love the sinful things we do, but He always loves us.

In the Bible we read of a human friendship which God sets before us to show us what real friendship is. It is the friendship which came between Jonathan and David. Jonathan was the son of Saul, and you remember it was Saul who was such a wicked king. But Saul hated David, for he knew that it was David who was to take the throne after him. It was a custom that the eldest son of the king should reign after the death of his father, but in God's program in this case it was different. Saul was chosen king because of the choice of the people, but God chose David to reign after Saul.

This peculiar circumstance would naturally make the friendship of Jonathan and David unusual. The son of Saul was the friend of the enemy of his father. Saul sought in every way possible to get rid of David, but Jonathan would warn David of his threats, and David would have a way of escape.

When we find our friends in those who are God's children, we should find them in those whom we can trust. The enemy is always on the lookout for an occasion to ensnare a Christian. He always gets us when we least expect Him. A true friend is one who will stand by at that time and not forsake. We need to be true friends to one another, and help when we are in times of need. The only way we can be a true friend is to keep in mind the verse in Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." When we see how much the Lord hath forgiven us, and see that it was for Christ's sake that we have been forgiven, then we too should forgive as He has so freely forgiven us.

Yours in His love and grace,
Aunt Anna

DAVID: TRIUMPHANT FAITH

Lesson Text: Psalm 23:1-6

Devotional Reading: Psalm 101:1-6

Golden Text:

"The Lord is my Shepherd; I shall not want" (Ps. 23:1).

Of this beautiful Psalm it has been well said by Alexander Maclaren, "The world could spare many a large book better than this sunny little Psalm. It has dried many tears and supplied the mold into which many hearts have poured their peaceful faith. It is the pure utterance of personal trust in Jehovah, darkened by no fears or complaints, and so perfectly at peace that it has nothing more to ask. One tone and that the most blessed that can be found in a life is heard throughout the whole. It is the Psalm of quiet trust undisturbed even by its joy, which is quiet too." We will use an outline suggested by Marion H. McHull in his treatise of the Psalms entitled "Two Thousand Hours in the Psalms." The general theme will be WHAT DAVID RECEIVES FROM THE SHEPHERD. I. Refreshment (Ps. 23:1); II. Rest (Ps. 23:2); III. Restoration (Ps. 23:3a); IV. Righteousness (Ps. 23:3b); V. God's Presence (Ps. 23:4); VI. Provision (Ps. 23:5a); VII. Promotion (Ps. 23:5b); VIII. Permanence (Ps. 23:6).

I. REFRESHMENT

Psalm 23:1

The Psalm opens with the familiar words, "The Lord is my Shepherd." David was a shepherd in his own right for that was his occupation when God sought him out for another job. He knew what it was to lead, feed, comfort, and protect the sheep, and that is why there is such a depth of significance in the figure used in this Psalm. The figure of the Shepherd is used in the New Testament as well and in every case it refers to Jesus. He is the Good Shepherd in John 10:10, the Great Shepherd in Hebrews 13:30, and the Chief Shepherd in I Peter 5:4.

David's first testimony is a rather general one: "I shall not want." It is the shepherd's job to supply every need of his sheep so that they will want for nothing. To the weary sheep who knows that he is incapable of growing the grass, or making the water, or withstanding the wolves, it is indeed refreshing to know that the shepherd who can supply all these things is nearby. We look to the Shepherd of our souls and are refreshed in spirit to realize that He can grow the "grass," make the "water," and stop the mouths of the "wolves." He is, in every sense of the word, the GOOD Shepherd.

II. REST

Psalm 23:2

A literal translation of this verse would be:

He maketh me to lie down
In pastures of tender grass;
He leadeth me beside
The waters of rest.

Here we get into the more specific supply of the needs of the sheep. There is a twofold rest in this verse: the passive rest of sheep lying down on the soft, young spring grass; the active rest of walking beside the waters of rest. There is a twofold rest in Christian experience: passive rest—just lying on Jesus' bosom; active rest—in serving the Lord all the days of our life. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). The Shepherd Himself it is Who best knows when it is better for us to lie down, and when we should be led on; and it is He Who leads on. There is food as well as rest. The delicious, nutritious Word of God is the food which our Shepherd gives us. Said the Psalmist, "How sweet are Thy Words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103).

III. RESTORATION

Psalm 23:3a

"He restoreth my soul." David is referring here to the frequent mishaps and even losses of sheep from the floc The Shepherd knows every sheep by name and quick discovers the loss. He leaves the ninety and nine and go after the lost one until he returns (Matt. 18:12). Just the shepherd restores the lost sheep to the fold, the Lo Jesus restores straying believers to the fold of fellowshi Often the souls of believers become faint, depressed, gloom and even soiled. The Lord restores the soul by the invi orating and healing power of the Word. A soul that fee on the Word of God day by day, and is conscious being in communion with the life of Christ and drinkin deeply of that, is therein daily being renewed. When shepherd sees his sheep weary, he knows what to do; an when your weariness and mine comes before God, He His gracious care and wisdom, knows how to revive an restore us again.

IV. RIGHTEOUSNESS

Psalm 23:3b

"He leadeth me in the paths of righteousness for H name's sake." This is a testimony to the infallible wisdo and judgment of the Shepherd. Would He lead His shee over a precipice or to a dry stream or to a den of wolves If you put yourself under the leadership of this Shepher you can depend upon it that He will lead you in the path of righteousness, because He has a reputation at stak The eastern shepherd would rather lose his own life tha to lose one of the sheep which has been committed to h care. This is probably the sense of the verse in John te "I am the Good Shepherd; the Good Shepherd giveth H life for the sheep" (vs. 11). There is not only security fo the daily walk, but security for all eternity, for where H is, there we shall be also (John 14:1-3).

V. GOD'S PRESENCE

Psalm 23:4

It will be noted that while the figure remains the sam in this fourth verse, yet the person of the pronoun i changed from the third to the second. In the first thre verses it was "He" and "His." Now it is "Thou" and "Thy, and the reason for this is very evident. You may spea ABOUT a person using the third person if he is ten thou sand miles away, but you cannot speak TO a person unles he is near; and now that David has come into the valle of the shadow of death (or valley of deepest darkness God draws so near to him that he no longer speaks ABOU Him, but TO Him.

David has not merely experience of literal death i mind, but all experiences where darkness is thick an profound. God's sheep do not always walk in bright path Sometimes the sheep cannot see the Shepherd, but the hear His voice. David says, "I will fear no evil." Why Because "Thou art with me." Not because there is n danger, but because the Shepherd is stronger than th strongest enemy (Isa. 43:2; Rom. 8:31; Heb. 13:5).

VI. PROVISION

Psalm 23:5a

"Thou preparest a table before me in the presence o mine enemies." The shepherd watches his sheep closely when the grass gets low he moves on to greener pasture for it is his responsibility to supply the needs of his shee Our Shepherd watches over us, although we do not se Him, and knows when the larder is empty, and the ward robe bare. Most stores have what is called a "want list. Paul evidently submitted his want list to God and Go checked off the needs and filled the order. Said Paul, "M God shall supply all your need according to His riches i glory by Christ Jesus" (Phil. 4:19).

It is striking that David speaks of receiving the sup ply of his needs in front of his enemies. God does thi very thing every day with Christians. How else can Go supply needs without unbelievers seeing the provision We are in the world although not of it. Our invitation t

ose outside of Christ is, "O taste and see that the Lord good" (Ps. 34:8).

VII. PROMOTION

Psalm 23:5b

"Thou anointest my head with oil; my cup runneth er." The picture of anointing the head with oil was marily for the sheep, of course, the healing of wounds at had been caused by snakes, etc., as the sheep ate in e grass; but to us who are Christ's sheep another pic- re is presented—of promotion. It was common practice ıen a man was elevated to an office, to pour oil on his ad. Our Shepherd watches over our lives and keeps reful record of all our good deeds. "God is not unright- us to forget your work and labor of love" (Heb. 6:10). hen we deserve advancement here in this life, He will ve it to us. We need not push ourselves. The cup that unneth over" indicates fulness of blessing for the edient sheep.

VIII. PERMANENCE

Psalm 23:6

"Surely goodness and mercy shall follow me all the ys of my life; and I will dwell in the house of the Lord ever." While goodness and mercy follow like the shep- rd's dogs all the days of our lives, there is something - God's sheep that is better still, for they shall some day it their souls forever in the house of the Good Shepherd. is a good thing to have the Shepherd's blessing in the ere and now," but that would have no appeal if it were t for the prospect of a permanent home in the "then d there." God's sheep are in one fold tonight, another, norrow night, and still another, the next night. But e day traveling days shall end, and they shall "dwell in e house of the Lord forever."

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Some years ago at a drawing-room function, one of gland's leading actors was asked to recite for the plea- e of his fellow-guests. He consented and asked if there re anything special that his audience would like to hear. ter a moment's pause, an old clergyman present said, ould you, sir, recite the Twenty-third Psalm?" A strange k passed over the actor's face; he hesitated a moment, n said, "I can, and will, upon one condition; and that that after I have recited it, you, my friend, will do the ne." "I?" said the clergyman in surprise. "But I am t an elocutionist. However, if you wish it, I will do so."

Impressively, the great actor began the psalm. His voice l intonation were perfect. He held the audience spell- und, and as he finished, a great burst of applause broke m the guests. Then, as it died away, the old clergyman se and began the psalm. His voice was not remark- e; his intonation was not faultless. When he had fin- ed, no sound of applause broke the silence—but there s not a dry eye in the room, and many heads were wed.

Then the actor rose to his feet again. His voice shook as laid his hand upon the shoulder of the old clergyman and d, "I reached your eyes and ears, my friends; he reached ır hearts. The difference is just this—I know the enty-third Psalm, but he knows the Shepherd!"

—"The War Cry"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Where should the Christian place his trust? (Ps. 11:1; 14; 115:9-11; Prov. 3:5; II Cor. 1:9)

2. What constitutes "food" for the soul of the Christ- ? (Job 23:12; Ps. 119:103; I Cor. 3:2; Heb. 5:12-14; Pet. 2:2)

3. Has God promised "rest" to His children? (Ps. 37:7; . 6:16; Matt. 11:28-29; Heb. 4:9)

4. What is the Shepherd's attitude toward the one eep" that went astray? (Matt. 18:12-13)

5. Has God promised to lead His children? (Ps. 25:9; 32:8; 48:14; 73:24; Isa. 58:11)

6. Is Christ always present with the Christian? (Matt. 28:20; Col. 1:27; Heb. 13:5)

7. Can the Christian expect God to supply his needs? (Ps. 23:1-5; Prov. 3:9-10; Mal. 3:10; II Cor. 9:8-11)

8. Is God the One Who gives "promotion" to the Christ- ian? (Ps. 75:5-7)

9. Is there a permanent home in heaven for the be- liever? (Ps. 21:4; 23:6; I Thess. 4:17)

10. Does God expect the Christian to enjoy life and its blessings now? (Ps. 144:15; Prov. 16:20; I Tim. 6:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Every boy and girl loves to memorize Scripture pas- sages, and especially the twenty-third Psalm. Today we have our lesson from that Psalm.

We have a picture of the sheep and the Shepherd. If you have ever been where sheep graze, you will know a little about the ways of the shepherd as well as the ways of the sheep. The one task of the shepherd is to care for the needs of the sheep. He takes them to good pasture so that they will get good food. Then he always sees that there is plenty of good water for them to drink. You never find the sheep wondering whether he will have food and drink, for it is their duty to follow wherever the shepherd may lead. Notice what the twenty-third Psalm says, "The Lord is MY Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." Just as the shepherd of the sheep cares for their every need, just so, says the Psalmist, the Lord cares for those who are His.

In Palestine the Shepherd never drives the sheep as some drive cattle. He LEADS them. He sets the path before them, and expects them to follow where he leads. He knows the rough places in life, and will be sure to guard the sheep when going over such places. However, many times a sheep will stray from the flock, and then the shepherd has to seek out the disobedient sheep, and bring it back to the fold. When David speaks of the Lord's watchcare over his own, he says, "He leadeth me in the paths of righteousness for His name's sake." Some of the paths in this world do not lead to righteousness, and God's people get on the wrong path. The Lord promises to set before us the path that we are to travel, but even though He does that, we wander off into other paths, and then the Lord Jesus, the Shepherd of our souls, has to go after us, and bring us back to the path which He has set for us.

The shepherd never gets angry with the sheep, but reaizes that the sheep are not able to care for themselves. In Isaiah we are told that the Lord likens His people to sheep. Notice what it says: "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him (the Lord Jesus) the iniquity of us all." The sheep wander from the path laid for them, and God likens us to sheep because we are prone to do the same thing.

Let us always remember that the LORD is our Shep- herd. He will watch over us, provide for us, and guide us in the way which we shall go. Let us follow where He leads, and be in the path which He has made for us. Then we will have happy lives.

If you have never memorized this Psalm, won't you just learn it right away, so that it will mean more to you? It is the Lord Who is our Shepherd.

Yours in the One Who dearly loves His Own,
Aunt Anna

SOUL WINNING

(CONTINUED FROM PAGE 229)

saved." Have you had any religious inclinations?" I queried. His answer showed that he had been swept into church with a class of boys on Easter Sunday. "Do you want God to do something to save you?" I asked again. "Yes," was the quick reply. I said, "He isn't going to do it." The boy slumped, picked up his hat and was going to leave. "He has already done it for you," I explained. "He WAS wounded for your transgressions, He WAS bruised for your iniquities, and the chastisement of your peace WAS upon Him, and by His stripes you WERE healed." The boy was overjoyed for he saw that everything was done.

Since everything is done, "How can I get to Christ?" The answer is in one little word, Faith. What is faith? Many years ago a famous tight-rope walker performed his feat over Niagara falls. The vast crowd cheered him as he crossed safely. But before he returned he asked the crowd, 'How many believe I can go back?" Countless hands waved in the air in answer. Then he asked, "Who will let me take him on my back?" A strange hush fell over the crowd. Finally one man stepped forth and trusted him. Faith is more than waving a hand in the air. It is actually stepping forth on God's promises. Faith is believing and trusting.

DO'S AND DON'TS FOR THE SOUL WINNER

(CONTINUED FROM PAGE 225)

a pointed talk about salvation, Mathieson used to attack his views on these matters; and the old man at once brought forth arguments to prove his points were right, and doubtless succeeded in defeating his opponents arguments; but this was much to Mathieson's liking. He had escaped the personal talk about the condition of his soul. Keep your man pinned to his personal responsibility to Christ.

4. DON'T ATTRACT ATTENTION TO YOUR SELF or your experience. Seek to attract souls to the Lord.

5. DON'T MONOPOLIZE THE CONVERSATION. If your man has a lot to say, give him a patient hearing. You will be better able to deal with him if you know his viewpoint. He will come to an end of his talking sooner or later, and then your chance will come.

6. DON'T AS A RULE DEAL WITH PERSONS OF THE OPPOSITE SEX. If possible pass them over to some worker of the same sex. It is not becoming for a young man or young woman to be always looking for a person of the opposite sex to deal with.

7. DON'T AS A RULE CHOOSE A PERSON MUCH YOUR SENIOR TO DEAL WITH. Of course, there are exceptions to both this and the previous "don't."

8. DON'T RELY ON YOUR OWN ABILITY, powers of persuasion, or knowledge of the Scriptures. Maintain an attitude of constant dependence on the Holy Spirit to wield His sword.

9. DON'T MULTIPLY TEXTS AND ILLUSTRATIONS. Have three or four texts which reveal the need and the remedy, with one or two pertinent illustrations. Answer difficulties from the Word rather than from your own experience.

10. DON'T BE UNDULY FAMILIAR with your inquirer. Avoid putting hand on shoulder or arm around him, as it sometimes arouses resentment.

11. DON'T BECOME IMPATIENT, even if cause has been given. Return good for evil.

12. DON'T BREAK IN WHEN SOMEONE ELSE IS DEALING WITH A SOUL. Never interrupt at such a moment of crisis. You may feel you could do far better, and perhaps that is so, but this is not the time for you to do it. Do not even stand by. Similarly, do not allow others to interrupt you.

13. DON'T HURRY OR DO SHODDY WORK. "He that believeth shall not make haste" (Isa. 28:16).

14. DON'T BE DISCOURAGED BY APPARENT FAILURE. Pray and think over every case in which you fail, asking the Lord to show you how to deal with a similar case next time. Thus your failures may become stepping-stones. In any case, the Word of God never fails.

15. DON'T FORGET THAT YOUR ONLY WEAPON ARE "THE SWORD OF THE SPIRIT" (Eph 6:17), AN THE WEAPON OF "ALL PRAYER" (Eph. 6:18). Mal full use of both.

The value of one soul, O Lord,
Teach me to see; and as Thy Word
Assures me of the awful fate
Which doth the Christless soul await,
Oh, may I wrestle and prevail
With God and men, like Israel.

Give me Thy tenderness and tact,
Guide ev'ry thought and word and act,
And cause me to do my part
To reach the hard or longing heart;
That men to Thee, O Christ, may turn,
More of Thy tenderness to learn.

Estelle Edmeades

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 232)

student) had passed away. We extend to them and the bereaved ones of the family our Christian love a sympathy.

The church at Pamona, California, of which Re Archie Yetter has been the Pastor for several years, a who is now ministering in Denver, is to be pastored the Rev. Roy R. Boese, '27. We pray God's richest bles ing upon them in their new field of service.

May we invite you to let us know about the work which you are engaged, that we might get it before t eyes of our "Grace and Truth" readers, that they in tu might pray for your labors for the Lord.

You will be interested to receive the news from t missionaries who have gone to Africa under the Bere African Missionary Society. The travelog is printed this magaizne on the Berean African Mission page. W know you will enjoy reading it.

THE SOUL WINNER'S REWARD

(CONTINUED FROM PAGE 227)

turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

I am glad that there is a place where God's judgment f once—there at Calvary's cross, upon His Own belov Son, and God's judgment will not strike there again. " that He died, He died unto sin once." He offered one sa rifice, a perfect sacrifice for sin. God judged Him for o sins when He assumed our debt there. And now there a place of safety, and it is in the cross of Christ. It is the blessed riven side of Jesus Christ our Lord. If y have taken refuge in Jesus Christ, if He is your Saviou you too can rejoice that, "there is therefore now no co demnation to them who are in Christ Jesus."

There is to be a judgment of the believer's works. Aft Christ returns and raises the dead believers, He catch them and the living believers up to meet Him in the a Then they appear before the Bema, the judgment se of Christ, and there they are judged, not for their salv tion but for their service. That shall be the time of t soul winner's reward.

There shall be a judgment of living nations also, accor ing to Matthew 25:31-46, when the Lord shall stand wi His feet upon the Mount of Olives, and all nations sh stand before Him and He shall separate them as a she herd divides his sheep from the goats.

There shall also be a judgment at the end of the Kin dom time, when the unbelieving dead are raised and sta before the Great White Throne. That shall be a terrib judgment. That judgment shall have its echo in weepin and wailing, and gnashing of teeth as the unbelieving d part from the Lord into outer darkness and everlasti torment.

IV. THE LOSS OF THE SOUL WINNER'S REWARD

HOW may we lose that reward? You will not lose any reward for which you have already labored, but before you and me extends life with its moments, its minutes, its hours, its weeks and months and perhaps years of time, and God tells us we should redeem the time because the days are evil. We should buy up our opportunities. I remember an ad that used to appear on the billboards. It said, 'Don't let your opportunities slip." Now we as Christians do not want to let our opportunities slip to win souls to Christ. As we stand face to face with a man, woman, boy, or girl, and we have the opportunity to speak to them about Christ, shall we talk to them about politics? Shall we talk about automobiles? Shall we talk about the weather? Yes, let us talk about these things, if we can lead the conversation to the point where we can bring them face to face with Christ. We need a point of contact, but let us not omit the all-important thing, because we shall lose our reward which we might have had for witnessing to that one about our Saviour. Second John eight warns us to take heed to ourselves that we lose not those things which we have wrought, but that we should have a full reward.

I know of a time when I lost rewards I might have had, and it brings sadness to my heart whenever I think of it. I once worked with a man named M—— in a mine. One fateful night we joked and talked together before entering the mine. A few hours later he was killed in a cave-in. Just think of it! The man with whom I had talked a few hours previously was caught into the presence of God in a moment of time, and I failed to tell him about the Saviour. God will forgive me. He has forgiven me, but He cannot reward me for failing Him. I lost the reward I might have had. M——, as far as I am concerned, will not be there in eternity as a living crown for me. He will not be there to sing praises to the Son of God. If he is there at all, it will be because some one else told him about Jesus.

As you look back on your life, I wonder if you can think of friends caught into the presence of God. You knew them; you had contact with them; yet you did not tell them about Jesus. Now the opportunity is gone and it is too late, too late! Oh, may it sober us to think of them, and cause us to be faithful in the future!

Two men sat side by side in the Church of the Open Door in Los Angeles. One was a Christian eager to win souls; the other was a non-Christian and a slave to the drink habit. Even now his breath reeked with the smell of liquor.

Following a stirring message by Dr. Louis Talbot, the Christian turned to the man beside him and asked, "Will you accept Jesus Christ as your Saviour?"

"I would like to," the man replied, "but I am bound by the drink habit. Can Jesus Christ set me free?"

"Of course He can. Let me show it to you in the Bible," said the Christian as he turned quickly to John 8:36. "See," said he, "it says so right there," and he pointed to the verse with a nicotine stained finger.

What do you suppose the man saw—the verse of Scripture, or the nicotine stained finger? He saw the latter, and said to the Christian, "You can't help me. You're a slave to nicotine, and I'm a slave to alcohol. Is there any one who knows from experience that Christ can set me free?"

At this moment Dr. Talbot walked up and assured the man that Christ could make him free indeed, and that He had freed him from sin's bondage. The man then gladly accepted the Saviour.

We can lose our reward if we let habits bind us and keep us from living victorious lives for Christ. May we not do it, but may our lives show forth His praise. There is a day coming, we are told, when our works shall be tried by fire, and that fire shall try every man's work of what sort it is. My friend, shall your works abide, or shall your works go up in smoke? What shall it be?

Not at death I shrink, or falter,
For my Saviour saves me now;
But to meet Him empty-handed,
Thought of that now clouds my brow.
Must I go and empty-handed?
Must I meet my Saviour so?
Not one soul with which to greet Him?
Must I empty-handed go?

You need not meet Him empty-handed. Heed His call: "Follow Me," and He will fulfil His promise: "I will make you fishers of men." Then, in that day when you stand before the Lord, you shall have a living crown of rejoicing, you shall shine as the stars, and the "Well done" of Christ shall echo in your ears.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 231)

of the S. M. F. were on the dock to bid us welcome. Mr. Berg helped us to get our stuff through customs and we had quite a time. Mr. Berg brought us to this beautiful place where we are staying. They had good Swedish coffee ready for us when we arrived, and then they had a sumptuous meal for us last night at 6:00. We talked to Mr. Berg about the road, and he was very discouraging. He took me to see a man who does a lot of driving and some trucking in these parts, and he said he thought we could do it if we did not have a load, but when I told him that we had around 2,000 kilos, he shook his head and said that we could not do it. He said the road goes down into Angola for about 50 miles and the bridges are made of sticks and are very dangerous. We also went to see the Portuguese consul about the road. He was ill, but his son-in-law told us that we could not do it at all as the road is impassable even with a light car. There was nothing to do then, but to ship the two cars and the merchandise to Songolola which will rid us of the very bad road.

Sunday, June 12

"Friday morning we were up bright and early to catch the black train for Songolola. We arrived at 10:30 after a rather uneventful trip. The freight arrived about 11:00. The trains and stations are all manned by black men and they seem to perform their tasks very commendably. They switched the two flat cars with the cars on them and the freight car containing our baggage on a side track, and then the train went on. I couldn't see any switch engine that could bring the cars up to the unloading platform, so I asked the chef du gare and he said the natives would soon move it up. There must have been twenty natives shoving in unison, singing as they worked, and they finally got the car with Shasta (Chev. Carryall) on it up to the platform. Then the chef came to me and asked if I wanted it unloaded, and I said, "Tout de suite," and he said that the R. R. had fulfilled its contract by bringing it to the unloading platform, and that I would have to hire the natives to unload it. It was the same way with the truck. I went to see a white man who is a trader near there, and he came back with me and showed the natives how to unload the car. He told me that 100 francs would be enough to pay the twenty natives for unloading the two cars. It took about an hour to fill up Shasta with the primitive apparatus they have, then I bought some oil that was measured out with a little glass small-necked bottle. The natives brought up the car containing the baggage, and we backed the truck up to it and started loading. What a job! It took us until 6:00 P.M. and many times it looked as if we would never get it all on. When finally we had it all on, it was about 4 feet higher than the tops of the stakes. I imagine there were at least 6,500 pounds on the truck. We loaded some of the hand baggage on Shasta, and at 6:30 we started out for Kimpese. It was about 65 kilometres, and we arrived there at 10:00 after a number of difficulties. Mr. Morleion warned us about a low guy wire on the power line just out of Songolola, and when we came to it, I was afraid we would have to unload part of the load to get under it. But Albert drove off the road as close to the poles as he possibly could, and I got on top and eased the guy wire along until we finally got by it. If we had not been warned about that guy rope, it would have torn most of the load off.

"There were only two white women on the station at Kimpese. The men had all gone to Leopoldville for the Conference. Kimpese is mainly a large training school for the B. M. S. It is one of the oldest stations in the Congo, so it is well built. Mrs. Reynolds and Mrs. Morris took us in and gave us a good supper, and we went to bed. They would take nothing for their hospitality to us. Mrs. Morris sent two of their students with us to show us the

way, as it was very hard to find between Kimpese and Lukala. It was well that they were along as there were many forks in the road and no signs. After miles of good, bad, and indifferent road, we arrived at Sona Bata at about 6:30 P.M. Mrs. Amie had been here before, and we could see the station on the hill, but we couldn't find the road which led to it, so we had to call upon the ever-ready natives again and they soon showed us the way. At this station, the A. B. F. M. S., there was not a white person. It had been left in charge of the native pastor and his assistants, and he took us in and gave us a royal welcome. We got permission from him to park the truck there, as there was no use taking it the 80 miles to Leopoldville and then back again. They gave us a nice cold supper and coffee. During all these negotiations, we were surrounded by curious natives of every age. Mrs. Amie was able to talk some to them, and they and she enjoyed that immensely. After supper we decided to drive on to Leopoldville.

Monday, June 13

"They held a native service at 7:30 A.M. out on the grounds of the B. M. S. None of our group went out, after having driven nearly all night. Mrs. Anderson said that there must have been 10,000 natives seated on the grounds and the native pastor preached. At 11:00 A.M. Dr. Lambourne preached in the B. M. S. church and he gave a very inspiring message. At 4:00 the pageant which had been given Saturday afternoon was repeated as many had been turned away because of lack of seating. It was really awe-inspiring. It was held in the A. B. F. M. S. grounds at the exact spot where Stanley landed so many years ago. The native choir, composed of 250 choir boys from all over the lower Congo, was led in several songs and spirituals by Mr. Hall. They really sang wonderfully. Many of the songs were of the more intricate choir type with native words. Coming from so many tribes, they sang the same song in the various tongues, but that did not detract from its beauty. This morning was really the open-session of the business end of the conference. Governor-General Rykmans commended very highly the work of the Protestant missions in Congo. Tomorrow I am going to see the Commissaire of Police about licenses for Shasta (Chev. Carryall) and Hazzit (Ford Truck). Hazzit is performing superbly. So is Shasta.

Tuesday, June 14

"Today we have been occupied by sessions of the Conference. There is a wealth of knowledge to be gained by us "green" missionaries. We will stay here until Thursday at least. Mr. Coxill, Mr. Carpenter, and Mr. Ohrneman have certainly done their utmost to make everything as pleasant as possible for us. I have gotten some more conflicting reports on road conditions in the interior, so I guess we will have to start out and try it. Every one is agreed that our heavy load presents the great difficulty. We will have two natives with us from here to Nyanga, so they can help us if we need to unload to cross some of the rivers.

"We have certainly been conscious of the sustaining grace of our Lord and Saviour in these, the beginning days of our going forth in Congo. Even while we were in Belgium, the thrusts of Satan were rather discouraging, but we are on our way. We know that you have been and are praying for us and we have been praying much for wisdom in our activities, and for yours there at home, and that you will have wisdom in directing both the affairs of B. A. M. S. and of D. B. I. There are still great mountains and deep waters ahead of us, but He is able to get us over the obstacles and across the waters, and we are confident that He will continue to undertake in our behalf and yours as well.

Goodbye and God bless you all,
(Signed) Irving M. Lindquist"
Field Secretary

BOOK REVIEWS

(CONTINUED FROM PAGE 235)

Lord's sinless birth, but in reality it is claim of Mary's sinlessness. Price, 25 cents, paper. 67 pages.

"THE TRUTH ABOUT GRACE," by Charles C. Cook. Publishers, The Bible Institute Colportage Ass'n, 843-45 North Wells Street, Chicago, Illinois. After the perusal of this booklet, there should be no question in the reader's mind concerning the doctrine of salvation by grace ALONE. The unscripturalness of Seventh Day Adventism, holiness teaching, Unitarianism, and several other false doctrines is exposed. It also contains a discussion of God's purpose for Christian discipline, and a chapter on fruit-bearing. Price, 20 cents, paper, 94 pages.

"ARAB AND JEW," by C. H. Titterton. Publishers, Pickering & Inglis, Ltd., London, England. Some interesting details in the history of the descendents of Ishmael and Isaac (the Arab and the Jew) are given here. Reference is made to a number of Scriptures and to both fulfilled and unfulfilled prophecy. The summary gives statistics of the population of the countries referred to, with an earnest appeal to Christians to carry the Gospel to these unevangelized regions. Price, 20 cents, paper, 32 pages.

"SAVED OR LOST?" by William B. Riley. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. These stirring evangelistic sermons, teeming with Scripture passages, proclaim with no uncertain sound the truth that all have sinned, and that there is but one way of salvation for all. "My Word shall not return unto Me void." Price, 25 cents, paper, 53 pages.

"WHY GOD IS JUDGING AMERICA," by E. W. Crowell. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. The author discloses some startling facts and statistics concerning the liquor situation, the marijuana menace, and immorality. It is an eye-opener and warning to Christian parents. The remedy for all of these ills is faithfully pointed out by the writer. Price, 15 cents, paper, 17 pages.

"WHY DO THE JEWS SUFFER?" by J. W. Clapham. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. This booklet contains some striking testimonies from distinguished Jews favoring Jesus of Nazareth. It is noticeable, however, that they are strangely silent concerning His sufferings as the Sacrifice for sin. The author pleads not only with Jewish readers to accept the Saviour, but with Gentiles as well. Price, 10 cents, paper, 16 pages.

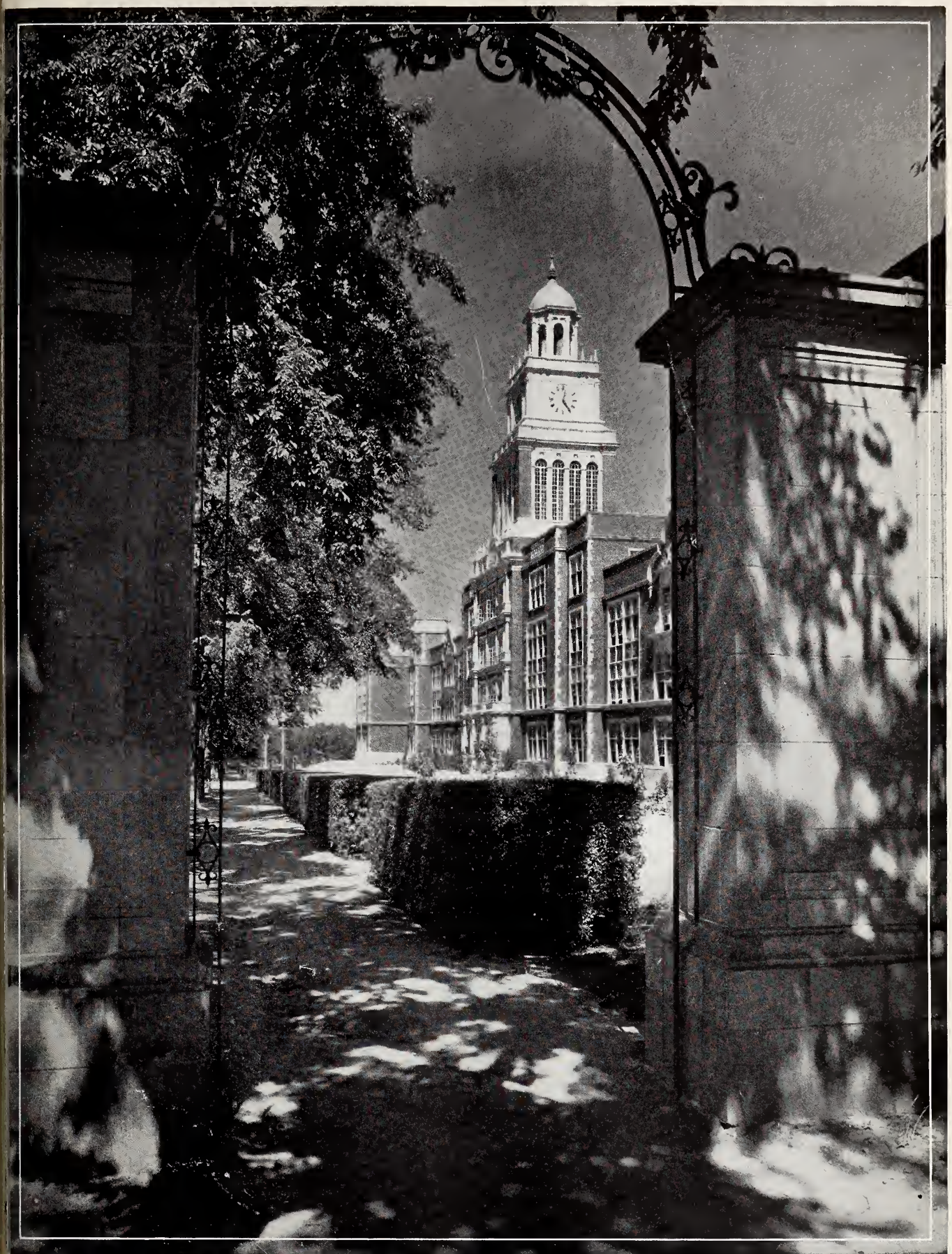
"DO WE LOOK FOR ANOTHER?" by Ricketts Wayte. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St., London, England. A fine collection of poems dealing with our Lord's life and work here on earth. The author's fidelity to truth is seen in the titles of a few of the poems: "God our Saviour," "The Same Morever," "Lo, I Am with You Alway," and "I Will Come Again." Price, 20 cents, paper, 60 pages.

"WINGS OF GOD," by O. P. Kretzmann. Publishers, Concordia Publishing House, St. Louis, Missouri. A daily devotional booklet covering a period of ten weeks. It contains a daily Scripture reading, followed by comments which are scriptural, helpful, and uplifting. The Christian can find real food for his soul in its pages. Price, 5 cents per copy—$3.00 per hundred, paper, 62 pages.

"DEATH AND AFTER," by Herbert Lockyer. Publishers, The Institute Colportage Ass'n, Chicago, Illinois. A very clear commentary on "After Death, What?" dealing with—"The Funeral March," "The Universal March," "The Life Beyond," "The Abode of the Dead," "The Great Tribunal." It is a keen thought arrester. Price, 10 cents, paper, 15 pages.

"THE BLOOD OF JESUS CHRIST," by Robert G. Lee. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. There is only one way of salvation. This way is very ably discussed by the author of this booklet. He gives a very graphic account of the Lord's suffering and death and then goes on to clearly state that all have sinned and all must be saved through the blood alone. Price, 25 cents, paper, 26 pages.

"THE MARVEL OF CHRIST'S PROPHETIC MINISTRY," by W. S. Hottel. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. A helpful, scriptural discussion of the prophetic ministry of the Saviour, exalting Him as the true Prophet and perfect Example. If all "prophets" followed Christ's example, then false cults would go begging. Christ taught the pure Word of God. Price, 15 cents, paper, 16 pages.



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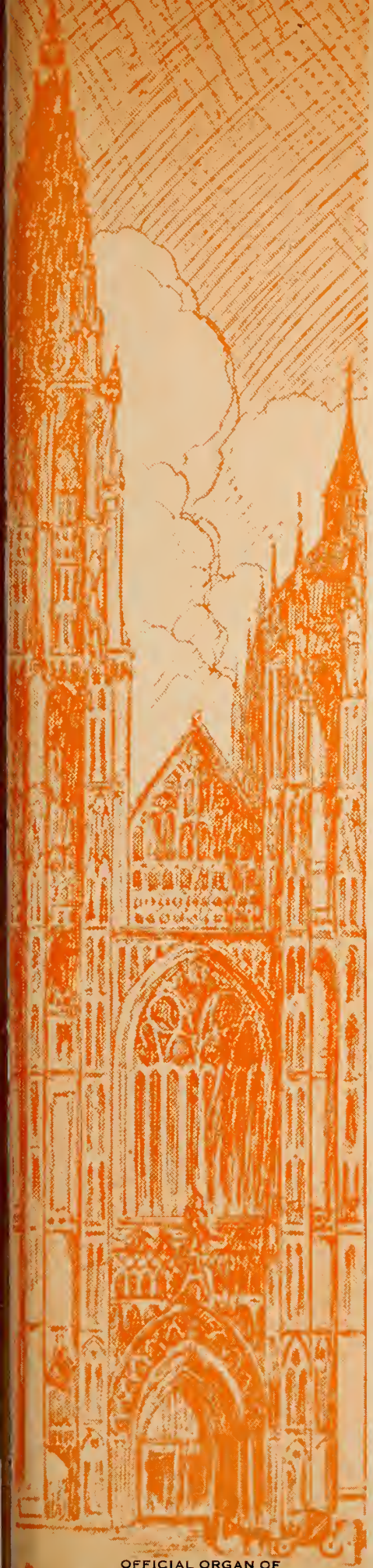
Rev. Archie H. Yetter
Denver, Colorado

6-39



And He saith unto them, Follow Me, and I will make you fishers of men.

Matthew 4:19



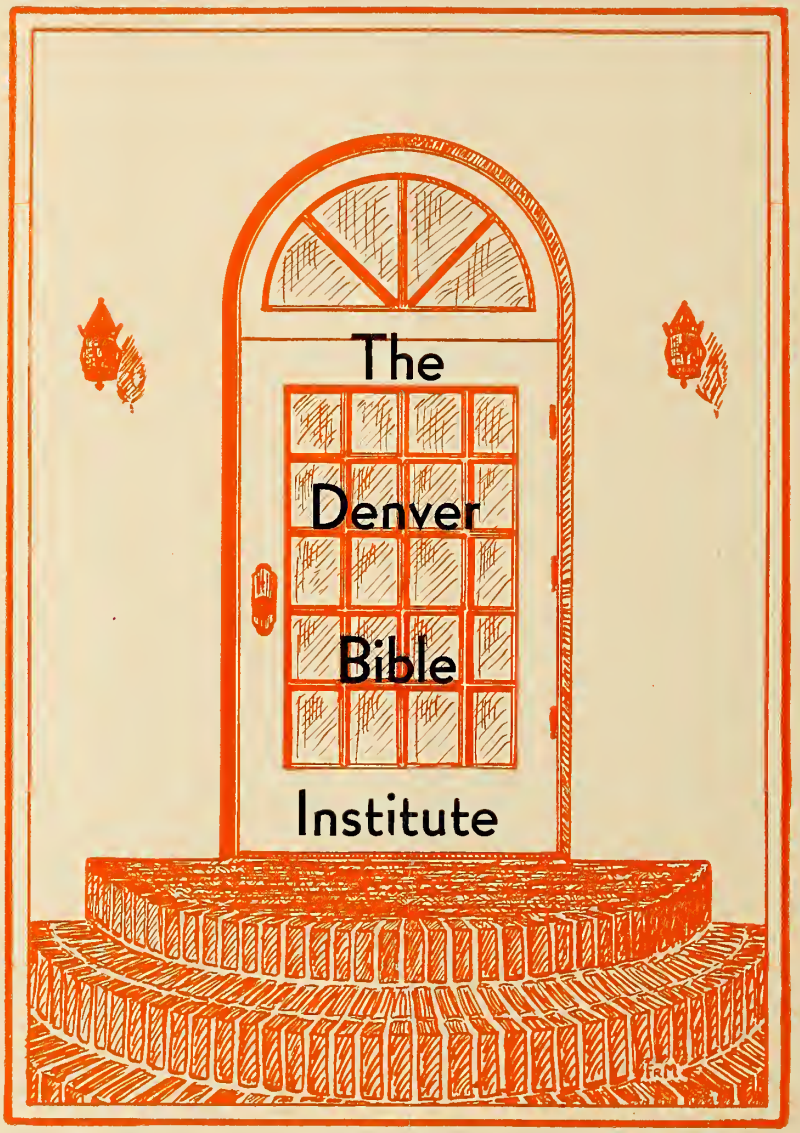
DEMONISM NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

September · · · 1938

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THE DENVER BIBLE INSTITUTE



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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John):30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men y nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—uke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only onement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the orld of sin, and regenerates, indwells, enlight-ns, and guides the believer—John 16:8; I Cor. 16.

ETERNAL SECURITY
The eternal security of all believers—John 10: -29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent re-rn of our Lord Jesus Christ—Acts 1:11; I ess. 4:16-17.

HELL
The eternal, conscious punishment of all un-ved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation om all worldly and sinful practices—James 4:4; om. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by ed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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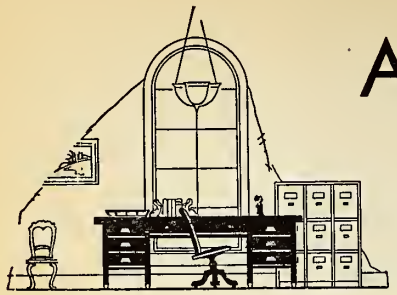
IN THE DEMONISM NUMBER

Page

As the Editor Sees It 250
Doctrine of Demons—*V. F. Anderson* 251
Personal Observations of Demonism in China—*C. A. Bunting* 252
From Demonism to Bible Institute—*G. A. Plunkett* 254
Demons—*W. S. Hottel* 255
The Seven Commands—*The Editor* 256
The Berean African Missionary Society—*Rose Encinas* 258
Bible Seed Thoughts—*Charles R. Johnson* 259
In the Harvest Field 260
Book Reviews—*The Editor* 262
The Days of Youth—*Hazel N. Johnson* 263
Light on the Lesson—*Sunday-school Lesson Staff* 264

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AS THE EDITOR SEES IT

DEMONISM NUMBER

We do not feel that enough space or attention is given to the subject of demonism. Most Christians laugh at the suggestion of the reality of evil spirits, chiefly because they are uninformed. We are fortunate in this issue to have some first hand information concerning demon activity in a foreign land. The material is prepared especially for this issue by one of China's best missionaries, Rev. C. A. Bunting, and represents conditions in the present tense. The other articles are likewise helpful and informative, and will, we pray, do much to educate the laity on the subject.

—E. E. L.

WILL GOD GUIDE ADOLF HITLER?

A prominent commentator on foreign affairs tells us that Herr Hitler's decision to precipitate, or to prevent a European war by intervening, or by remaining neutral in the Czechoslovakian controversy, may hinge on a "message" from God. According to this man's information, Hitler invaded Austria last March because "God told him to." Did God guide him? And will He guide him in this vital decision?

At first thought we might answer this question with an emphatic negative. But as we consider the question in the light of the Scripture we are not so sure. In Romans 13:1 we find: "The powers that be are ordained of God." Hitler stands at the head of one of these powers. Turning to the book of Jeremiah we find that God used Nebuchadnezzar, a heathen king, as an instrument of judgment: "Behold, I will send and take Nebuchadnezzar, the king of Babylon, My servant . . . and when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death . . . and he shall array himself with the land of Egypt, as a shepherd putteth on his garment" (Jer. 43:10-12). Just how God moved Nebuchadnezzar to do His will is not revealed, but the fact that He did so move him is a matter of sacred and historical record. Will He thus move Adolf Hitler for the working out of His eternal purposes? Such a move would bring Russia into the field against Germany. The outcome would probably result in the subjection of Germany to Russia, or the subjection of Russia to Germany. In some way, according to many prophetic teachers of the Word, Russia and Germany will be associated and will march together to the battle of Armageddon (Ezek. 38). Perhaps we shall soon see a step in that direction.

—A. H.

UNASHAMED OR UNBALANCED?

As I drove down Wilshire Boulevard in Los Ang
les I was amazed and shocked at the advertisement
a huge theater billboard. It brazenly heralded a nudi
motion picture. "This old world is surely on the dow
grade," I thought. Then just the other day I picked
a Denver newspaper and saw the advertisement of
nudist picture entitled, "Unashamed," and furth
described as a "romance in the nude," filmed in Cal
fornia. This picture appeared at one of our Curt
Street theaters. Is it rightly named "Unashamed,"
should it be termed "Unbalanced"?

Before me lies an open Bible. It is open at t
eighth chapter of Luke. Here we read the story of
poor man who was demon-possessed in the days wh
Jesus Christ was on earth. Notice the record concer
ing him: "And when He went forth to land, there m
him out of the city a certain man which had dev
(demons) long time, and *ware no clothes*, neith
abode in any house, but in the tombs" (Luke 8:27
He was a nudist! Turning to the Gospel of Ma
where this same story is recorded we find that Jes
casts out the demons from this man (Mark 5:8-13
Then we find him "sitting, and *clothed*, and in his *rig*
mind" (Mark 5:15). So then, when he was nude,
was not in his right mind. He was *unashamed*, but th
was because he was *unbalanced* mentally. But he h
a meeting with the Lord Jesus Who restored him
his right mind, and then the man put on his cloth
What the nudists need is a meeting with the Son
God.

—A. H.

"PLUCK IT OUT"

Few Christians have awakened to the real and pra
tical dangers of flat-interpretationism. And that is on
the negative way of saying that few Christians ha
awakened to the blessing of dispensationalism.

When we say that believers need the truths of d
pensationalism to steady and protect and stabilize th
lives, we are not even remotely suggesting that belie
ers need hyper-dispensationalism. If we say that a m
needs to eat, that does not mean that we endorse g
mandizing or gluttony. God calls His children to

(Continued on page 280)

DOCTRINE OF DEMONS - BY V. F. ANDERSON

YOU may not know any demons personally, but if you are acquainted with any of the false cults then you have seen the work of demons. Mr. Anderson lets the Word of God speak on this subject. The writer is a Fundamental evangelist now working in Arizona and is gladly welcomed as a new contributor to "Grace and Truth."

> Now the Spirit expressly declares that in later times (just preceding Christ's return) some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons (I Tim. 4:1).

To GIVE heed to a doctrine is to believe that doctrine and to permit it to control the life. Thus we see, to believe teaching which is propagated by demons is to be under demon control. According to the Word of God, the times just preceding His return will be marked by an increase of demon teaching and practice. We shall examine the subject from four different angles. First, what the Scriptures teach on the subject in the Old Testament; second, what the Scriptures teach on the subject in the New Testament; third, the Doctrine of Demons as practiced in our present day; and fourth, what shall be the Christian's attitude toward this doctrine and practice.

The subject of Demons in the Old Testament is discussed under four headings: (1) Familiar spirits, (2) Witches, (3) Divination, (4) the Necromancer.

As to those possessed with familiar spirits, God says, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. 19:31). Here the Lord warns Israel not to give any who have mediumistic powers any place among their people lest they be defiled by them. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set My face against that soul, and will cut him off from among My people" (Lev. 20:6). Such a passage is self-interpretive, i.e., God turns that soul down that delves into the doctrine of demons. "A man or woman that hath a familiar spirit, or that is a wizard shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. 20:27).

As to witches, we learn from such passages as Exodus 22:18: "Thou shalt not suffer a witch to live." Other passages on this point are: Micah 5:12; Deuteronomy 18:10-11; and II Chronicles 33:6. From these we learn that it was compatible with Divine Law to kill any one who indulged in such practices as inquiring into the future; into the affairs of the dead, etc. A necromancer, i.e., one who inquires of the dead, was not to be found among the Israelites (Deut. 18:11). Such passages as Jeremiah 27:9-10 and 29:8-9 show definitely that those possessed with a spirit of divination (same as modern fortune tellers, palmists, etc.) are regarded by the Lord as liars, "For they prophesy falsely unto you (they even have a religious profession) in My Name: I have not sent them, saith the Lord" (Jer. 29:8-9). Thus it is clearly seen that God hated that thing and warned against having anything whatever to do with it.

As we turn to the New Testament we learn that Demonism was very active in the days of Jesus, as well as in the days of the early Church. From the New Testament we learn that demons are personalities. They portray intelligence in that they recognize Jesus as the Son of God and address Him as such (Matt. 8:29-31). They also recognize the true servants of God. This is seen in Acts 16:17 where the maid, possessed with a spirit of divination cried out concerning Paul and Silas, "These men are the servants of the most High God which show unto us the way of salvation." It is also of importance to notice that Jesus recognized them as persons: "For He (Jesus) said unto him (the unclean spirit), Come out of the man" (Mark 5:8). Jesus then asked the maniac his name and he answered, "My name is Legion, for *we* are many." As we follow the activities of the demons in the New Testament we learn that their effect on those whom they possess is threefold: (1) physical, (2) mental, (3) moral. As to their effect on the body there are four things mentioned: (1) they cause dumbness (Matt. 9:32-33); they cause blindness (Matt. 12:22); (3) they cause general physical injuries (Mark 9:18); (4) they appear to have the power to come and go at will to and from the body which they possess (Luke 11:24-26). Their effect on the mentality appears fourfold: (1) they cause insanity (Luke 8:35); (2) they produce a mania for suicide (Mark 9:22); (3) they cause men to be so possessed with the spirit of Anti-christ as to teach damnable heresies (II Pet. 2:1, I John 4:3); (4) they sear the conscience (I Tim. 4:2). There are at least two things mentioned which show their moral effect on those whom they possess: (1) they foster the practice of free-love and the abrogation of the marriage relationship (I Tim. 4:3); (2) they cause those who are so possessed to appear before the public nude, or just as nearly so as the law allows. One of the first signs of conversion of a heathen is that he dresses decently. "And they (the people) came to Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and *clothed* and in his right mind: and they were afraid."

Now that we have learned the teaching of the Word of God on the subject, let us look at some of the present day practices. It will be entirely out of the question to discuss all of them because of their ever-increasing number in these days of apostasy. Some of the most outstanding doctrines today which are receiving either

(CONTINUED ON PAGE 277)

Personal Observations of Demonism

WE COUNT ourselves very fortunate indeed to have the first hand information contained in this testimony. Mr. Bunting, a missionary on furlough connected with the China Inland Mission, prepared this material at our urgent request. He presents several vital viewpoints which we have never heard mentioned before nor advanced in literature on the subject.

BY C. A. BUNTING

No apology is needed for writing or speaking of the work or existence of demons. We read of their attacks upon our Lord. He cast them out by His Word (Matt. 8:16), and His apostles also cast out demons, thus freeing the possessed ones from that terrible thralldom—servitude to evil spirits. And yet there are people who doubt their reality or their terribleness. If these could dwell a year in some heathen land their doubts would soon be removed.

Demons are real. They are all evil. There are no good demons. They are divided into many classes: lying spirits, whose chief duty is to incite to lying; immoral spirits, whose work is for immorality; gambling spirits, who enthuse men and women with that insatiable desire for the gambling tables; killing spirits, whose duty is to produce murderers. In all cases of intercourse with demons blood is necessary. I have known intimately, possessed people who were afterwards converted and they have given me personally much of what I know on the subject.

Let it be accepted that so far as is known, possession by demons cannot be forced upon the person against his will. In other words he or she must be willing to allow it, or as often happens, may be playing with these powers. I am aware that the proof of this is often very difficult, as, for instance, when children are possessed. The probable solution of this problem will be found in the fact that most of these are girls, and in the Chinese home, a girl has to attend the idols, twice a day placing incense before them. In this way she becomes so familiar with these spirits, that she lays herself open to possession.

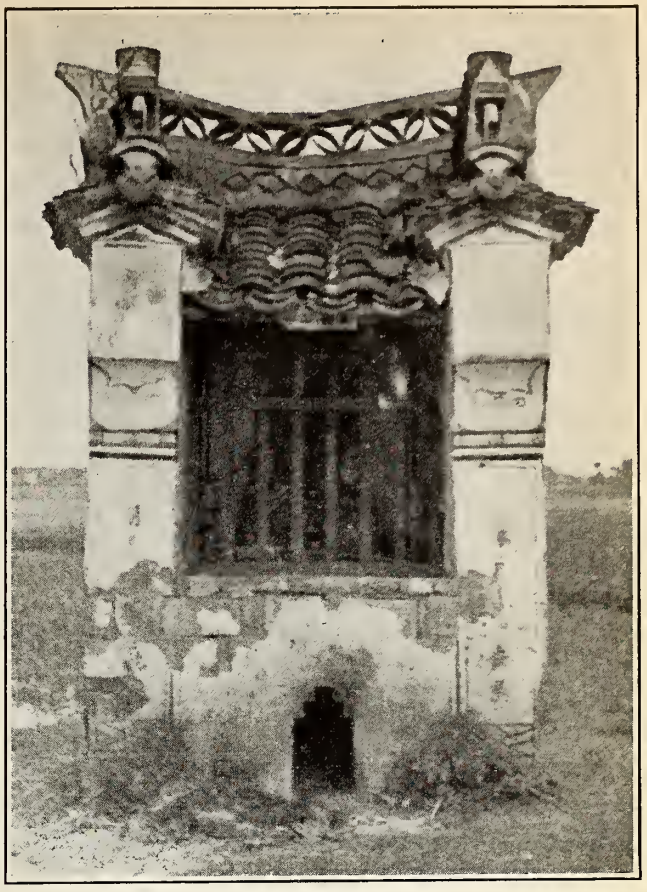
The following cases have been known by myself and have been verified.

A young girl about thirteen years of age was badly possessed by spirits, doing terrible things, at times falling into the fire, and into the water. A Christian woman, a friend of the family, was visiting at this home, and hearing the news of this little girl, asked that she should be allowed to come to her for a visit of a week or two. Permission was granted and the little girl went home with this Christian woman, and remained for about twenty days. While there, her Christian hostess was daily reading the Bible, praying and singing hymns. The little girl following her, became interested in and familiar with some of these choruses, and verses of the Scripture she had learned to repeat. She was in reality protecting herself from these demons by the verses she was learning, many of which were prayers. One day her mother came along to see her, and noticing the change, determined that as she was now healed she should return home, which she did. As soon as she reached her mother's door, the demon voice (quite distinct from the child's voice) said out loud, "So you are come home again," and immediately the possession was as full as before. Note that the demon could not enter or live in a Christian's home. The singing of Christian hymns, or the repeating of verses, many of which are prayers, preserved from attacks of demons. This is a case of a young girl being possessed, and the only explanation is familiarity with demons in her every day work of attending the shrines.

During a time of evangelistic services I was at the door inviting the passers-by into the meetings. A young man appeared whom I had known as a child, but had not seen for quite a number of years. I came in with him, sat down beside him, and asked him when he was going to accept the Lord. Instantly a demon looked at me through his eyes. I was not expecting any such thing, so it startled me, but just for an instant; then I had him under control, and he never appeared again throughout that interview. The preacher was finished preaching and was dealing with enquirers, and when he reached where we were sitting, I handed my young friend over to him. If he had accepted the Lord that night, that demon would have left him for good. I know he did not as was seen the following day. His father, not knowing that I had seen the lad, brought him over to see me the following day, and as father and son passed my desk the demon scowled down on me, but this time I was ready for him. So far as I could see, the boy knew nothing of all this. This is a case of possession wtihout apparently being conscious of it, though the natural fear of any one knowing you are possessed, may account for the *apparent* not knowing. I know the lad had been dealing in fortune telling, which involves the use of demons, and which cost his family hundreds of dollars.

An old man, a scholar of the old classical order, known to be possessed by demons for years, was brought in one day by a fellow missionary for a talk, hoping for an opening which might lead to his deliverance. After some conversation and without any warning the missionary addressed the spirit, demanding where he came from, and instantly came the answer: "I travel the five continents." Now the man himself knew nothing whatever about there being five continents, but the spirit did.

in China



An idolatrous shrine to the gods of the harvest in the country outside Kwangteh, Anhwei, China. Incense and old paper is burned before it to the spirits of the idols inside. Photo courtesy of Miss Lillian Daniel (D. B. I. '28), missionary under the China Inland Mission, now on furlough.

In cases of possession it is very difficult to bring the afflicted to know that it is evil spirits which are thus affecting him, and using his voice and faculties. If that can be done, the case is easy, but even when that is impossible, the gathering together of some few saints who are used to praying and know how to get answers to their prayers, will be able to drive out that spirit.

There are demons in certain houses. In a city in Kiangsi, a rich family was building a lordly mansion; the roof was on, and the carving was being done. It was the grandest house of that city, when suddenly the owner died. The immediate conclusion was that some demon in that house had occasioned his death. Work was stopped and thus the house remained for years. Then a missionary came looking for a home, and after seeing this, rented it; the neighbors saying it would be a good job to get rid of the foreigner by allowing the demons to kill him. That missionary and his wife lived in the house in peace for years, but the probabilities are that for a heathen to move in to live there would have meant death.

The builder of a house not far from my home, because he had not made as much money on the job as he had reckoned on, left his curse in it, that is to say he invoked the spirits to dwell in that house and torment that family. Now that owner was a preacher and his family were all Christians, and so they dwelt in peace, being protected by the Lord, for many years. But he later sold that house to a heathen, and within a few days two of its occupants died. The neighbors declared they knew all about it. A search was made and the curse found. It consisted of a piece of board with a rough carving of a man on it, with a rope around his neck and some blood smeared thereon. This was burned and the house was perfectly safe.

Some years ago a boat was started down stream after extensive repairs. For some reason this boat refused to go straight and kept going from side to side in spite of what the rowers did. After trying for some time they stopped and being superstitious they called a medium, and when he got under the power of the spirit, he was asked why the boat was behaving so wildly. He intimated that during the repairs some one used a piece of wood which had been part of a shrine, and said he, "You will find it in the right side near the stove." They searched and found the offending piece of wood which they immediately took away, replacing it with another. The boat was again faced down stream and now the rowers found no difficulty in guiding it aright.

There are demons in clothes. It is a custom in South Kiangsi, China to pay for all wedding clothes at a little above the usual price. This advance goes entirely to the men who made the clothes, not to the owner of the business. Human nature is such that while they spend great amounts of money on weddings they often give these men nothing extra, and they sometimes take their revenge. They implore demons to take up

(CONTINUED ON PAGE 276)

THE POWER OF THE BLOOD

I MET an Indian gentleman who was over here to study law and languages. He went over to Paris, got in with Madam Blavatsky's set, became a theosophist, then a spiritualist, and was much used as a medium. He was then converted to God. Then it was that the evil spirits distressed him. For months he was awakened by them night after night, rarely getting half an hour's consecutive sleep. Tangible hands touched him and terrible manifestations of their presence afflicted him. He prayed to God but got no relief. At last a voice appeared to say to him, "Mention the blood." He then spoke to them, commanding them by the precious blood of Jesus Christ to leave him. Every time he mentioned the blood, they left him, and by that means he obtained complete deliverance.

What a wonderful instance of the power of the precious blood of our God and Saviour.

From "The Bible League Quarterly," printed in "The Dawn," July number, pages 19-190.

From Demonism to Bible Institute

NOTHING is more gripping than a true story—this one is a thriller. A telegraph operator receives psychic messages in code, and is gloriously delivered by Jesus Christ.

BY G. A. PLUNKETT

GOING into a general store one day in the early fall of 1921, my wife noticed a Ouija Board. Through curiosity she bought it and brought it home.

Perhaps you have never seen a Ouija Board, so I will briefly describe this one. It was in two parts. The large board was of two kinds of wood, possibly oak and maple, set together in about two inch strips. It was half an inch thick, ten inches wide and sixteen inches long, surfaced and polished, with letters of the alphabet set in a semi-circle at the top. Below the alphabet were the figures from 1 to 0. In one lower corner was the word "No," and in the other, the word "Yes." The small board was made in the shape of a flat-iron and was of about the same size. It also was polished. It had two short legs (about an inch long) under the square end and one under the pointed end.

To use the Ouija Board, you set the smaller board upon the large board. Then two people place their finger tips on the little board, one on the pointed end, and the other on the lower end. Satan in all his schemes seeks to involve as many persons as possible.

At this time I could telegraph some, consequently, I had learned the abbreviations of a host of words. Satan knew this as you shall see. We are warned against him in I Peter 5:8: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

The first time we tried the Ouija Board out, I placed my fingers on the upper end of the small board and my wife placed her fingers on the lower end. Immediately, this board began to move, spelling out words, and answering our questions, "Yes," and "No."

The looser you could hold your fingers on the board, the freer it would move.

We continued with the board until way after midnight, and as I recall, we got a sort of history of the Ouija Board. It said a man in Memphis, Tennessee made it, and that he died some years before.

From that time on we could scarcely wait until time to start meddling with the damnable thing again. This continued for some time. Then, one night, we were warned that one person should never use it alone. About this time the cushions on the legs of the small board became dirty, so that it would not move freely. We were told to sift talcum powder on top of the large board. It worked freely after that.

Along about this time I was told, "You are a telegraph operator, so I will give to you the words abbreviated as you know them." That was cutting down the movements of the board a great deal. This raised the rate of communication up to that of normal conversation. These communications were interesting and sometimes hair-raising.

I have chosen two or three for examples from many similar instances to bring out its subtlety. First to appear to us was my wife's uncle (supposedly) who at that time had been dead for five years or more. When I first met this uncle, he could not remember my name, so he said, "I will call you Charlie, for short." The old fellow so addressed me as long as he lived.

When the demon appeared pretending to be this man, the board moved out and said, "Hello, Charlie." I asked who he was. "A. J. Rowley," was the answer. This man died and was buried in Virginia, and we were in Arizona at the time. His family was in Virginia and we received a great line-up on different members of his family. As in almost every case, we were instructed, "Do not call for me for one year, as I cannot talk to you again for a year."

Next to appear was a lady who had been dead for ten or twelve years. My given name came out, "Hello, Gaither." I asked who it was. "Kitty Reed. You first knew me as Kitty Baker," was the reply.

This lady was buried in Oklahoma. So we now received a line-up as to her folk, also on those of her husband, as I knew both families.

Next we got in touch with my great uncle's wife (supposedly), who had been dead for some time. Reeds and this great uncle lived only three-fourths of a mile apart. So we got the line-up on her family and her husband's family.

I was beginning to read the Bible at this time—on the sly at first—so I would ask questions of Ouija as to the meaning of different Scriptures. I never could get much of an answer, and many times it was perverted. This is not surprising, for we read in I John 4:1-3, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh

(CONTINUED ON PAGE 278)

Demons

BY W. S. HOTTEL

HERE is an almost exhaustive topical study on Demonism. The outline will help any Bible student to understand the subject better. Dr. Hottel is a popular author, teacher, and evangelist of the eastern part of the United States. He has given his gracious consent for this study to be reprinted from the "European Evangel."

When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick" (Matt. 8:16).

THE word *devils* of our English Bible should be rendered *demons*. It is so translated in the American Standard Version. The word "devil" is the translation of the Greek *diabolos*," slanderer, a noun in the singular number and applied exclusively to Satan (Matt. 4:1-5). The word "demon" is the translation of the Greek *daimon* or *daimonion*, plural *daimonia*. The root meaning of the word is uncertain. Plato suggests that it means "knowing" or "intelligence," and if that be its meaning, it no doubt points to the superior knowledge and intelligence which it seems evident from the Scriptures these beings possess.

In our study of this subject it is important that we carefully distinguish between the devil and the demons. There obviously is only one devil, for we read that Jesus was tempted "of the devil" (Matt. 4:1). It is not of *a devil*, as if there were more than one, but "of *the devil*," clearly indicating that there is only one devil. But there are many demons, for one acknowledged and confessed "my name is legion for we are many" (Mark 5:9). The devil is the prince of the demons. We observe that demons are called "spirits" (Matt. 10:1; 12:43, 45; Mark 1:23; 5:2-5; 9:17, 20; Luke 6:18; 9:39). Demons are evil spirits, whose prince and leader is the devil. They are Satan's emissaries (Matt. 12:26, 27; 25:41); and so exceedingly numerous as to make Satan's power practically ubiquitous or omnipresent (Mark 5:9).

We note that the origin of demons is not revealed in the Scriptures. As to their reality and personality the New Testament bears abundant tesimony, but they do not give even so much as a hint as to their origin. The New Testament clearly refers to fallen angels, or angels that sinned and are reserved for punishment in the day of judgment (II Pet. 2:4; Jude 6), but from the revelation of the characteristics and activities of demons it is quite clear that these angels and demons are not the same beings. And furthermore, angels have bodies. The demons do not; they are spirits. They can even enter in, and take possession of, and control human beings and animals (swine), which is clear and positive evidence that they are "*disembodied spirits*." They possess a personality, which is evident from the fact that Jesus conversed with them, asked them questions, and received answers (Luke 8:26-33).

We shall now trace out in the Scriptures what has been revealed about demons and indicate it in a systematic and logical order.

I. THE NATURE OF DEMONS

Who and what are demons is clearly revealed in the New Testament.

1. They are personal intelligences (Matt. 8:29, 31).
2. They are unclean, sullen, violent, and malicious (Matt. 8:28; 9:33; 10:1; 12:43; Mark 1:23; 5:2-5; 9:17, 20; Luke 6:18; 9:39).
3. They are Satan's emissaries (Matt. 12:22-30). The demons belong to the "powers of darkness" (Eph. 6:12). They are a great "martialed host," veterans in the service of Satan. Their central camp or abode is the "bottomless pit" from which they "sally forth" at the command of their leader (Rev. 9:1-11).
4. They earnestly seek embodiment, without which, apparently, they are powerless for evil (Matt. 12:43-44; Mark 5:10-12).

II. THE INTELLIGENCE OF DEMONS

The intelligence of demons is revealed in the things they are said to know and do.

1. They know Jesus Christ as Most High God, and fully recognize His supreme authority (Matt. 8:31; Mark 1:24; Acts 19:15).
2. They know true believers and own the authority of Jesus' Name (Matt. 10:8; Mark 16:17; Luke 10:17-20; Acts 19:15).
3. They know their own fate to be that of torment (Matt. 8:29; Luke 8:31; Rev. 20:3, 10).
4. They can speak (Acts 19:15).
5. They can discern (Acts 19:15).
6. They can divine (Acts 16:16).

III. THE ACTIVITIES OF DEMONS

The activities of demons in relation with mankind manifest themselves in a threefold manner.

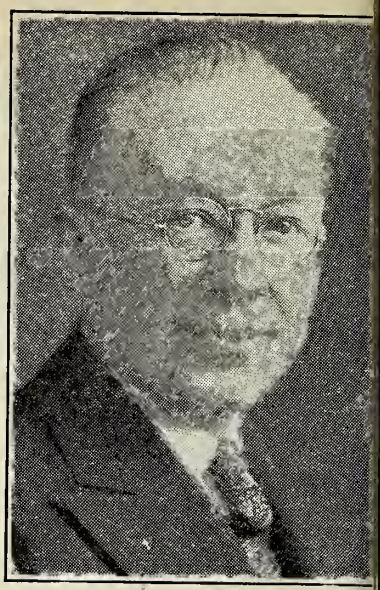
1. They obtain possession of the bodies of men (Luke 8:36).
2. They voluntarily vacate the bodies of men (Matt. 12:43).

(CONTINUED ON PAGE 277)

The Seven Commands

Sixth Study in a Series on
THE BOOK OF THE REVELATION

BY THE EDITOR



WE ARE happy to resume the series on the Revelation with this issue. We are sorry for the break in the series caused by the Editor's eastern conference trip this summer and also by illness, but, God willing, the studies will appear every month throughout the winter. In this study, our Editor continues his discussion of "The Seven Commands."—E. G. L.

In our previous study we found John thrust forward by the power of the Holy Spirit into the "Day of the Lord." When he is thus projected into that wondrous future time of Israel's tribulation, restoration, and exaltation, suddenly, behind him, he hears a voice. It is specifically called "a great voice as of a trumpet." The speaker who has this amazing voice immediately identifies Himself, declaring that He is the "Alpha and Omega, the first and the last." It is none other than the Lord Jesus Himself. He instantly proceeds with the first of the seven commands:

> What thou seest, write in a book" (Rev. 1:11).

And this is exactly what John did. He saw a thrilling heavenly sequence of visions. He wrote them down in obedience to the "great voice" of the Lord Himself. The book of the Revelation is the result. Of all the books of the Bible containing visions, none can compare with the extent, astonishing nature, and the wide variety of visions recorded in the Revelation—visions of heaven and visions of earth; visions of angels and visions of demons; visions of God's throne and visions of Satan's empire; visions of Jerusalem and visions of Babylon; visions of the heights of glory and visions of the depths of the abyss; visions of the eternal bliss of the saved and the endless torment of the damned; visions of light and night, heaven and hell, God and the devil. From one end to the other the book of the Revelation is an aggregation of divinely given visions. John saw them, and the Lord Jesus commanded him to write what he saw.

The fact that the Revelation is a book of visions gives it instantly its general dispensational location, for visions belong to Israel and not to the Church. True it is that several visions appear in the book of Acts, after the Church has begun, but this fact is only a demonstration of the transitional character of the Acts section of this age. In the Acts the transitional period is moving forward and the Church features of the age are rapidly coming in, causing the Jewish features to disappear. And such is the case with visions; in the book of Acts they are disappearing. When we finally come to Paul's own testimony he warns the Church against those who "take their stand on the visions they have seen (Col. 2:18).* And in his own experience Paul tells of having had a vision and a revelation of the third heaven which it was not "lawful for a man to utter" (II Cor. 12:1-4). Since Isaiah and Ezekiel, and John all have the most intimate and revealing visions of heaven conceivable, and they unhesitatingly "uttered" everything they saw, it is self-evident that the reason for Paul's not telling what he saw was not because of the content of his vision but because of the fact that Paul was ministering to the Body of Christ, the Church. Because his ministry in the Corinthian letter is to the Church, he refuses to join the ranks of those who base their doctrines on their visions. But his Spirit-directed discrimination is clearly evidenced in the case of the vision which he saw of the man saying, "Come over into Macedonia and help us" (Acts 16:9). In this instance Paul "takes his stand on the vision" he saw and furthermore regulates his conduct by his vision, for he obeys the man in the vision. The reason for this is plainly shown in the record. In obedience to the vision he enters Thessalonica, a city of Macedonia, and the record says, "They came to Thessalonica where there was a synagogue, and Paul, as his manner was, went in unto them . . . three sabbath days" (Acts 17:1-2). The "synagogue" and the "sabbath days" satisfyingly demonstrate the Jewish color of the ministry. The distinction between the two phases of Paul's ministry become radiantly clear. In his ministry to Israel, during the Transition period, he tells his visions and heeds them. In his ministry to the Church, during the transition period, he declares it is not lawful to "utter" his visions, and he warns against those who take their stand on their visions. On the contrary, he teaches that we "walk by faith and not by sight" (II Cor. 5:7). With

*See another discussion of this same point in the second study in this series on the Revelation in "Grace and Truth" for February, 1938, page 43.

such teaching clearly presented in the New Testament, the prayerful and careful student quickly realizes that it is not invention to declare that the Bible pigeon-holes visions with Israel—hence, the books of visions throughout the Bible are books whose message pertains to Israel rather than the Church. The Revelation is a book of visions.

A glance of a few of the visions of Scripture would soon reveal what God uses visions for.

God gave Abraham a vision. The record is definite. "The Lord came unto Abraham in a vision" (Gen. 15:1). In the course of the vision God promises Abraham an heir, as well as a seed as numerous as the stars of heaven (Gen. 15:4-5). Furthermore, as the vision draws to its culmination, God promises Abraham the land of Palestine (Gen. 15:7). It hardly needs be said that these wondrous promises and prophecies point directly to the Kingdom. They envision the hour when the Jews, the children of Abraham, shall have become a numerous people, and shall inhabit the promised land in peace. This remarkable and familiar vision is Jewish in character and points with startling clarity to the Kingdom age. This is the function of visions in the Bible. They are distinctly Jewish, and they point in some fashion or other to the coming Kingdom of our Lord and Saviour Jesus Christ.

God also gave Jacob a vision. It occurred at a time when Jacob had done his brother Esau a scurvy trick and was running away from Esau's wrath. The vision which God gave him was the vision of a ladder which reached from earth to heaven. The words of the Lord in connection with this vision are illuminating indeed:

> And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
>
> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed (Gen. 28:13-14).

There stand God's words pronounced in and concerning the vision which was given Jacob. The significance of the words is inescapable. God is again promising the Kingdom. The promise is specifically confined to Abraham and Isaac and Jacob and their seed. It is consequently indubitably Jewish. The Lord clearly promises that through Abraham and his seed shall all the families (the nations) of the earth receive blessing. This is clear-cut Kingdom prophecy. Such plain statements in God's Word do not call for exposition but for simple faith. And again we have found that visions stand connected with Israel and the Kingdom. Like tongues, signs, and healings, visions do not belong to the Church age. Visions are frequently bestowed by God when He is revealing truth, and since the revelation of God's truth and declaration of God's oracles is confined to the Jew only (Rom. 3:1-2) it follows, as the night the day, that visions are a divine manifestation which occur when God is specially dealing in and through His people Israel. The simple fact is that we have received our Bible through Jews, and that we often find that the particular Jew through whom God has chosen to give His revelation, receives that revelation in a vision. This is God's plan. When a Gentile claims to have had some sort of vision and revelation concerning the Church, the claim is false. Among the well known Gentiles who have made these claims are Mrs. Ellen G. White, Joseph Smith, Mrs. Aimee Semple McPherson and many other Pentecostal leaders. To Israel a warning is rightly spoken: "Where there is no vision, the people perish" (Prov. 29:18). And to the Church, a warning is just as rightly spoken against those who take their stand on the visions they have seen (Col. 2:18). In a Jewish age, visions may very appropriately be sought. In the Church age visions, particularly when received by the Gentiles, should be rejected. In the hour in which we live, the reception of a vision is by no manner of means an indication of special holiness on the part of the recipient.

And God gave Isaiah a vision. It is such an outstanding vision that one cannot read the book of Isaiah without having his attention arrested by the description of it as it stands in the sixth chapter. It is a vision of the throne of God and the utterances of God in connection with it are of major importance in the history of Israel.

God's words, spoken in the vision in the sixth of Isaiah, tell of a time when, because of her backsliding, Israel's ears shall be dull, her eyes shall be dim, and her heart rendered cold. It is a prophecy of the time described by Paul in the words, "Blindness in part hath happened to Israel" (Rom. 11:25). The duration of this blindness is "until the fulness of the Gentiles be come in" (Rom. 11:25). This "fulness of the Gentiles" brings us to the hour of Kingdom manifestation.

Thus we see that Isaiah's vision, like the other visions of Scripture, stands vitally connected with Israel and the coming Kingdom.

One of the best known visions recorded in Scripture is the vision of dry bones in the thirty-seventh of Ezekiel (Ezek. 37:1-14). And what a vision it is. The prophet Ezekiel, like John in the Revelation, is "carried by the Spirit" (Ezek. 37:1) to a future day. The study of Ezekiel's prophecy soon reveals that the future day into which the prophet is carried by the Spirit is the day of the restoration of Israel.

The vision is graphically set forth. The prophet beholds a valley which is full of bones. He passes around this mass of bones and finds that there are very many bones in the open valley and that they are very dry. The Lord raises the question with Ezekiel as to the possibility of such a gigantic valley of bones in such a condition of death ever coming to life. Ezekiel does not commit himself but says to the Lord, "Thou knowest." God then commands Ezekiel to give forth a remarkable prophecy. He commands that he prophesy that there shall come sinews and flesh upon the bones, and a covering of skin upon the flesh, and that breath shall come within. When Ezekiel prophesied as he was commanded, there was a mighty noise in the valley of

(Continued on page 275)



The Berean African Missionary Society

The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary



Every letter received at the home base is read with eagerness and deep interest as we follow the progress of our missionaries to our territory. Of course, the personal missionary letters to their Day-helpers will be much more interesting to them when they come, but since it is impossible for the missionaries to begin writing until their journey is ended and they are on the field, we are happy to pass on every bit of news possible to our co-laborers in this venture of faith.

MISSIONARY EXPERIENCES IN THE CONGO

We were happy to receive a letter from Rev. Irving M. Lindquist dated July 24 in which he told us that they expected to arrive at their destination in about one more week. He said the roads they had to traverse were very hilly, sandy, and winding, making it impossible for them to make much headway in a day. The bridges and ferries they had crossed were often too light for them to cross with the loaded truck, so that in three weeks they had unloaded the truck thirteen times!

Another letter dated August 2 told that the party had arrived at Kama. There Mr. Lindquist left the party and rode on a motorbike to Shabunda to investigate the roads and see if any word had come from the homeland. He said the roads were still very bad, but that they were being worked on by 1200 natives, and he hoped it would be passable in about two weeks. The missionaries will doubtless be a little longer getting to our territory.

Concerning the scenery and surroundings, Mr. Lindquist says, "This road certainly traverses some marvelous scenery in the jungle with its mammoth high trees, vines, ferns, and shrubbery of every color and description. I think we have become immune to all this beautiful scenery so that we do not enjoy it as we should. Since leaving Kimbombo we have been in elephant country although we have not seen any. We did see their tracks and several places where they had been during the night they had torn down young trees. At one place the tree was lying across the road and we had to chop it off before we could proceed. The Jansens said they saw a troup of monkeys go chattering up the trees across the road as we came by. They tell us there are a lot of dangerous water buffalo and crocodiles in these parts and we saw numerous tracks on the shores of the Lualaba where elephants and perhaps rhinos and hippos had come to drink."

All in all our missionaries have had a wonderful and exciting experience on their way to our territory. We hope and pray that the district where they are to locate may be less wild!

Mrs. Albert Jansen wrote a most interesting letter to a school-mate and future B.A.M.S. missionary. We pass on a few excerpts from her letter that our praying and giving friends may catch a glimpse of the attitude of these young people who will represent us on the "firing line."

"We hope to get to Shabunda by the middle of August and begin work. However, we may have to take longer than that if our truck takes a notion to go through a few bridges! It often happens. We trust you are praying for us as we travel. We have stayed with and visited several mission stations, and they have been so interesting. I have had very fantastic ideas of a mission station. I thought it would be a solitary house in the bush somewhere, surrounded at night by eyes peering through the dark. But Africa isn't so wild here. It will be later on when we get into the real grass country. You don't see lions unless you are in the grass. And in the forest it is the leopard you see. We will spend our first few nights in the native villages. After dark, when it begins to get cool, the families light their bonfires and sit around them to eat. This is their one main meal. Wouldn't you love to be here with us?"

The whole-hearted interest and enthusiasm of our missionaries is revealed by another quotation from Mrs. Jansen's letter to her school-mate: "I can just see B. A. M. booming along and becoming established. But it is such a responsibility and there is plenty of work connected with it, and legal affairs and red tape too. We new missionaries are beginning to see how Satan works and how hard it can be to carry on. At home we never think of that. Don't

(CONTINUED ON PAGE 275)

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(The Foreign Missionary Department of the Denver Bible Institute)

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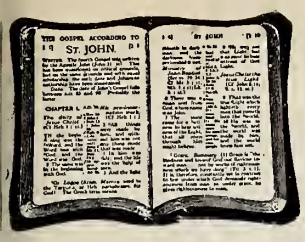
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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

FOUR BIBLE SUPPERS

I. THE GOSPEL SUPPER
Luke 14:16-24

II. THE LORD'S SUPPER
I Cor. 11:20

II. THE MARRIAGE SUPPER OF THE LAMB
Rev. 19:7-9

V. THE JUDGMENT SUPPER
Rev. 19:17

—A. T.

THREE HEARTS

I. NAOMI—A Heart of Faith
Ruth 1:6-13

II. ORPAH—A Heart of Unbelief
Ruth 1:14-15

II. RUTH—A Heart of Love
Ruth 1:16-18

—E. E. L.

CHRISTIAN CONTENTMENT

Philippians 4:11-13

I. THE SECRET OF CONTENTMENT
"I have learned . . . to be content"
Phil. 4:11

II. THE SECRET OF SUBMISSION
"I know how to be abased"
Phil. 4:12

II. THE SECRET OF STRENGTH
"I can do all things through Christ"
Phil. 4:13

—C. E.

CHRIST'S AUTHORITY CHALLENGED

I. THE DECEITFUL QUESTION
Luke 20:1-2

II. THE DECISIVE REPRISAL
Luke 20:3-4

II. THE DEFEATED QUESTIONERS
Luke 20:5-7

V. THE DETERMINED REPROOF
Luke 20:8

V. THE DESPISED REVELATION
Luke 20:9-18

—A. M.

GOD'S ANSWER TO OUR SPIRITUAL PROBLEMS

I. PROBLEM OF ISOLATION
John 14:13-18

II. PROBLEM OF IGNORANCE
John 16:13

III. PROBLEM OF IMPOTENCE
John 15:26-27
Acts 1:8

IV. PROBLEM OF INDIFFERENCE
John 16:7

—A. T.

THE LOVE OF GOD

Introduction: Deut. 7:7-9

I. GOD'S LOVE DRAWS
Jer. 31:3

II. GOD'S LOVE GIVES
John 3:16

III. GOD'S LOVE LEADS
Rom. 4:2

IV. GOD'S LOVE ENDURES
Rom. 8:38-39

V. GOD'S LOVE CONSTRAINS
II Cor. 5:14

—C. R. J.

GOD'S CENTRAL FIGURE

A study of the occurrences of "Jesus in the midst"

I. JESUS IN THE MIDST OF THE WORD
Luke 2:46

II. JESUS IN THE MIDST OF OUR SIN
John 19:18

III. JESUS IN THE MIDST OF OUR TESTING
John 20:19

IV. JESUS IN THE MIDST OF OUR WORSHIP
Matt. 18:20

—A. H. Y.

SALVATION

Philippians 2:12-16

I. A POSSESSION—"Your own salvation"
Phil. 2:12

II. A POWER—"For it is God That worketh in you"
Phil. 2:13

III. A PEACE—"Without murmurings and disputings"
Phil. 2:14

IV. A PURITY—"Blameless and harmless"
Phil. 2:15

—C. E.

In the Harvest Field



The Stuccoing of Chapman Hall Under Way.

BIBLE CONFERENCE HIGHLIGHTS

The Third Annual Bible Conference has come and gone, but its blessing continues in our midst. Praise to the Lord, Who so abundantly blessed us, wells up in our hearts at the memory of those twelve days of inspiration and precious Bible teaching ministry.

From day to day our hearts burned within us as the Saviour was exalted and magnified, and our souls were fed from the rich things of the Book of books as its wondrous truths both new and old, yet simple and profound, came home with new force and deeper appreciation.

Souls were saved and God's people were built up and made joyous in a fuller knowledge of the One "Who loved us and gave Himself for us" as He was presented through stirring spirit-filled messages from day to day in the conference.

Outstanding in his rich and gripping applicational messages of the Word given in "demonstration of the Spirit and in power"; in his personal testimony of the Lord's claims upon a life set apart for His plan and purpose; in the life of the Saviour demonstrated before us in his daily living; and in the unique and delightful Irish humor always evident, was the testimony of the man whom the Lord sent us as the main speaker throughout the period of the conference. Rev. Andrew Telford of Ottawa, Ontario, Canada was the instrument of the Lord for this special ministry of the precious truths of the Book. We pray God's best for Him in the meeting of his every need as he returns to his ministry at home and wherever the Lord shall lead him.

Every conference speaker met a need in the lives of those who attended the services in some vital respect. We thank the Lord for every one. The ministry of the Rev. Joseph McCaba, missionary on furlough from the Africa Christian Mission working among the black Moslem peoples was much used for blessing. He has had much work in translating the Scriptures into the native language that the black man might know the light of the Gospel. God has used him to win many to the Saviour.

Other conference speakers whose messages were blessed of the Lord were the Rev. Joshua Gravett, pastor of the Galilee Baptist Church; the Rev. John W. Bailey, graduate of D. B. I. in the class of '26, Rev. Archie H. Yetter, assistant pastor of the Berean Fundamental Church, class of '28, Rev. Ralph E. Williams, pastor of the First Baptist Church, Arvada, Colorado., and Rev. R. J. Wohlgemuth of Kingsdown, Kansas.

Eighty out-of-town conference visitors signed our register besides many others from Denver. Sixty-seven house-guests were with us during a portion or all of the conference sessions. Five tents were pitched on the grounds by conference guests who could not have attended the conference otherwise.

A feature of the Sunday afternoon conference session August 28, which shall be a continuing memento of the interest of an enthusiastic audience was the pledging of funds to further the work of stuccoing Chapman Hall. The front of Chapman had been plastered with the basic coat of stucco so that the building presented a transformed appearance to conference visitors on that day. With the additional amount of $163.00 which was paid or pledged in the afternoon meeting, the entire basic coat is now completed. As the money comes in the stucco goes on. Only a small amount more is needed in pledges to complete the final coat of stucco on the building. "Don't stop praying." What a change meets the eye of those who are accustomed to seeing what has been termed "a tar paper shack." Chapman Hall will soon be a building completed to the honor of the Lord. "Praise God from Whom all blessings flow!"

Morning classes for adults conducted simultaneously with the Daily Vacation Bible School for children was an exceedingly helpful feature of the conference. One soul testified of having found the Saviour through the study of the Word in the morning sessions.

The Daily Vacation Bible School enrollment reached more than two hundred and the record attendance was one hundred thirty-one. Children from five different communities attended.

As a result of the faithful ministry of the Word to these children, some thirty made definite decisions for Christ. How important is the teaching of spiritual truths to these young lives. Only eternity will reveal the scope of blessing of real Bible teaching.

Rev. A. H. Yetter was in charge of the D. V. B. S. and was assisted by Mrs. C. R. Lindquist, and Miss Anna Benthien of the D. B. I. Staff, and Misses Dorothy Reich, Fredda Tuttle, Geraldine Cook, and Mr. Delmar Stevens of the student body.

Miss Hazel Leigh Whitney, class of '36, a conference visitor for a brief period, has entered the Bethel Hospital at Colorado Springs to take nurse's training as further preparation for missionary work in Africa.

Miss Ruth Wood, class of '37, brought to the conference a group of six girls from Benkleman, Nebraska where she is serving the Lord in work among young people.

Rev. and Mrs. J. R. Jones are in evangelistic work in California, working with Evangelist Carl C. Harwood. We pray the Lord's rich blessing on them that many souls shall be won for the Saviour.

Recent word from Rev. Elmer E. Seger, class of '33, tells of a new work which has opened up for him at Avoca,

(CONTINUED ON PAGE 279)

THE EDITOR'S MAIL BAG



Lack of space prevented the printing of this page last month, but we are happy to be able again to pass on to our family of readers the testimonies that come to the Editor's desk from month to month. We believe that this is a good method of keeping the members of the family, scattered far and wide, in touch with how the other members feel about the monthly visits of the magazine. If your life has been blessed through the printed page, let us hear from you and we will pass on your testimony to our readers.

This letter came from Hawaii:

> Your letter informing me that —— has renewed my subscription for the coming year has just reached me and I am sincerely grateful for the Christian love that prompts this gift. I had hoped before this that I would be able to renew my subscription but it has been completely impossible. We have no opportunity here to enjoy Bible Conferences like those on the mainland so our dependence upon a good Bible study magazine is much greater. "Grace and Truth" fills a real need with us and we pray for it unbounded blessings to God's people around the world.

A Sunday-school teacher residing in Colorado writes:

> We enjoy your magazine very much and feel that now we couldn't do without it. It is such a help to my husband in teaching his Sunday-school class of boys. May God bless you in the great work you are doing.

Another Sunday-school teacher expresses her appreciation for the help she receives through "Grace and Truth."

> I can't begin to tell you how very, very much I enjoy "Grace and Truth." It is so interesting from cover to cover, and I always use it in preparing my Sunday-school lesson. I am so thankful to be able to receive such a wonderful paper each month with so many interesting topics.

From California comes this testimony:

> Next to the Word, "Grace and Truth" is the best publication we get. Please renew our subscription with the enclosed money order.

Another Californian sends along a word of cheer:

> It is impossible to continue to exist without "Grace and Truth." Even though I cannot have the barest necessities—this seems the greatest necessity.

Pennsylvania is not without a kindly comment concerning the magazine:

> The "Grace and Truth" seems to be getting better every month.

An Illinois member of the Family says,

> I don't know what I would do if "Grace and Truth" did not make its stop here every month! I always look forward so to the magazine for its articles, news, and Bible helps. I have used the magazine in missionary messages. I am saving my magazines, and now and then I lend them out to others.

We had several favorable comments concerning the article by Rev. C. Reuben Lindquist on "Can Prayer and Predestination Be Reconciled." This article appeared in the July issue of "Grace and Truth." Here is an unfavorable comment from a brother residing in the middle west representing one of the larger denominations:

> Revise your article on "Can Prayer and Predestination Be Reconciled." You need more predestination instead of less. God will never tell Pat where he will die—don't be foolish.

Sorry we cannot agree with this dear brother. We are grateful to God for the fact that men are not predestinated to heaven or to hell. Their destiny is determined by what they do with the provision made by our blessed Lord. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

And last but not least we give the testimony of two missionaries laboring for the Lord in the British West Indies:

> The magazine proves to be a great blessing to my spiritual life, as it contains sound and sane teachings in accordance with the Holy Scriptures.
>
> We like your magazine very much and thank God for the stand you take for the truth in these days of Modernism. You can be assured that each issue, after being read by us, wil be passed on to others.

A member of the family residing in North Dakota asks concerning the Lord's prayer:

> Is the Lord's Prayer a prayer for believers today, or was it given to the Jews?

The prayer commonly referred to as "the Lord's Prayer," belongs interpretively and literally to the Great Tribulation. It will be the prayer of God's nation Israel during those terrible days. When they shall cry to God, "Give us this day our daily bread," it will be from a depth of need and dependence upon God never before known to man. When they shall implore Him to deliver from the "evil one," they shall have in mind the cruelty and power of the Antichrist himself. And their yearning prayer, "Thy Kingdom come!"—shall be breathed from hearts that realize that "except those days be shortened, there shall no flesh be saved: but for the elect's sake those days shall be shortened" (Rev. 12; Matt. 24:21-22).

But although the Lord's Prayer belongs, dispensationally and interpretively to Israel in the Great Tribulation, applicationally it belongs to the believer in any age, because Israel is a picture of the individual believing soul. The believer can and should call upon the Heavenly Father, because he is a child of His. The believer should yearn for the Kingdom to become established in his heart as Christ is enthroned in his life. And how precious it is for a child of God to let His will be done in the life HERE ON EARTH as it is done by the holy angels in heaven. Furthermore, we should look to Him for provision of our needs day by day (Phil. 4:19). And every Christian should seek cleansing from the defilements of the world, for a forgiving spirit toward the brethren, and for deliverance from the temptations of the evil one.

The Dispensationalism vs. Individualism principle, which underlies the Word of God, not only rightly divides the Word of Truth, but keeps the whole Bible intact for the child of God. This fact should regale the soul and bring forth praises to His Name.

BOOK  REVIEWS

Conducted by The Editor

MESSIAH THE PRINCE

A study on the ninth of Daniel giving the view held by some teachers that Daniel's seventieth week occurred between A.D. twenty-five and A.D. thirty-two. Our own conviction is that this seventieth week should be separated from the sixty-nine weeks by a gap, placing it at the far end of the Body age. We call it "The Time of Jacob's Trouble." (See Scofield Bible, p. 914.)

"MESSIAH THE PRINCE," by F. Thorp. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet Street, London, England. 84 pages. Price, $.60, cloth.

HARP A THRUMMING

A delightful strain of music fom the soul of a man of God is set in rhythm and rhyme, simple yet majestic. With a Scripture text as his key he has told the story of the Person of the Infinite Christ from the manger to the throne; he has revealed the human heart in its sin, its longing and its transformation through victory in the risen Christ; he has recited the beauties of nature, of purity, and of virtue, and told the sordidness of sin; he has pictured the exploits of saints and the hopelessness of souls without the Saviour; and has presented many other subjects in a manner which grips the heart. This book is fundamental to the core with not one false note in its presentation of the great doctrines of the Bible.

"HARP A THRUMMING," by Frederick H. Sterne. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 144 pages. Price, $1.00 cloth.

GOFORTH OF CHINA

Goforth of China written by his humble, God-fearing life-partner, magnifies throughout the Saviour, Lord, and Keeper of this famous late missionary of the cross to China and to Manchuria. The constancy of Jonathan Goforth's victory, zeal, and fruitfulness, shown in this vast harvest of precious souls for Christ, are no less glorious and inspiring than his Spirit-kept humility, herein depicted. The conviction, expressed in one of the testimonies given, grips the Bible-taught reader with renewed vision of life and service, realizing that "Jonathan Goforth was a great man for great was his love for God and for man, and great was his obedience to the leading of the Holy Spirit." Here we glimpse the fruit of a life who purposed to "give God a chance!"

"GOFORTH OF CHINA," by Rosalind Goforth. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 364 pages. Price, $2.00, cloth.

HE SPAKE IN PARABLES

The parables are the illustrations of our Lord, the best of all preachers. In this book they are grouped, analyzed, and explained. The work is more of a compilation of other men's findings than of the author himself. It is highly suggestive to the teacher.

"HE SPAKE IN PARABLES," by J. Harold Gwynne. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 103 pages. Price, $.75, cloth.

THE LOST GENERATION RETURNS

This is a true account of conditions in three communities in California. The boys from the smaller towns were attracted by the sin and glamour of the larger city. Parents and pastor alike failed to hold the younger generation in check and calamity resulted. A leader appears on the scene who starts a movement aimed at saving the boys from the clutches of the devil. His work appears to b successful and much is said about saving grace, bein "born again" and the conversion of these boys. We ar at a loss to know whether or not the author means "Justi fication by faith" (Eph. 2:8-9). He speaks our languag but does he have the same definitions we have?

"THE LOST GENERATION RETURNS," by B. H Pearson. Publishers, Light and Life Press, Winona Lake Indiana. 160 pages. Price, $1.00, cloth.

YE ARE CHRIST'S

The author of this book gives a clear, scriptural mes sage on the way of salvation, eternal security, and Christ ian living. It is primarily for young Christians, but olde Christians should not pass it by, as it is equally profitabl and filled with blessing for them.

"YE ARE CHRIST'S," by J. T. Mawson. Publishers Marshall, Morgan & Scott, Ltd., London, England. Zon dervan Publishing House, Grand Rapids, Michigan. 15 pages. Price $.85, cloth.

A CALL TO PRAYER

This writer has collected a mass of quotations from var ious writers: D. L. Moody, C. H. Spurgeon, R. A. Torrey F. B. Meyer, Andrew Murray, and others. This collectio is well worth reading and may prove profitable, to spur on on to a more prayerful life, a greater occupation in th Saviour, and to more faithful service for Him.

"A CALL TO PRAYER," by Vivian Ahrendt. Publish ers, The Warner Press, Anderson, Indiana. 158 pages Price, $1.00 cloth.

BOOKLETS AND PAMPHLETS

"BURIED AND ALIVE," by Robert G. Lee. Publish ers, Zondervan Publishing House, Grand Rapids, Mich igan. A realistic picture of the scene at the cross and th turmoil in the hearts of the disciples. The account of th Resurrection should bring cheer to the heart of the be liever. Price, 15 cents, paper. 13 pages.

"THE SECRET OF LOVING," by Henry Ostrom. Pub lishers, Zondervan Publishing House, Grand Rapids, Mich igan. Mr. Ostrom discusses all the sixteen character izations and three contrasts of I Corinthians 13:4-7 an shows that the imperishable love of Christ is the only lov that is real and abiding. This little booklet will be a sourc of real blessing to any Christian reader. 24 pages. Price 10 cents, paper.

"HE HEARETH US," by R. W. Cooper. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Many and varied ar the experiences and answers to prayer recorded here, b persons in varous walks of life, but mostly missionaries This collection of incidents on answered prayer may prov a real encouragement to young Christian workers who ar launching out by faith alone. 103 pages. Price, 40 cents paper.

"PERSONAL BIBLE STUDY," by Ernest Barker. Pub lishers, John Ritchie, Ltd., Sturrock Street, Kilmarnock Scotland. This pamphlet contains some very helpful sug gestions on how to study the Bible. Unlike other books the Bible is always new and interesting. The study of i should be our constant delight. 32 pages. Price, 10 cents paper.

"OLD PATHS AND GOOD WAYS," by Andrew Bor and, M.A. Publishers, John Ritchie, Ltd., Kilmarnock, Scot-

(CONTINUED ON PAGE 279)

THE DAYS OF YOUTH



HIS FRIEND

By Hazel N. Johnson

Silently Bruce lay by the cool mountain stream, breathing in the crisp, invigorating air and watching the beauty as it unfolded around him. Large lichen-covered rocks were scattered around as though tossed by a huge hand. Rugged trees, tall, stately, and dark, shaded the thick pine needle carpet underneath them. Aspen trees with their light green quivering leaves caught the sunbeams and danced in the gentle breeze as if in appreciation of being permitted to live. A friendly squirrel sat upon the lower limb of a blue spruce, eating the tiny kernels from a pine cone and dropping the sheaf-like divisions as he consumed each morsel. Overhead an eagle soared, gliding upon the air with all the grace and ease manifested by that monarch of the sky. Small birds chirped and flew from branch to branch, always in search of food. Near Bruce's head a honey bee lazily sucked the choice nectar from a big blue columbine.

Bruce loved the feel of all the beauty, the smell of the damp ground, the ripple of the water over the bright pebbles, the quietness broken only by the wind as it whistled through the tops of the pine trees. He bruised a small cedar twig with his fingers and breathed deeply of the fresh pungent odor.

"Ah!" he said softly, raising himself upon one elbow. "How good it is to be alive in a place like this. God, make me worthy of it all. To think, Lord, You have made all this beauty for man, and it is here for us whether we ever discover or appreciate it or not. What dead, thankless creatures we are. I came here this morning, discouraged, disheartened, ready to give up."

The beauty, the majesty, the stillness and peacefulness of being alone with the Lord and the creation of His hand had quieted his soul and once more he was ready to meet life with its problems, its joys, and its sorrows.

Slowly getting to his feet he bowed his head and in grattitude said simply in prayer, "Lord Jesus, 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord Which made heaven and earth.' Thank you, Lord, for giving me strength and new courage. Make me true, Lord. Make me noble and honorable among men. Lord, make me a soul winner for Thee. Since I cannot yet go to the foreign field—because of mother—make me a soul winner for Thee. In Thy name, Amen."

With new determination in his face, Bruce slowly walked down the stream, silently and happily fitting into the surrounding landscape as only one reared in the mountains can. His tall straight figure was topped by bushy brown hair which never quite looked as though it had been combed. He was not handsome of face, but with one look into his eyes, you forgot all else and realized the beauty of his soul.

Before he reached the road, he heard the sound of pounding, and parting the bushes saw an old car with hood lifted. Even before the white haired man looked up from his hopeful pounding of everything he could find in the engine, Bruce recognized him.

"Good morning, Uncle Ben," he said, hurrying toward his friend who lived high up on the mountain road. "Having trouble?" he asked with a cheery smile.

"Trouble! Trouble's all I've ever had. Seems as how man has trouble from the day he's born till he dies; and if he owns a Ford, he's just got that much more trouble. They be jist somethin' like women folk. You cain't get along with 'em or without 'em," said Uncle Ben, crossly scratching his head with the monkey wrench he had been using on the car.

"Ha, ha, Uncle Ben," for so every one called him, "you must have gotten up on the wrong side of the bed this morning. This world isn't so bad—in fact I think it's pretty nice," said Bruce, glad that this chance encounter had come after his time alone with the Lord. "Let me see if I can find out what the trouble is." Already he had one of the spark plugs out and was cleaning it.

"How can you be so happy, Bruce? Seems as how every time I see ye, ye are smilin.' I know how things be at yer home. I know ye have to wait upon yer ma hand an' foot, doin' things that be beyond reason. I know, too, that yer ma ain't half as ailin' as she makes believe an' she don't appreciate a thing ye do. You cain't please her. She's been like that from the time that she was a littie girl. I knew her then, an' she was pretty. Thought some of steppin' out with her, but she complained then of everything and so I fought shy of her. So I know, Bruce, what yore a-puttin' up with," said the old man, shaking his head.

"Uncle Ben, how did you know that Mother was still that way?" asked Bruce, not lifting his head from inside the hood of the car.

"Ah, not from ye, my lad, but I've heard other folks talk that knows. I tell ye, my boy, it's a hard, cruel world, and it's a hard time we all have. I—"

"Uncle Ben," said Bruce realizing his chance had come to change the conversation. "I— I have found a way so that the testings and trials of this world don't need to bother me any more. I have discovered how I can live above them," said Bruce, smiling to himself as he realized how recent that discovery had been.

"Ye have, have ye? Well, ye don't own an old Ford then, 'cause ye cain't stay in the seat above 'em where ye're s'posed to. Ye got to get out and under 'em most of the time."

Again Bruce laughed heartily. "But seriously, you know there is a way to live so that nothing need disturb you." "Ye're not out of your head, be ye, Bruce? Ye're not sick, be ye?" asked the old man in concern.

"No, Uncle Ben," said Bruce smiling. "I mean it. I have a Friend Who keeps me happy. I talk with Him and He gives me strength. I walk with Him and He shows me where to go. I read of Him, and learn to love Him more." Turning and looking the older man in the eye, he said, "Uncle Ben, I want you to know my Friend. I want you to meet Him. He—"

"Tut, tut, Bruce. The likes of me cain't meet such a man. Why, these here overalls and one other patched pair just like 'em is all I have. No, Bruce," he said, shaking his head sadly, "I have no clothes to meet such a man as your friend must be."

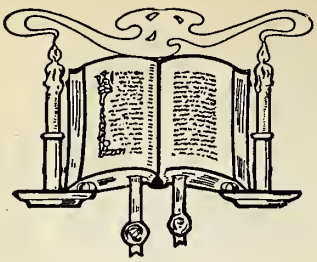
"You don't need clothes, Uncle Ben. This Friend of mine would be just as glad to meet you in those overalls right now as in the swellest tuxedo you ever saw."

"Never saw any of them there rigs."

"Well," said Bruce laughing, "this Friend of mine is no respecter of persons. He—"

"Yeah, but he would be too young for me. If he is a friend of yourn he wouldn't care for an old codger like me. I ain't entertainin' like ye are, Bruce. I cain't play the violin so as to make folks laugh and cry like ye can. I cain't even use good English. I know how to understand myself so as when I'm eatin' I make out what to pass myself. I couldn't entertain no friend. No, no—"

(CONTINUED ON PAGE 274)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 1 **Sunday, October 2, 1938**

THE ONE TRUE GOD

Lesson Text: Exodus 20:2-3; Isaiah 45:22; Mark 12:28-34; I Corinthians 8:4-6
Devotional Reading: Psalm 67

Golden Text:
"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5).

There is really only one true God though there be many who have claimed that distinction. The purpose of this lesson is to impress upon the scholars the absolute superiority and sovereignty of Jehovah. Let it be said in passing, that while we are viewing God as one Person, yet we believe in the unity of the Godhead and that Jesus Christ and the Holy Spirit are as much Deity as God the Father. We discuss: I. The WORK of the True God (Exod. 20:2-3; Isa. 45:22); II. The WISH of the True God (Mark 12:28-34); III. The WORTH of the True God (I Cor. 8:4-6).

I. THE WORK OF THE TRUE GOD
Exodus 20:2-3; Isaiah 45:22

Since the days of man's fall in the Garden of Eden, God has been working; working to win man back to fellowship with Himself. Jesus, Himself, said that He had finished the WORK which the Father had given Him to do (John 17:4). On the cross He cried, "It is finished," which must also have been a reference to the WORK of God. The interpretation of this work is given in John 6:29: "This is the work of God, that ye believe on Him Whom He hath sent." So we see from this that God's WORK is to restore man to the fellowship and favor which Adam lost. Salvation through the substitutionary work of Jesus Christ is the only way back, and man must take it or leave it for there is no other way.

In these two verses in Exodus we see an instance of God's work on behalf of His people. In this case it is a physical deliverance from a wicked taskmaster. The taskmaster was Pharaoh, and God refers to Egypt as "the house of bondage." Locally this deliverance was for the purpose of restoring Israel to the promised land, but typically it was a photograph of God's deliverance of man from the bondage of sin. Every man who places his faith in the blood of the Lamb will be liberated from the bondage of sin, is the promise of God to a world of sinners.

God was compelled to remind Israel of His identity as the One Who had delivered them. We forget His wonderful works to the children of men although He has promised never to forget our labor of love. We need to be reminded of the pit from whence we have been digged and Who did it. Aaron forgot easily (Exod. 32:4) and gave idols the credit for the deliverance. "Neither did their own arm save them" (Ps. 44:3) is the truth of the matter. Paul warns us about boasting in our own strength or in anything else save our glorious Redeemer (Eph. 2:8-9; Gal. 6:14).

Our second passage, Isaiah 45:22, concerns the spiritual deliverance of which the Exodus passage was a type.

We see in the first phrase, "Look unto Me, and be ye saved," the COURSE of salvation. Jesus said, "I am the WAY." Peter said, from the negative viewpoint, "Neither is there salvation in any other." There is only one course or way to God and that is via Jesus Christ.

In the next phrase, "all the ends of the earth," we see the COVERAGE of salvation. Not being willing that any should perish, God has included all men in the plan of redemption (John 3:16; Heb. 2:9).

The last part of this verse gives the CAUSE of salvation, "For I am God, and there is none else." There must be an author or master mind behind every great plan. God the Father designed our redemption before the foundation of the world (Eph. 1:4). He is the Cause—it was His love for sinful man that put Jesus on the cross.

II. THE WISH OF THE TRUE GOD
Mark 12:28-34

A scribe came to Jesus and, realizing that He answered questions with authority (vs. 28), decided to ask Him a question which no one had ever answered satisfactorily. The scribe was quite human in his act, for all of us like to get information from someone who knows. We never like such an answer as, "I don't know, but I'll find out for you."

The question was, "Which is the first (or best) commandment of all?"

Christ had two answers for him, but they really amount to one. The first was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The second was, "Love thy neighbor as thyself." If God loves our neighbors, and He does, then we can do no less than love them too. Therefore, obedience to the second command puts one in the center of God's favor, for we love those whom God loves.

We observe that the first command is divided into four parts—the heart, mind, soul, and strength. The HEART is the seat of the emotions and the emotions are a vital part of the faculties of the soul. The MIND is, of course, the mentality and it too is one of the faculties. The STRENGTH is a direct reference to the will power (third faculty), and it is the force or motivating power of the soul. The appropriateness of this word as a synonym for "will" is seen in its translation in other parts of the New Testament. The Greek word for strength is ISKUS. In Ephesians 6:10 it is translated "might"; in II Thessalonians 1:9, "power"; and in I Peter 4:11, "ability." The soul is the ego and with-

n it are resident all the faculties, senses, and impulses.

FACULTIES	SENSES	IMPULSES
1. Consciousness Rom. 12:1	1. Seeing Luke 16:23	1. Hunger Prov. 27:7
2. Mentality Rom. 12:1-2	2. Hearing Luke 16:25	2. Acquisitive Luke 12:19
3. Will Rom. 12:1-2	3. Smelling Prov. 27:9	3. Procreative Gen. 34:8
4. Emotions I Tim. 1:5	4. Feeling Luke 16:24	4. Social Luke 12:19
5. Conscience I Tim. 1:5	5. Tasting Luke 16:21	5. Recreative Jer. 6:16
6. Faith (believers only) I Tim. 1:5	6. Fellowship (believers only) I Cor. 10:20	6. Desire for God (believers only) Psalm 42:1

We have placed "soul" last in our list for it is the summarization of God's wish. He wants every component part of man to join together in loving Himself. The Psalmist was speaking of creation when he said, "Let everything that hath breath praise the Lord." But we apply that to man and say, "Let every faculty, sense, and impulse join hands in praising the altogether lovely One.

III. THE WORTH OF THE TRUE GOD

I Corinthians 8:4-6

This portion of Scripture gives the contrast between the true God and the gods of the idol-worshippers. It does not take one long to realize the fallacy of "gods" and the true worth of "God." The Psalmist was quick to see this: "I will call upon the Lord, Who is WORTHY" (Ps. 18:3).

Paul had a question put to him by the Corinthians concerning the eating of meat which had been offered to idols. The answer was easy, for as Paul puts it, "an idol is nothing." Why get concerned about nothing? God really has no competitors. The idols are lifeless and even the demons behind them are as nothing before almighty God. It is this discussion that we are concerned with in these three verses.

In verses four and five we are impressed with the VANITY of idolatry; in verse six we are reminded of the SUPERIORITY of God and the PREEMINENCE of Jesus Christ.

We think of competition as being a contest between two nearly equal factions. If Satan or his emissaries even came close to having the power and might of God then there really would be competition in this business of worship. One writer foolishy contended for the necessity of the Church passing through the Tribulation because Christ would need its assistance at the battle of Armageddon. How foolish! Christ is quite able to fight His battles alone. He speaks a word and the enemy is vanquished (Joel 2:11). We are reminded that Peter sought to help the Lord by cutting off the servant's ear, and was rebuked by these words: "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" (Matt. 26:53). Paul summarizes his thought in these words: "We know that an idol is nothing in the world and that there is none other God but one." We have seen the VANITY of idolatry.

We next see the SUPERIORITY of God in the words, "But to us there is but one God, the Father, of Whom are all things, and we in Him." Paul made it clear by the expression "to us" that others did not agree with him, but that this is his own conviction. Why is God superior? Because all things come from Him. Malachi said rightly, "Have we not all one Father? hath not one God created us?" (Mal. 2:10). He is the Originator and Beginning of everything. Notice the clear language of Paul: "One God and Father of all, Who is above all, and through all, and in you all" (Eph. 4:6).

Last of all we consider the PREEMINENCE of Jesus Christ. "One Lord Jesus Christ by Whom are all things, and we by Him." "It pleased the Father that in Him should all fulness dwell." He made Him the Executor of all His plans. Therefore Jesus Christ made all things, "and without Him was not anything made that was made" (John 1:3). Another statement of His preeminence is found in Hebrews 1:2: "His Son, Whom He hath appointed Heir of all things, by Whom also He made the world." Thus we understand why it is said of the Father, "OF Whom are all things"—because He is the Author. But of the Son it is said, "BY Whom are all things." In other words, the Father is the Divine Architect and Christ is the Divine Contractor. We note the two phrases "we in Him" and "we by Him." The first speaks of our reconciliation with God the Father and the second tells how we secured it—BY JESUS CHRIST. Romans 5:11 says it even clearer: "We also joy in God through our Lord Jesus Christ."

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Every Moslem believes that God has ninety-nine attributes, and each attribute constitutes one of His names, and each name is represented by one of the beads the Moslem wears about the neck. In praying, he puts his hands palm upward, thinking that the lines in each hand make the numeral 18, and in the other hand the reverse, 81, making 99 in all. He believes that by thus opening his palms he is pleading all the names of God. He admits that God has another name, but it is lost. A lady who recently resided at Constantinople writes:

"I constantly watch the flight of the birds that forever skim the surface of the Bosporus. They fly low and fast. I wonder and wonder what they do when they are tired of flying. They appear to have no legs, and no one knows their name. I have asked the Turks about them, but the only answer I get is that they are looking for the hundredth name of God. They say ninety-nine names are known and are inscribed in the faith of Islam, but the hundredth, which was engraved in Solomon's ring, was lost in the sea, and ever since then these birds have been searching for it. They fly so close to the water's surface that they could see Solomon's ring if it were there. One may run a boat into their midst, but one cannot make them deviate from their course. They are never killed and never found dead. They are gloomy looking birds, for they have been seeking the ring for centuries but cannot find it. They will never put on a prettier plumage until they get the ring—then they will become the most beautiful birds in the world. So the Turks believe."

What is that Name? I have read over the ninety-nine names for God in Arabic, but "God is love" is not on the list. Mohammed taught that God was a hard, severe Judge, and they knew not of His love as taught by our Lord Jesus Christ. The first of His names is this glorious one of love!

—The "Elim Evangel"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was the first work that God performed? (Gen. 1:1; Exod. 20:11; Neh. 9:6; Job 9:8-9; 12:8; 38:4-10; Ps. 8:3; 95:4-5; 102:25; 103:22; Isa. 45:7, 12, 18; 66:2; Jer. 27:5)

2. Does God continue to maintain and sustain His creative work? (Job 26:7; 28:24; 37:16; Ps. 24:1-2; 33:6-9; 74:16; 119:90-91; 148:5-6)

3. Do the laws which govern and sustain nature just happen? (Prov. 3:19; 8:26-29; 26:10; 30:4; Isa. 40:12, 26-28; Jer. 33:2)

4. How did God perform the work of creation? (Jer. 10:12; 27:5; 51:15-16; Amos 9:6; Rom. 4:17; Eph. 3:9; Heb. 11:3)

5. Does the Bible declare that there is only one true God? (Deut. 4:35; Isa. 43:10; 44:6; 46:5, 9; Exod. 9:14; Deut. 33:26)

6. Is God in any wise limited? (Gen. 18:14; I Kings 8:27; Jer. 23:24; Matt. 19:26; Luke 1:37; Deut. 3:24; 33:26-27; II Chron. 16:9; Job 9:4-12; 42:2; Isa. 50:2-3; 59:1; Jer. 32:17, 27; Rom. 4:21)

7. To whom did Jesus accord all power? (Mark 14:36; Matt. 28:18; John 5:19; 10:29, 32, 38)

8. What is the supreme desire of God for all mankind? (II Pet. 3:9; Heb. 2:9; Rom. 8:32)

9. Who alone is worthy of all praise and honor? (II Sam. 22:4; Ps. 18:3; Rev. 4:11; 5:2, 9, 12)

10. How can the Christian be worthy in God's sight? (Acts 5:41; Eph. 4:1; Col. 1:10; I Thess. 2:12; II Thess. 1:5, 11; Rev. 3:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In our lesson today, we are going to learn what God's Word says about Himself. There is only one true God. There are lots of gods of wood and stone which some boys and girls in Africa, China, and other countries worship. They think that these gods can hear them, and do for them anything which they might ask. And these boys and girls are afraid of their gods. But did you know that some boys and girls in America are worshipping gods? Any thing which you might worship and think of, can be a god. Some people worship a person who has been brought into their lives, and everything in life is connected with that person. If that person wants them to do something, they do it. All such forms of worship are wrong, and should never be found in a life.

The true God is the God of Whom we read in the Bible. Maybe you are saying, "How can I know there is a God?" You can know, and you can find out for yourself. It is good to have someone tell you, but it is better for you to read God's Word and find out for yourself that there is a God Who loves and cares for you.

In the book of Exodus we read how the true God in heaven gave His people a set of laws. The Lord had been so gracious to these people, and blessed them in every way, but still they were not satisfied. They wanted to be like the other nations of the earth. They wanted some laws by which to live. God gave them a Law, an said, "Thou shalt have no other gods before Me." Wh do you think this was put in the Law? The people mus have had some other gods, and the true God knew tha they were thinking about other things instead of thinkin of Him. God's purpose in giving them this Law, was no that they might be saved through it, but that they migh see that God was to have their worship.

God never intended that men and women should b saved by keeping the Law. He knew that they could not b saved that way. And the people knew it too, yet many o them tried their best to be saved by keeping the Law.

Every boy and girl who is born into this world is bor with a sinful heart. With our hearts we learn to love, an with the same hearts we hate. With that heart we sing and with the same heart we grumble and complain. Wh is that? Because we are sinners, and the Bible says, "ALl have sinned and come short of the glory of God." Whe God sees our hearts He sees them black with sin. It wa for sin that Jesus came to die on the cross of Calvary. I we believe on Him as our Saviour, He cleanses these dirt hearts and makes them white as snow. When God create this world He spoke and by the power of His Word thing came into being, but when it came to saving our souls, H had to die on the cross for us. After we are saved, H wants us to tell others, and to live for Him, so that other shall see what He has done for us.

Yours in this wonderful Saviour,
Aunt Anna

Fourth Quarter, Lesson 2 **Sunday, October 9, 193**

SPIRITUAL WORSHIP

Lesson Text: Exodus 20:4-6; 32:1-8; John 4:19-24
Devotional Reading: Psalm 100

Golden Text:

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

In this lesson there comes before us the second of the Ten Commandments. It is the commandment which deals with the subject of idolatry. God says, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments." There are those who would feel that a lesson of this sort is only valuable for missionaries who may be working among people in heathen lands where idolatry is common. This impression is erroneous. Idolatry, perhaps in less aggravated forms in some localities, is common the world around. It is not amiss for us as Christians in a so called Christian land to study what the Word of God has to say of the grave danger of having some other god than our Lord and Saviour Jesus Christ and His Heavenly Father. We will discuss the subject of idolatry from five angles: I. The Folly of Idolatry; II. The Results of Idolatry; III. The Nature of Idolatry; IV. Everyday Manifestations of Idolatry; and V. The Cure of Idolatry.

I. THE FOLLY OF IDOLATRY

God does not use sarcasm and irony in great abundance in the Scriptures, but it is most illuminating to see the passages with which He does employ it in connection with idolatry. His outbursts are like flashes of divine lightening. When Israel had drifted into idolatry, had gotten into serious trouble thereby, God said through Jeremiah, "Where are thy gods which thou hast made thee? Let them arise, if they can save thee in time of thy trouble; for according to the number of thy cities are thy gods, O Judah!" (Jer. 2:28). Here is a type of sarcasm which must have been most withering to those who received it. God flashes into their teeth the startling statement, "You have as many gods as you have cities, but what good are they to you in the time of trouble?" There is a combined sparkle and delicacy in this sarcasm which finds further expression in the tenth chapter of Jeremiah, where we observe the words: "They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afrai of them; for they cannot do evil, neither also is it in them to do good" (Jer. 10:5). The Lord God surely presents strong case in His effort to show Israel and Judah th utter folly of worshipping idols. The truth is reiterate in Deuteronomy 4:28: "And there ye shall serve gods, th work of men's hands, wood, and stone, which neither see nor hear, nor eat, nor smell." It would seem almost lik carrying coals to Newcastle to try to persuade anyone tha idolatry is folly. In spite of the fact that it seems to be self-evident proposition that the worshipping of idols i utterly absurd, the amazing fact still remains there ar more worshippers of idols upon the face of the globe a the present hour than there are believers in our Lord an Saviour Jesus Christ. In Psalm 115:4, God again declare the utter futility of the idol and its absolute powerlessnes to do aught for man: "Their idols are silver and gold the work of men's hands. They have mouths, but the speak not: eyes have they, but they see not: . . . They tha make them are like unto them; so is every one that trust eth in them" (Psalm 115:4-8).

When the apostle Paul would remind the Galatians o the blessings which God had brought into their lives, h tells them, "When ye knew not God, ye did service unt them which by nature are no gods" (Gal. 4:8), thus remind ing them of their bondage to idolatry before they wer led forth into the glorious liberty which is in the Lord He also reminded the Corinthians that they had exper ienced a similar deliverance when he said to them, "Y were Gentiles, carried away unto these dumb idols, ever as ye were led" (I Cor. 12:2). The testimony of th apostle Paul on the subject of idolatry is one which canno be gainsaid. "We know that an idol is nothing in th world and that there is none other God but One." An his commendation of the Thessalonians is both blesse and pointed. He says to them, "Ye turned to God fron idols to serve the living and true God; and to wait fo His Son from heaven, Whom He raised from the dead even Jesus, Which delivered us from the wrath to come (I Thess. 1:9-10). It must be clearly remembered, as w study what the Bible has to say on this subject, that Go does not object to figures and sculptures used for decora tive and architectural purposes, but on the contrary, H definitely permits them (I Kings 7:25). The thing tha the Word of God so definitely prohibits is the bowin

down to images and worshipping them. This is the terrible sin and folly which God ridicules, and castigates, and denounces, and forbids.

II. THE RESULTS OF IDOLATRY

One of the most familiar facts of all history is that idolatry, wherever it is practiced, brings into the lives of those who are idol worshippers every conceivable form of sin. Idolatry spreads like a loathsome disease through every remote area of the soul, breaking down everything that is good, and wholesome, and honorable, and pure, and supplanting the noble things with all that is vile, and corrupt, and revolting, and unclean. Idolatry first turns the soul away from the true God, and thus having stripped the soul of the one and only influence which restrains the manifestations of our human depravity, man is turned loose to reveal what he really is. It is not an exaggeration to say that idolatry leads to the worst of everything. When men become idol worshippers, it is not a far cry to human sacrifices. When idol worship takes hold of mankind, there enters the most astonishing and abortive practices in connection with the dead, resulting in the living being mutilated in the most unthinkable ways in memory of and for the dead.

When idolatry comes into the lives of men, purity dies. The idol temples of the world are notorious centers for the indulgence in the most unclean and licentious practices. And not only does history show this but the Word of God gives strong confirmation. When God's chosen people drift into idol worship, their backsliding is revealed by the filthiness of their lives (Ezek. 16:17; Exod. 32:6, 35). The twenty-third of Ezekiel is a terrible revelation of the wicked depths into which Israel and Judah fell when they turned away from God to the idols of the heathen.

When God wants to sum up what happened to idolatrous old King Ahaz, He says that the gods of the king of Syria were the ruin of him (II Chron. 28:23).

Both history and Scripture thus unite in revealing to us the deadly results which spread in every direction when the poison of idolatry enters in.

III. THE NATURE OF IDOLATRY

It is one thing to observe the outward practice of idolatry, and even to observe its awful results in the lives of men, but it is still another thing to get at its true inwardness, and discover what idolatry actually is. The awful nature of idolatry is revealed by the words of the apostle Paul in the tenth chapter of I Corinthians, verses 19 and 20: "What say I then? that the idol is anything, or that which is offered in sacrifice to idols anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons." The apostle Paul says in so many words that idol worship is demon worship. In both Old and New Testaments, God makes very plain His attitude toward demon worship. In Leviticus 17:7-9 He says, "And they shall no more offer their sacrifices unto demons, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generation. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or the strangers which sojourn among you, that offereth a burnt-offering or sacrifice; and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among His people." So thoroughly antgonistic is God to the idea of worshipping demons that He says positively that if any shall fail to bring their offering to the door of the Tabernacle, they shall at once be cut off from among His people. God gives no quarters to demon worshippers. The New Testament is just as clear in revealing the divine attitude toward this wicked practice. Paul says positively, "I would not that ye should have fellowship with demons." These demons against whom God takes such an implacable stand appear many times in the Scriptures. They are said to have been passed into a herd of swine by the Lord Jesus in the eighth of Matthew. Mary Magdalene is said to have been demon possessed. The lunatic child of Matthew seventeen is another example of demon possession; also, the daughter of the Syrophoenician woman in Matthew fifteen. The two men of the Gergenes and the dumb man of Matthew 9:32 are in each and every case examples of the horrible thing which we refer to as demon possession.

Many missionaries in the foreign lands, particularly those in Africa and China, record examples of demon possession which are identical with those reported in the Scriptures.

Dr. Nevius, the author of "Demon Possession and Allied Themes," a missionary in China for many years, gives in his remarkable work many authentic cases. Many clairvoyants and fortune-tellers have demon aid, which they refer to as their "control." The Scriptures indicate that the demons were the original inhabitants of the earth, having been upon the earth at the time that the original judgment fell upon it. This judgment indicated as having occurred between verse one and verse two of Genesis one, plunged the earth into the terrific chaos in which we find it in verses two and three. So far as we can learn, all the demons fell at the time of Satan's fall. In this they differ from the angels, inasmuch as some of the angels became fallen under the horrible leadership of the devil, while many remained holy and true to God. Hence, when we come to the twelfth chapter of the book of Matthew, our Lord Jesus indicates that Satan is the prince of the demons. Since He makes no exception, it becomes evident that Satan is the prince of the demons, consequently, there are no demons left that are still in the perfect condition in which God originally created them. The statement of James 2:19 is that they believe and tremble. They have had, in other words, their opportunity. They are now disembodied, they have believed too late, hence, they believe only to tremble. They know that judgment awaits them.

In the light of the Scriptures, we are forced to the conclusion that the true nature of idolatry is indeed most terrible. All idol worship is the worship of demons.

The pronouncing with the lips of the name of the Lord Jesus, or the name of the virgin Mary, cannot alter the fact which God has set forth in Scripture, that when a human being bows down to an image, be that image ever so beautiful, the worship of idols is the worship of demons. Let God's children beware!

IV. EVERYDAY MANIFESTATIONS OF IDOLATRY

The men of today have many idols. Idolatry in America has taken a very different form from the idolatry of the heathen lands. I have among my acquaintances an unusually brilliant man. I am convinced, after many contacts with him, that his amazingly fertile brain has become his idol. He has come to the place where he worships his thrilling mentality.

I know of a young man who has come under the influence of certain physical culturalists. He has developed an unusually muscular body, under their training. A friend of his told me a few weeks ago that he stands for hours before a long mirror admiring the beauties of the muscular formations of his body. That young man's body has become his god. He worships his own ability to lift big weights and perform athletic stunts.

A few years ago the newspapers carried a report of a man who died in an eastern city after a successful career in the business world. He died immensely wealthy, but on his deathbed his confession was frank and clear: "I have made money my god, but now that I stand at the brink of the river, I discover that money can do me no good. I need a God Who will stand as my Friend on the other side of the gates of death."

I know other men who have made their loved ones their idols.

It is in Jeremiah 9:23-24 that God speaks with such clearness on this side of the subject: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord Which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

God is calling every one of us from our multiple idolatries to simple, loving faith and devotion toward Him Who loved us and gave Himself for us. In view of His great love at Calvary, what else can we do in response to the sweeping instructions of Scripture, but reply to our loving Heavenly Father, "Here am I, Lord. Use me to Thy glory."

V. THE CURE OF IDOLATRY

The only cure for idolatry is "Believe on the Lord Jesus Christ." The Holy Spirit tells us in the book of Hebrews, "Without faith it is impossible to please Him"

(11:6). The Golden Text presents the cure for idolatry from a little bit different angle, but it is none the less vital and important. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24). To worship God in spirit is to worship with the whole soul, the whole being of the man. To worship God in truth is to worship Him in harmony with the whole Book, the whole Revelation, the whole Bible, which He has given. Hence, our Lord Jesus is revealing to us in this remarkable text that God is seeking, to worship Him, men who will worship Him with the whole soul in harmony with the whole Bible. This can only be done by taking the simple attitude of faith, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

It is faith that produces the new birth, brings men out of darkness into light, liberates them from the grip of sin, and cures them of idolatry. God is calling men everywhere to believe on the Lord Jesus Christ and be saved.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

I had the particular privilege, when a schoolboy, of coming into closest contact with Dr. Andrew Bonar. When I was deeply anxious about my soul I sometimes went to see that beloved saint of God, and there was an atmosphere about him that helped me, even when words did not quite reach the spot. He kept a diary, never intended for publication, and written in a rather special shorthand that very few people knew; and it would never have seen the light if it had not been that one of his daughters knew this shorthand. In the diary he wrote one day: "Some people have got the beauty of the Rose of Sharon, and there are others that have the fragrance too. Spent two hours today in prayer, seeking that I might have the fragrance."

We will not know this full, great, deep life of companionship with the Son of God unless we give Him plenty of time to speak personally and individually to our hearts. That is the great use and meaning of the Bible. The Reformers testified that in the Scriptures they had found a new home for their spiritual life . . . I am sure that the more you and I learn to spend time, as God shall teach us, in making intercession for others, the more we shall understand the fellowship of Christ, and the more His blessed and glorius character will become manifest in our lives. —W. B. Sloan

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Can sincere worship of idols save a soul? (Acts 4:12; John 14:6; Heb. 9:22, 25-28; I Pet. 1:18-19)
2. Why was it foolhardy for Israel to worship idols instead of God? (cf. Jer. 2:28; Deut. 4:28; Ps. 115:4-8 with Ps. 46:1; Isa. 59:1; Ps. 34:15, 17-19)
3. Was idolatry conducive to spirituality in the nation of Israel? (Exod. 32:1-6; II Chron. 28:21-23; Ezek. 20:7; 36:18; II Kings 22:17; Jer. 16:10-13)
4. With what created beings is idolatry associated? (I Cor. 10:19-20; Lev. 17:7; Rev. 9:20)
5. What things are people prone to worship instead of God? (Jer. 9:23-24; Matt. 6:25-32; I Tim. 6:9-10)
6. Why is there a greater percentage of idol worshippers than believers in Christ? (Rom. 1:21-32; Rom. 3:10-11, 23; Ps. 14:2-3)
7. How does the Bible account for the fact that missionaries find among idol worshippers a desire to know the true God? (John 12:32)
8. What is the most effective means of winning the heathen to Christ? (II Tim. 4:2; Rom. 1:16; I Thess. 1:5-10; Acts 8:26-39)
9. What sin is classified with idolatry? (Col. 3:5; Eph. 5:5; I Cor. 5:11)
10. Can salvation be obtained by keeping the Ten Commandments? (Eph. 2:8-9; Titus 3:5; Gal. 3:21-26; John 3:16, 18, 36)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We are so happy to know that what God has told us in His Word is true. We read in the Bible that all who have taken Jesus Christ as their Saviour are saved from their sins, and are promised a home in heaven where the Lord Jesus is. But our heavenly Father has still left us here on earth for a purpose. He wants us to so live that other people will know the Saviour. We can tell them that Jesus died for them, and that they too can be saved if they will only believe.

The Lord died for us, and has saved us, and now He wants us to worship Him. In the Bible we are told that the Heavenly Father is seeking for those who will worship Him. The Lord has come to abide in our hearts and now our hearts should worship Him, first of all for what He has done for us, and then for what He is. Our hearts are thrones. The ruler should rule upon that throne. If we let the Lord Jesus rule, then we will do just those things which He wishes us to do. But if we decide that we want our own way, then we ask Him to step aside from being Ruler, and we take that place which rightfuly belongs to Him. May that never be said of us. We know that place belongs to Him, and we want Him to rule in our lives. Since that place belongs to Him, then our place is at His feet. It is there that we come to worship Him. We bow before Him in love, not in fear.

So many of the heathen boys and girls bow down before their gods, which are made of wood or stone. They know nothing of the true God. But the missionaries go to them telling them of the Lord Jesus Who can save them from their sins, and then they learn something of what it is to worship the true God. In Exodus 20:5 we read, "Thou shalt not bow down to them, nor serve them." These gods are not the true God, and God does not want any one bowing down before them. Our Father is in heaven, and He is the One we worship. Pray for the boys and girls in other lands who do not know the true God. Ask your heavenly Father to use the missionaries to bring them to know the Lord Jesus as their Saviour. When you pray for them, also thank Him for letting you know the true God.

Yours for those who need the Saviour,
Aunt Anna

Fourth Quarter, Lesson 3 **Sunday, October 16, 193**

REVERENCE FOR GOD

or, TAKING GOD'S NAME IN VAIN

Lesson Text: Exodus 20:7; Matthew 5:33-37; 12:33-37
Devotional Reading: Exodus 33:17-23

Golden Text:

"Our Father Which art in heaven, Hallowed be Thy Name" (Matt. 6:9).

In the lesson before us, the lesson committee has used the subject, "Reverence for God." We have added the sub-title, "Taking God's Name in Vain." We shall follow the thought of the sub-title.

The ordinary conception of "taking God's Name in vain" is the one the committee had in mind—taking God's Name in an irreverent, or profane way. Surely this is a grievous sin as evidenced by the divinely revealed penalty in the case of an Israelite who thus took God's Name in vain (Lev. 24:10-16). The penalty was death by stoning. Taking an oath in God's Name is also displeasing to God according to Matthew 5:33-37. It is better for the Christian when so required to say, "I affirm," rather than "I swear." The tremendous importance of our words is brought before us in Matthew 12:33-37. Here careless speech is rebuked

In the light of these three things it is clear that Christians should not take God's Name in profanity, in an oath, nor in a careless way, but instead to live as we pray, "Hallowed be Thy Name."

The primary implication of the phrase "in vain" is "uselessly." So then, to take God's Name "in vain" could be to take His Name "uselessly." That this meaning of "empty," or "useless," is contained in the word "vain" is clearly seen in the Bible. In I Corinthians 15:2 we have "vain" belief, or "useless belief." In Matthew 15:9 we have "vain" or "useless" worship. In II Corinthians 6:1 we have "vain" or "useless" grace. In this lesson, therefore, we are going to use the meaning of "useless" for "vain."

We shall direct your thoughts to three ways in which people frequently take God's Name in vain, or uselessly. I. Useless Profession (I Cor. 15:2); II. Useless Pretension (Matt. 15:8-9); III. Useless Possession (II Cor. 6:1).

I. USELESS PROFESSION

I Corinthians 15:2

When we profess to trust Christ as our Saviour, but do not trust Him in our hearts, we take God's Name in vain—uselessly. Paul drops a significant word of warning in his inspired letter to the Corinthians along this line. He speaks of the Gospel and says concerning it, "By which also ye are saved . . . unless ye have believed in vain" (I Cor. 15:2). Here is a solemn possibility: that men and women may make an empty, useless profession of faith in Christ. So Paul tells us of some such in Titus 1:16: "They profess that they know God; but in works they deny Him." The context reveals that these are "unbelieving" (Tit. 1:15). They merely say "Lord," with their lips and not in their hearts. Alas, there are thousands of such in the churches today, taking God's Name in vain, as the following incident illustrates.

A certain young woman who is now in Poland engaged in missionary work was in the habit of attending Sunday-school regularly. At the age of fourteen she attended special classes in Catechism and the Bible for confirmation. Following this she joined the church and attended regularly for some time. But soon she drifted into worldliness and later became a professional dancer. God eventually saved her and she is now in His service. In analyzing the failure of her early experience she says, "Just why this early teaching did not make and keep me a good Christian girl may be explained by the fact that the teaching never reached my heart, but I had acquired merely a head knowledge. God says, 'With the heart man believeth unto righteousness.' "

Thank God, this young woman found out in time that she had only a useless profession of Christ and she became a happy possessor of Christ. But how sad will be the fate of the many who thus go out into eternity, resting upon an empty, useless profession of faith in Christ (Matt. 7:21-23).

II. USELESS PRETENSION

Matthew 15:8-9

When we worship God outwardly, but not inwardly, from the heart, we take God's Name in vain—uselessly. It is merely an empty form, of no benefit to us, and an abomination in the sight of God. Therefore, our Lord Jesus Christ quoted Isaiah as he observed the vain pretensions of the people as they outwardly worshipped God: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men" (Matt. 15:8-9).

We are not surprised that the heathen worship in vain, bowing down to their dumb idols; and we are not greatly surprised that many entangled in Christ-denying teaching worship in vain; but we are surprised when we see Christian men and women drawing near to God with their mouths when their hearts are far from Him. How many people really draw near to God with their hearts during public prayers? How many in the prayer meeting pray from the heart and not merely with their lips? How often the prayer, from which our Golden Text is taken, is merely repeated with the voice and finds no yearning appeal surging from the heart! This is useless pretension. This is vain worship. This is taking God's Name in vain.

III. USELESS POSSESSION

II Corinthians 6:1

When we serve, suffer, and stand in our strength instead of the strength of our Lord Jesus Christ, we take God's Name in vain—uselessly. The Spirit of God admonishes us, "Receive not the grace of God in vain" (II Cor. 6:1). Grace has been defined by one as "the unmerited and unmeritable favor of God." God saves us by grace (Eph. 2:8-9); He also provides grace for effective service (Heb. 4:16); His grace is sufficient to sustain in suffering (II Cor. 12:9); and His grace is available that we might reign in life as sovereigns instead of groveling along as slaves of sin (Rom. 5:17).

There is an incident in the lives of the disciples of our Lord which illustrates the thought of useless possession. The disciples were striving in self-will and under human leadership. They fished all night and caught nothing. Then the Lord Jesus Christ appeared and told them what to do. They obeyed His will and they were not able to draw in the net. What made the difference? It was the difference between man and God. Man is a failure; Jesus never fails. He has placed Himself at our disposal, but still more wonderful, He is not afar off, but nigh, yea, He dwells within us as we read in II Corinthians 13:5, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Therefore, as we face the many calls to spiritual service, the possibility of sacrificial suffering, the certainty of Satan's striving, we can do it with quiet confidence in His sufficiency. "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (II Cor. 3:5).

However, let us rest assured that failure to appropriate Christ and His grace for our need will spell spiritual defeat as He reminds us, "Without Me ye can do nothing" (John 15:5). May Jesus Christ be to us a blessed, useful Possession and Possessor. May we not take His Name in vain!

In summarizing, we would urge: Be sure you are soundly converted, not merely a useless professor of Christianity; let your worship be in spirit and in truth, not merely an outward, useless pretension; appropriate Christ and His grace that you might reign in life, and not live a defeated life. "Thou shalt not take the Name of the Lord, thy God in vain" (Exod. 20:7).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

It is a bit humiliating to those of us who are engaged in Christian work, to open the biography of an adventurer who lays no claim of being pious, and find his account of a "Christian Conference," "erroneously called 'The Voice of Youth.'"

"In these classes they asked such questions as: 'Do you believe in the omnipotence of God?—or why not?' And at the end of the day a professor from America added up the score of each class on the blackboard. He wore shell-rimmed glasses and was a picture of collegiate efficiency as he analyzed God this way—with a piece of chalk and a slide-rule: 'Class A. Belief in Omnipotence of God. Aye, 15; No, 4.' 'Now, gentlemen . . .' A German delegate jumped up. He was a baron, an ex-officer, horribly disfigured and maimed in the war. 'Stop,' he shouted. Then he banged his one fist against the rail of the seat before him as he tried to control his voice. 'This is hideous. You must not talk of God like this! No, no, I tell you! You must read the Bible—the words of Christ Himself . . .' He sank his face in his hands and shook there before us. Several of us afterwards, cynical correspondents, confessed that we all had the same feelings as we watched that scene. We wanted to cry. And each of us had the same desire—to walk over and put an arm around that lonely man."

The modern scourge known as the blackboard fiend can reduce the Ten Commandments to a common denominator, and work out the unsearchable mysteries of God by the binomial theorum. Give him a piece of chalk, a blackboard, and thirty feet square of floor to swagger over, and he can give you the essential mathematics of the Great White Throne. Awe and reverence vanish before him like the morning mist, presumption reigns supreme, and God and Christ come down to the level of an algebraic equation. One of the hobbies of the blackboard jackanape is that his class shall not "reach any conclusion," lest the members override the free thought of some one who may hold the opposite view . . . and that is supposed to be pedagogy . . . The sublime effrontery of calling such a conference "The Voice of Youth" is also highly characteristic.

—The "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is the common worldly practice of "taking the Lord's Name in vain" a grievous sin? (Exod. 20:7; Matt. 5:34-36; 23:21-22; James 5:12)

2. What was God's punishment under the Law for the sin of blasphemy and cursing? (Lev. 24:10-16, 23; Ps. 59:12; 109:17-18)

3. Does the holiness of God rightly demand death for such sin? (Gen. 18:25; Deut. 32:4; Ps. 119:75; Hos. 4:9)

4. Does the grace of God through Christ make the sin of blasphemy any less sinful? (cf. Rom. 6:1, 15; Luke 22:61 with Mark 14:70-72; I Tim. 1:12-15, 20)

5. Is it possible to reverence the Lord's Name by repeating the "Lord's prayer" or practicing any ritual in religious service? (Isa. 1:11-15; 29:13; Ezek. 33:31-32; Matt. 15:7-9)

6. What does the Bible teach about God's attitude toward vain repetition? (Matt. 6:7)

7. Is it possible to take the Lord's Name in vain by outward profession without knowing Him as Saviour? (Matt. 7:21; Luke 6:46; Titus 1:16; I Cor. 15:2; Rom. 10:10a)

8. When Christians fail to have victory in testing, how do they take the Lord's Name in vain? (II Cor. 6:1; I Cor. 6:19-20; Rom. 6:1-2; 8:2-4)

9. Has God provided victory for every test or trial of the believer's life? (I Cor. 10:13; II Cor. 9:8; 12:9; Jude 24-25; Heb. 2:18; 4:14-16)

10. What is God's answer to all the vain strivings of man in his religious tendencies? (John 5:24; 7:17; 7:38; Heb. 3:18-19; 11:6; Isaiah 1:18-19)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

How many times we hear people using the Name of the Lord in wrong ways. When a Christian prays, he uses the Saviour's Name, for he is coming to the Heavenly Father and asking his petition in the Name of the Lord Jesus. In so doing he is saying, "That Name which is above every name." This is the way God wishes us to reverence the Name of the Lord Jesus. The one who does not know the Lord Jesus as Saviour, has no right to use that Name.

When you want your father to do something for you, you go and ask him. You do not go to some other boy's father to get it But why? The other boy's father is not your father. Your father knows your need, and the other man, even though a father, is not your father. He is interested in his own boy. We have a heavenly Father Who loves those who are His children. When we pray, He hears us because we are His children, and because we ask it in Jesus' Name The Lord Jesus is precious in the Father's sight, and He is willing to do anything for us because of His Son Jesus.

In the Commandments which God gave to the children of Israel, He said, "Thou shalt not take the name of the Lord in vain; for the Lord will not hold him guiltless that taketh His name in vain." We can go to the Lord in prayer and ask in Jesus' Name, but we are never to use that precious Name unless we use it to please Him. When we sing songs, we sing of His love and His grace, and use that Name, but we are praising Him in so doing. May we never be found using His Name when we are angry, for then we are using it in vain. All praise belongeth unto Him, and God counts that Name above every name. May we too count it as such.

Yours in His precious Name,
Aunt Anna

Fourth Quarter, Lesson 4 **Sunday, October 23, 1938**

OUR DAY OF REST

Lesson Text: Exodus 20:8-11; Luke 13:10-17; Acts 20:7
Devotional Reading: Psalm 84:1-4

Golden Text:

"Remember the Sabbath day, to keep it holy" (Exod. 20:8).

In our studies on the Ten Commandments, our lesson today brings us to the Sabbath day question. Much controversy is abroad on this subject but we believe that the Scriptures are clear in their presentation of the truth concerning the Sabbath and our day of rest. We have three divisions to our lesson which are as follows: I. The Institution of the Sabbath (Exod. 20:8-11); II. The Interpretation of the Sabbath (Luke 13:10-17); III. The Innovation of Sunday (Acts 20:7).

I. THE INSTITUTION OF THE SABBATH

Exodus 20:8-11

Most naturally our minds raise the question, "Who instituted the Sabbath?" and "Why was such a day instituted?"

In Genesis, the first chapter, we read of the beginning of this universe and that God was the Creator. "In the beginning God created the heaven and the earth" (Gen. 1:1). Then after judgment came upon His creation, God spake and the world was set in order—light and darkness were separated; the waters were divided; the land and sea appeared with plant life; sun, moon, and stars fell into place; animal life appeared; man was created; and each took its place as planned by God the Creator. Surely this wonderful, omnipotent God had carried out a perfect plan and the world was set in operation. Six days had been consumed in the re-creation or setting in order of the universe.

Now we find one more step in the plan of this Infinite One. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made" (Gen. 2:2). God purposed that after labor should come rest; He set aside the seventh day as a day of rest. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:3). Our first question is answered—God instituted the sabbath day.

God never does anything without a purpose, and so we ask the question, "Why did God set aside one day for rest?" Because it was a part of His great plan for all mankind. Surely God did not need relaxation for He never wearies. But He set in motion a law that at definite intervals man should cease from his labor, draw apart for rest and meditation on the things of his Lord and Creator. It seems that God has incorporated the law of seven in the order of this world, and we are reminded that seven stands for perfection. A day of rest and worship perfects a week for man.

Man is so constituted that he must have rest at regular intervals. The body, mind, and spirit seem to require one day of rest out of seven. It is interesting to know that during the French Revolution men made an effort to change God's order. The plan set forth was one day of rest in every ten, but their experiment was a failure. The One Who made man knew what his need was. In emphasizing the one day of rest out of seven it will be noticed that the Lord lays emphasis on six days of labor as well, thus there is no room left for laziness. God set aside one day of rest, and purposed that through the day people would be quiet, drawing aside from the hustle and bustle of the work-a-day world. That day should give opportunity for thought of the Saviour and how to better live for Him. In other words the old song expresses an advantage of this one day: "Take time to be holy." If we have six days to labor for ourselves, the Lord is surely entitled to one day of our time in which to build up the spiritual life of man.

II. THE INTERPRETATION OF THE SABBATH

Luke 13:10-17

It seems that men are prone to go to extremes. Even

law for good can be pushed to the point of evil. The law at we are studying was given with the purpose of good mankind but soon it was pushed to the point that it as almost an abomination. People became so hide-bound id strict in the carrying out of the letter of the Law at evil results were produced. The ridiculousness of e interpretation of this law is seen in the fact that it was ork (the carrying of a burden) to carry a handkerchief church. To get around this point, however, the hand-erchief was tied or wrapped around the wrist. Many such olish instances could be cited on this point.

A group of these hard and fast law keepers come into e picture in the incident before us. The Lord was teach-g in the Synagogue on the Sabbath day and a woman in ed of physical help came to him. Jesus healed the woman it the critics spoke with indignation, "There are six days which men ought to work: in them therefore come and healed, and not on the Sabbath day" (Luke 13:14). But re we learn the Saviour's attitude toward the Sabbath. s the One Who instituted the Sabbath surely He speaks ith authority and His interpretation must be correct. The Lord then answered Him and said, Thou hypocrite, oth not each one of you on the Sabbath loose his ox or s ass from the stall, and lead him away to watering? nd ought not this woman being a daughter of Abraham, hom Satan hath bound, lo, these eighteen years, be loosed om this bond on the Sabbath day?" (vss. 16-17). Another ne Jesus healed a withered hand on the Sabbath and minded the Pharisees that if a sheep fell into a pit on the abbath day they would lift it out (Matt. 12:11-12). The galizers apparently were more concerned about animals an about their fellow men.

Our Lord really lays down the rule that holds when e put the question to the Scribes and Pharisees: "Is it wful on the Sabbath days to do good, or to do evil? to ve life, or to destroy it?" (Luke 6:9). His actions estab-hed the rule, "It is lawful to do good and save life even the Sabbath day."

III. THE INNOVATION OF SUNDAY

Acts 20:7

The book of Acts carries us to the Transitional Period, time in which the old method of dealing was changing the new. In the Body dispensation, which has been hered in, we find the disciples gathering on the first day the week for the breaking of bread and worshipping gether. A change from the Sabbath, or seventh day, the first day of the week, our Sunday, as a day of rest id worship has taken place.

We have eight reasons to present to our readers as to hy Christians worship on Sunday:

1. We worship on Sunday because we are not Jews. The aw or Ten Commandments was given to the Jewish race nder a Jewish dispensation (Exod. 20:1-2; 31:13-17).

2. We are not under law, but rather under grace. The w serves to point us to Christ but it will not save us, nor e we bound by it (Gal. 3:1-2; Rom. 10:4; 6:14; Gal. 25-30).

3. Christians worship on Sunday because those who serve the Law in regard to special days, Sabbaths, etc., e so contrary to grace that Paul, directed by the Holy pirit, looks upon work done with them as labor in vain Gal. 4:9-11).

4. We worship on Sunday because the Sabbath was only shadow and we are of the Body which is the substance Col. 2:12-17). The believer is resurrected (vs. 12), all sins e forgiven (vs. 13), the law is blotted out and nailed to e cross (vs. 14), the Christian's enemies are defeated (vs. ; Eph. 6:12).

5. What day of the week is the Sabbath? (Exod. 20: clinging to the administration of death and bondage. 'e have new life in Christ Jesus and are gloriously free I Cor. 3:7).

6. We worship on Sunday because the early disciples orshipped on the first day of the week (Acts 20:7; I Cor. :2; John 20:19). Surely their example is worth follow-g.

7. We worship on Sunday because it was the day on nich our Lord rose from the dead (Matt. 28:1, 5-6).

8. We worship on Sunday because the New Testament ecifically declares that salvation is by grace and is the lfilment of the Sabbath type (Heb. 4:1-10).

After this list of eight reasons we believe little more needs to be said. The Lord instituted the Sabbath for a very definite purpose—that of rest and worship. Then because of the legalism of many we find that our Saviour needed to give the interpretation of His Law which was best done by example. The time came when our Saviour was put to death to take away the curse of the Law and to liberate souls in Himself. Christ chose to rise on the first day of the week, and quite appropriately this becomes the day in which we worship Him. We now walk in liberation because He is alive. We still set aside a day of worship and rest, one out of every seven, in which we worship God in the freedom which He has given.

A vain effort has been made to throw Sunday observance into disrepute by giving the Catholics credit for instituting it. Surely we can accept the plain statement of our text that the apostles broke bread on the first day of the week. Why give the Catholics credit for it?

A certain false cult has scoffed at our use of the text (Acts 20:7) in defense of Sunday observance. They say that since by Jewish reckoning Sunday began at sundown the night before (our Saturday night) the apostles really gathered together on Saturday night rather than on Sunday. Our answer to this is in two parts. First, what difference to us does it make about calendars? Since the first day of the week in the book of Acts began at sundown, we accept it. But OUR calendar says that the first day begins at midnight and so we worship according to the Julian calendar rather than the Jewish. Second, if we accept such unscholarly logic, then Jesus rose on Saturday instead of Sunday and was only in the tomb two days instead of three. But the Bible says that He arose on the first day, and that is a sufficient reason for our observance of Sunday.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

The tragic horror is being re-enacted every day—the spiritually blind are trying to lead other spiritually sightless men. An example of this sort of thing was brought to our attention by an item in our news page concerning a pastor in Butte, Montana, who has dispensed with Sunday morning services at his church in order to permit the "Izaak Waltons" in his flock to fish unmolested on the Lord's day. "My congregation and I," said he, "want to do some fishing this year, but we want to go to church too, so for the remainder of the summer we will hold our regular services on Wednesday evening instead of Sunday morning."

One cannot but wonder just how fervently he and his members "want to go to church." People go where they want to go, if they want to badly enough. This fact is well illustrated in the incident we have cited. These folks want to fish—they want to fish on Sunday—so they close up their church and go fishing. Just suppose they wanted to go to church, really and truly loved the service of Christ —what do you suppose would happen? That's an easy one, isn't it? They'd keep their church open and the banks of their favorite fishing holes empty of their presence on Sunday. God pity the people who have fallen under the ministrations of such a minister, and may the good God have compassion upon the children who must grow up under such an example of faithlessness.

—The "General Baptist Messenger"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. When was the Sabbath instituted? (Gen. 2:3)
2. Who was the first one to keep the Sabbath? (Gen. 2:3)
3. For whom was the Sabbath made? (Mark 2:27; Exod. 20:8-11)
4. When was the Sabbath instituted as the Jewish day of worship? (Exod. 20:8-11)
5. What day of the week is the Sabbath? (Exod. 20: 9-11)
6. What were some of the Sabbath restrictions? (Exod. 20:10; Deut. 5:14; Lev. 23:3; Neh. 10:31; Jer. 17:21)
7. What kind of work was permissible on the Sabbath? (Matt. 12:1-12; Luke 13:14-16; 14:1-6; John 9:10-14)
8. Did the Lord Jesus Christ condone or condemn the legalistic observance of the Sabbath? (Luke 6:9; 13:10-17; Matt. 12:11-12)

9. When and why was the day of worship changed to the first day of the week? (Matt. 28:1-6; John 20:19; Acts 20:7; I Cor. 16:2)

10. Did the apostle Paul advocate the observance of the Jewish Sabbath for this age? (Gal. 4:9-11; Col. 2:14-17 with Matt. 5:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Another commandment that the Lord gave to the children of Israel is found in Exodus 20:8—"Remember the sabbath day to keep it holy." Again it must have been necessary for the Lord to put this commandment into the Law, seeing that some were not keeping it holy.

When God created the heaven and the earth He did it in six days. Then when He rested from His work, it spoke of the task done, and rest entered into. The people of Israel were to observe that day of rest. Sin entered into the world and man had to work by the sweat of his brow. When six days work was finished, God intended that the seventh day was to be a day of rest from labor, and a day of worship. This day was to have been used for God. Truly it is rest to worship Him.

We are Christians when we have taken Jesus as our Saviour. The work of the Saviour on the cross of Calvary is done, and there is nothing that we can do to complete that work. It is finished. All we need to do is rest from our labors and praise Him for His finished work on the cross of Calvary which has saved our souls. Our souls have found rest in Him. Our souls are saved, not by our works but by His. When the work is completed, then there is rest. How good it is to sit down and rest after a hard day. Our bodies enjoy the quiet and rest. Then when we have rested we are ready to go forward and work again. Our souls have been made clean by His precious blood, and there is rest for our souls. The burden of sin has been lifted, and we are able to rest. But we should never be willing to sit and rest all the time, but be ready to go and tell others what Jesus has done for us. We still have rest of soul, but we work with our hands, and feet and speak of Him with our mouths. May we never tire of this work for Him.

There is a coming day when we shall be with our Saviour in heaven, and then we shall enjoy that rest for all eternity with the Lord Jesus Himself. In view of that day, may we labor for the Master, from the dawn till setting sun, seeking to point boys and girls to the Saviour.

Yours in His service of love,

Aunt Anna

Fourth Quarter, Lesson 5 **Sunday, October 30, 1938**

PERSONAL RIGHTS AND WHERE THEY END

or, THE PERSONAL CHRISTIAN LIFE

Lesson Text: Romans 6:12-23

Devotional Reading: I Corinthians 6:9-11

Golden Text:

"What then? Shall we sin because we are not under the Law, but under grace? God forbid" (Rom. 6:15).

In studying Romans 5, 6, and 7, one notices that the word "sin" occurs many times. Whenever it is used as a subject or object in a sentence, it refers to our "old man." But "sin" as a predicate, or "sins" plural, refers to the act or deed of sinning. In other words, the first is the entity and the second the act. Paul uses the familiar name "old man" and the special cognomen "sin" interchangeably in Romans 6:6: "Knowing this, that our OLD MAN is crucified with Him, that the body of SIN might be destroyed, that henceforth we should not serve SIN." The importance of the above distinction will be seen when we see that "sin" occurs ten times in our text. Nine of these refer to the "old man" himself and one to his deeds.

Our outline is in the form of three questions: I. To What Should a Christian Be Yielded? (Romans 6:12-13); II. To What Extent Is a Christian Liberated? (Romans 6:14-20); III. To What End Does a Christian Labor? (Rom. 6:21-23).

I. TO WHAT SHOULD A CHRISTIAN BE YIELDED?

Romans 6:12-13

The words of Paul in verse twelve indicate that he is drawing a conclusion—driving home a point in an argument. "Let not sin therefore reign in your mortal body." His premise is found in the sixth verse of the same chapter: "Knowing this, that our old man is crucified with Him." Standing and State truth enters into the picture here. The old man was crucified at Calvary and therefore is dead (Standing). However, paradoxical though it may seem, he is alive (State). It is this latter condition that Paul is concerned about through the sixth, seventh, and eighth chapters.

As we look at verse 13, we note that "sin" is placed in contrast to "God." "Sin," as used here refers to the old man. "God," then, must be a name for the new man. The new man is found only in Christians and is referred to as "Christ in us, the hope of glory," (Col. 1:27) or, "new man" (Eph. 4:24).

In answer to the question as to what a Christian should be yielded, Paul first answers negatively, "Neither yield ye your members as instruments of unrighteousness unto sin." From this we gather that "sin" is something that demands obedience, and that such obedience will involve deeds of unrighteousness. Only evil, corruption, and iniquity can emanate from such yieldedness. Then affirmatively he says, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." This obedience brings the opposite results from above—righteousness. Paul's phrase "as those that are alive from the dead" is very pointed. To say it in our language, it would be, "Since you are new creatures in Christ Jesus, having been dead in trespasses and sins, why don't you act like you were resurrected?" We might add these Scripture passages: "Awake, thou that sleepest, and arise from the dead" (Eph. 5:14), and "Let us not sleep as do others" (I Thess. 5:6).

II. TO WHAT EXTENT IS A CHRISTIAN LIBERATED?

Romans 6:14-20

Another distinction is brought into the picture in verse fourteen—Law and Grace. The great Apostle reminds the Romans that victory is certain, for they are not under law but under grace. His declaration is very strong: "Sin shall not have dominion over you, for ye are not under law, but under grace."

But Paul is a careful teacher; he never leaves a loophole for man's machinations. Recognizing the tendency to take unfair advantage of grace, he asks a heart-searching question, "What then? Shall we sin, because we are not under the Law, but under grace?" Shall we make license of God's grace and commit all kinds of heinous sins in our state just because we know that through grace we shall be forgiven and reach heaven at last? This is the second time in this chapter that Paul asks this question. The first one is in verse one. "Shall we continue in sin, that grace may abound?" And yet there are objectors to grace who argue that to preach grace will encourage sin. Here is the Pauline pattern. Grace is preached, but a strong exhortation against license goes along with it. Paul answers both questions with a strong negation: "God forbid!"

Christians are liberated from sin, and the letter of the Law (Rom. 5:1), but nowhere are they released from the spirit of the Law, or as someone has said, the restrictions of grace. One passage should suffice as a demonstration. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Verses sixteen to twenty contain three sets of contrasts dealing with the old and new man.

The first one is found in verse sixteen, and deals with bond-servants. Paul says that obedience to either "sin," or "righteousness" (new man) makes me a servant to that one. It is not possibe to obey "sin" and claim to be a servant of "righteousness." There is no middle ground—no "carrying water on both shoulders." Obedience therefore is an acknowledgement of allegiance and service to the one who is obeyed.

The second one appears in verses seventeen and eighteen. Here Paul takes note of the conversion and transformation of the addressees of this letter. They were the servants of "sin," but they obeyed a doctrine and became servants of "righteousness." Men are not saved by obeying a feeling or impulse. They are saved by obeying a doctrine. Paul gave the Philippian jailer sound doctrine (Acts 16:31). He enjoined Titus to "by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Note that the doctrine had to bc sound, that is, stand the test of the Word of God.

The third contrast is found in verses nineteen to twenty. The first thought in verse nineteen is clearer in the Weymouth translation: "The infirmity of your natures leads me to employ these familiar metaphors." The metaphors to which he refers are "uncleanness" and "iniquity" for "sin," and "righteousness" and "holiness" for "God." Verse twenty contains a sharp piece of irony. Its message to us is that as servants of sin we were independent of righteousness; so now as servants of righteousness we should likewise be independent of sin.

III. TO WHAT END DOES A CHRISTIAN LABOR?
Romans 6:21-23

In these last three verses Paul discusses the fruit or reward of labor. First, by contrast, he shows that the fruit of obedience to "sin" is shame and death. He reminds the Romans that they are now ashamed of the past—their obedience to carnal things. They should have been ashamed, for none of us like to be faced with our past—it will not bear inspection. The apostle calls this fruit "thorns and briers" in Hebrews: "That which beareth thorns and briers is rejected" (Heb. 6:8). John predicts that some will be ashamed before Him at His coming (I John 2:28). The "death" in verses twenty-one and twenty-three is spiritual death (Ephesians 2:1).

But there is another kind of fruit, and it is just the opposite of the fruit discussed above. "Ye have your fruit unto holiness, and the end everlasting life." This is the result of becoming a servant to the new man. "Holiness" can refer to our lives here and now," and "everlasting life," to the eternal bliss "then and there." The gift of God to every Christian is everlasting life, and the reward to the YIELDED Christian is increased in proportion to his good works. "Every man shall receive his own reward according to his own labor" (I Cor. 3:8). It is time that we Christians think less of earthly pay checks and riches, and more of the "well done" of our Lord. Do we have a bank balance in heaven? Moses spurned the treasures of Egypt and embraced the reproach of Christ because he saw the eternal value of the latter (Heb. 11:26).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

We are deeply and sadly impressed with the note of dissatisfaction in the lines of a young man of twenty, who wrote to the question and answer department of a newspaper. These are his words: "I'm puzzled about life, and I wonder if you could help me. Am I different from every one else my age, or not? Or do they wear a false mask as I do? I go to parties and dances and ACT as if I were enjoying myself like every one else I know. But I am not enjoying myself at all. I always feel that there is SOMETHING MISSING and I don't know what it is. Behind the laughing and the fun I think I look at life just a bit more seriously than most I know . . . I see more in life than just having a good time. Do you think this wrong at twenty? Do you think that in a few years I will see differently? Or should I take off the false face now, and act the way I feel?"

This young man was sincere, but He knew not what was wrong with him. He knew not the Source of true and lasting joy and pleasure. He was baffled at himself. He was asking some one what was the matter with him, but he did not ask the right One. He did not go to the Word of God, which would surely have put him on the right track. He sought but found not. Solomon sought and found, but he was not satisfied with that which he did find. He denied himself nothing which he thought might make his heart merry and satisfied. But at the end he had to admit that all was vanity and vexation of spirit. Even wisdom did not satisfy (Eccl. 1:16, 18).

—The "Young People's Delight"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What are some of the names of the "old man"? (Rom. 8:7; 6:6; 7:11, 13, 15; Gal. 5:17; II Cor. 4:16; Eph. 2:1-3; I Cor. 15:47)

2. What are some of the names of the "new man"? (I Cor. 2:16; 15:47; II Cor. 4:16; Rom. 6:16-18; Gal. 5:17; Eph. 4:24; II Pet. 1:4)

3. Wherein does the power of choice lie? (Eph. 4:22-24; Rom. 6:16; 13:14; Job 6:7; Joshua 24:15)

4. Does grace give a Christian eternal security to heaven? (Eph. 2:8-9; Rom. 6:23; 8:38-39; John 5:24; 6:37; 10:28; 14:3)

5. Does grace give one a right to sin? (Rom. 6:1-2a, 6, 15)

6. What does Paul say about Christian liberty? (Rom. 6:14; 5:1; 7:24-25; 8:37; I Cor. 15:57; Gal. 6:13)

7. What does Samuel say about obedience? (I Sam. 15:22-23)

8. Is there any difference between the results produced in a life by the "old man" and the "new man"? (Gal. 6:19-23; Rom. 6:21-22; 7:8, 11; 8:6)

9. What is meant by the Standing and State of a believer? (Rom. 4:2; 5:1-2; 6:6; Col. 3:3; James 2:24)

10. What is the difference between salvation and rewards? (Eph. 2:8-9; Rom. 5:8-9; I Cor. 3:8, 11-15; Rev. 22:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Our last few lessons have been on some of the things which God has placed in the Commandments: our accepting the true God, our worship of Him, and reverence for His Name, and then of learning how to find rest in Him. It is only as our hearts are right before Him, that we shall be ready to obey His voice to our hearts.

Have you ever taken a mirror and looked into it? What do you see in the mirror? Yes, one sees a little girl; another sees a little boy—whoever looks in that mirror sees himself or herself. Now just the way you see yourself in that mirror, just so other folks see you. If your face is clean, then they will see that, but if your face is dirty, that is what they will see. Now the Bible tells us that man looks on the outward appearance. He sees us just as we are outwardly. And he also sees us with our good manners, and kind words. But how about looking on the heart? Can you see your heart through the mirror? No, there is no man who can look into the heart of man. There is just one who can see the heart, and that is God Himself. God has a mirror too through which He looks and He can see into the very depths of the heart of man. He knows every thought that man thinks about. The mirror that God uses is the Bible. Listen to what the Bible says about our hearts: "The heart of man is desperately wicked." That does not sound so good, does it? And again we look into that mirror and we see that "All have sinned, and come short of the glory of God." "There is none righteous, no not one." That is not such a pretty picture. But that is just what God sees in our hearts. Our hearts are black with sin, and there is only one way to make them clean, and that is to have them washed in the blood of the Lord Jesus Christ. Then when God looks into His mirror, He does not see us black with sin, but He sees us clean and

white. Here is what the Bible says, "Now are ye clean."

What does God see when He looks into your heart? Is your heart filled with sin, or has it been cleansed by the blood of the Lord Jesus? If you have never taken Jesus into your heart, won't you just now say, "Dear Lord Jesus, come into my heart and cleanse me from sin"?

Yours for souls,
Aunt Anna

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 263)

"Ah, but He entertains me, and He has lots of friends, Uncle Ben, who are your age, and also lots who are much younger than I am," said Bruce, seeking to meet his every excuse.

"But, said Uncle Ben, "if he has so many friends, how can he spend so much time talking with you and walking with you? Besides, I s'pose he has work to do, so he cain't just visit all the time."

Bruce was enjoying this, and he said, "But you don't know my Friend. He is so wonderful that He can talk with all His friends at the same time. He—"

"Hmm! I guess I'm out. Never did like them big gatherings. My tongue sticks, and I cain't move it. I'm scared to open my mouth in a crowd for fear folks will laugh at me, fer I'm always sayin' the wrong thing."

"But, Uncle Ben, this Friend would never laugh at you. He would love you," said Bruce earnestly.

"Love!" He almost shouted it in scorn. "Love," he said softer. "Been so long since I heard that word that I 'most fergot what it means. I'm sure, though, that this friend wouldn't love me. Nobody ever has since my mother died when I was a kid. That's a long time ago, Bruce, and in all those years I've been alone without anybody to love me. Folks don't naturally love anybody what can't give them anything, and I jist cain't spare a red cent to give anybody. This friend would jist have to come in and share my black coffee and hard tack. Once in a while the hens give me an egg, but not very often."

"Uncle Ben," said Bruce, tightening the last cleaned spark plug. "That is one of the nice things about this Friend. He gives me everything to enjoy, and I have so little to give Him in return."

"What ye say must be true, fer I know ye don't have much to give a friend. Never had much yerself, have ye, lad? I'm surprised your ma let you keep that money ye earned so ye could go away to school to git some learnin.' Don't seem to have done ye much harm."

"I received something far better than an education while I was away. I came to know and to love this true Friend Who has given me so much," said Bruce, praying that Uncle Ben would soon become curious enough to ask who this Friend was. Bruce knew the old man and realized that he must deal wisely.

"He gave ye a lot, did he? Hmm! Wonder if I knew him if he'd give me enough money to fix my back screen door. It's hung on one hinge fer so long that the bottom door is almost broke where I've had to kick it shut."

"He will give you far more priceless gifts than that, Uncle Ben. I was talking to Him this morning and—"

"This mornin'!" he said with a start. "Then He must be close around here." He looked up and down the road, then down to his dirty overalls. "Say, Bruce, do ye reckon ye can get this old Lizzy to run in a hurry? This friend of yourn might be comin' down the road, and I don't think I look 'zackly present'ble," he said excitedly.

"But, Uncle Ben, what if I were to tell you that He is here now, and has heard every word we have said?"

"Is He hidin' behind them bushes?" the old man asked in a whisper.

"No, this Friend doesn't hide, but any one can find Him who seeks Him."

"Any one! Then you really suppose, Bruce, that an old man like me could find him. Would he want an old reprobate like me for a friend? I've never had a friend in me life, son. I've always lived alone up thar in the hills. Folks always thought me a mite queer 'cause I'd not talk much. Talked more to you today than I have fer a year, I guess."

The old fellow gazed at the mountain tops, and Bruce was seemingly forgotten. "A friend," he said slowly. "Friend! One who would love me. Me? One who would talk to me. One who would understand when I jist couldn't talk." For a few moments he was silent, then with a start he looked straight at Bruce and said, "Who is this friend?"

The boy had been praying. Lifting his head he let the old man look again into his eyes which seemed to be the very windows of his soul, and said happily, "He is my Saviour. He is Jesus Christ, God's Son, Who loved us enough to come down to this old earth and die for us. He is my Shepherd, my Guide, my King, my Friend. Uncle Ben, He loves you now. Haven't you ever felt something tugging at your heart, that seemed to tell you Jesus was waiting for you?"

"When the sun sinks over the farthest mountain peak and I'm sittin' on the door step with Shep; when the sky is all pink and yellow and gold, and the tiny clouds is edged with them warm colors, and the breeze is stirrin' in the big pines, I feel as if some One was there besides me a-pullin' at me old heart."

"Uncle Ben, that is this Friend. He wants you to know Him. He wants to talk with you. That is Jesus, for He said, 'And I, if I be lifted up from the earth, will draw all men unto me.' He's been seeking to draw you, Uncle Ben."

"And I've been so dull I couldn't feel Him. It took ye to draw the rope tighter so as I'd know He was drawin' me. I've felt Him, but I never thought One so high would want anything to do with me."

"He is high, but He was willing to become lowly for you and for me. He came to this earth, was born like a little baby. Think, Uncle Ben, God was willing to be confined in the body of a helpless babe because He loved us. He was born not of an earthly father, but of an heavenly. He came into a humble home. His birth-place was a stable. He came to die for your sins, He—"

"Hmm— hmm— ah—" He began to stammer.

"You are a sinner, aren't you, Uncle Ben?" asked Bruce kindly.

"Well, yes, but I ain't been in the habit of shoutin' it to every one," said the old man nervously.

"We are all sinners, my friend, and we all need a Saviour. Uncle Ben, He died for your sins. He was punished in your place, and He wants you to believe on Him, to take Him as your personal Saviour."

The old man's white head was bowed. Softly and prayerfully Bruce continued, "He loves you. He gave all He had for you—even His very life. He wants to save you for eternity. To me He means everything. Uncle Ben, will you kneel with me here in the road and pray? Bruce was almost afraid to ask this burly mountaineer to get down on his knees in a public road, but he dared do much for his Saviour.

Slowly the old man got to his knees beside Bruce. Tears were streaming down his face and he shamelessly pulled out an old blue handkerchief and dried them.

"Uncle Ben, Jesus is kneeling here with us. We cannot see Him, but He is here, so let's talk with Him. Tell Him, my friend, that you want Him as your Saviour."

Bruce waited, and slowly in a weak trembling voice the old man, bowed with age and hard work, began: "Jesus, I've felt ye tuggin' at me heart for a long time, but I didn't know ye loved an old sinner like me. Be my Saviour, Jesus. Save me, and when ye get to know me better, like Ye do Bruce, maybe you'll be my Friend." "Why, why, Bruce, I believe He's my Friend now," he said, happily placing his hand on the younger man's shoulder.

As they rose from their knees, Uncle Ben's face was shining, and Bruce's eyes were moist.

"Bruce, me boy—thank ye fer showin' me this Friend. It isn't the kind of friend I thought ye was talkin' about at first, but it's a better kind, I believe. It is wonderful. It won't seem so lonesome now in the old shack. I'll talk with Him now in the evenin' when the sun is sinkin' in the west. I—"

"Talk with Him also, Uncle Ben when the morning sun is peeking over the eastern hills, bringing warmth and light to everything. Talk with Him in the darkness of the night and in the storm."

"S'pose He could hear in the storm, Bruce?"

"Yes, Uncle Ben, for He is now yours and He has promed He will never leave you nor forsake you. His promes are true. Here, Uncle Ben," he said, holding out a ible he had just taken from the pocket of his jacket. "It's ie Book He has written. Read it. Study it. He will talk o you out of His Word."

"Thank ye, me boy. Thank ye!" he said taking the ook fondly in his big hands.

Bruce quickly completed fixing the car, but before the ld man got in, he turned and placing both hands on Bruce's houlders said, "Bruce, while ye was talkin' to me, ye called ie your friend also. Did ye mean that, me boy?"

Looking into his clear blue eyes the old man read the nswer, and with a firm clasp of his hand he said, "Then I m rich indeed. Two friends I've gained. A heavenly One nd an earthly. Thank ye, Bruce."

The old car went chugging up the road, up, up, up, o the old man's cabin, and it seemed to Bruce as he atched him, that he saw Another that sat beside him on ie seat. One Who would walk with him and talk with im; One Who would share his lonely life and be his riend.

THE SEVEN COMMANDS

(CONTINUED FROM PAGE 257)

ry bones, and a stupendous shaking, and the bones began o come together. And as Ezekiel looked, sinews and flesh egan to form on them, and skin surrounded the flesh. he bones were gone from sight, and the valley was filled ith a multitude of slain ones. Then God commanded zekiel again, saying to him to say to the wind, "Come rom the four winds, oh breath and breathe upon these lain that they may live." And he did as he was comanded and the wind came, and they came to life, and tood upon their feet, and lo, they made a gigantic army.

There need be no conjecture as to the significance of ese dry bones and the marvelous vision in which we see eath transformed into life. God does not leave us to lay upon our imaginations in our burning desire to undertand the meaning of this passage of His Word. He gives s the meaning. He furnishes another striking example of he self-interpreting fact of Scripture. The vision of the alley of dry bones which rise from the dead is a vision f what God is going to do for His chosen people Israel n that coming day of which the prophets speak, and which s frequently called by the Holy Spirit the Kingdom. The ords of clear-cut interpretation are so simple they reuire no explanation. They are:

> Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.
>
> Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves and bring you to the land of Israel.
>
> And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves,
>
> And shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord (Ezek. 37:11-14).

hus it becomes evident by the direct statement of the Holy pirit through Ezekiel that Ezekiel's vision of the dry bones nd their rising from the dead is a vision which speaks conerning Israel and her wondrous future of glorious restoraon—yea, life from the dead. Ezekiel's vision of the bones ke the other visions of Scripture, points to God's chosen ation and to the coming hour of Kingdom bliss.

Another one of the most familiar visions of Scripture the vision of the Transfiguration of our blessed Lord. ome students declare this was not a vision, but their ffrontery in taking such a position is inexcusable in view f Matthew 17:9 which says,

> Jesus charged them saying, tell the VISION (referring to the Transfiguration—see vss. 1-8) to no man until the Son of man be risen from the dead.

In this vision the disciples Peter, James, and John see the Lord Jesus transfigured before their very eyes. The radiance of the sun itself beams from His countenance and from His garments. In the brief scene which follows, the men from heaven participate, the men of earth participate, God Himself participates, and the preeminence and supremacy of the Lord Jesus is declared. Well may the child of God inquire, "What is the meaning of this vision?"

The Bible gives the answer. The Bible is again demonstrated beyond the peradventure of a doubt to be self-interpreting. The Holy Spirit uses one of the three men who saw the vision to give the meaning. He uses Peter.

> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
>
> For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased.
>
> And this voice which came from heaven we heard, when we were with Him in the holy mount (II Pet. 1:16-18).

Peter, by the power of the Spirit, expounds the significance of the Transfiguration. He specifically avers that the Transfiguration was not a fable, and asserts that it sets forth the "power and coming of our Lord Jesus Christ." His coming is the long-heralded event. His power will find its expression in the glory and wonder of His Kingdom which shall involve the nations of the earth. The inspired explanation of the vision of the Transfiguration declares that the Transfiguration prophesies the Second Coming and Kingdom of our Lord.

Surely the Scripture has made it as clear as inspired explanation and frequency of repetition could make it, that visions, in God's Word, stand connected with Israel and the future Kingdom.

And God gave John the Revelation—not A vision, but many visions. These are recorded in the book of the Revelation in obedience to the first of the seven commands:

> What thou seest, write in a book.

The book of the Revelation is the record of the visions John saw. The command to "write" is uttered by the Lord Jesus as He appears to John in the first vision of the Revelation. The vision of the Lord in Revelation One is not a vision which points to His first coming, but to His Second Coming. Every word breathes the atmosphere of the coming glory instead of the sadness of His persecution, crucifixion, and death. Thus, this vision, like all the others, moves us into the hour of victory, glory, and majesty.

This is the scriptural business of visions.

When Jesus commanded John to write the visions he had seen in a book, that command, in the light of what we have learned from Scripture concerning the place and significance of visions, was tantamount to saying, "Write a book which will be Jewish in its general color and slant, and which will carry the reader into the hour of Tribulational climax and Kingdom dawning."

And the Revelation is the book. The Revelation views the future with Jewish outlook, describes the horrors of tribulational wretchedness, and unveils the marvel, beauty, wonder, and blessedness of the coming Kingdom with a master hand.

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 258)

forget us out in the wilds as we are building the station."

Mrs. Jansen further encourages her school-mate with regard to her preparation for the field. She says, "I know it is hard for you to wait, but don't fail to get all the training you can while you wait. Africa is worthy of well-trained young people, who have lots of pep and eagerness to put everything they have into the work."

Such devotion to the Saviour and His testimony causes us to draw nearer to the Lord and to desire to have a part in holding up the arms of these, His servants on the field. Let us not be lax in our prayers on their behalf, and let us give, even if it must be a sacrifice to ourselves, in order that they may be fully supported and kept in good health for the spreading of the Gospel. We must not fail Him and them.

DEPUTATION WORK

As we go to press, Mr. Leonard W. Parcel, accepted candidate of the Berean African Missionary Society, and its present Deputation Secretary, has begun an itinerary covering the states of Nebraska, Kansas, Missouri, and Oklahoma. Any one desiring this young man for an engagement may reach him by addressing him at 2047 Glenarm Place, Denver, Colorado, from which office the letter will be forwarded to where it will reach him most quickly, and if possible he will arrange to visit your group at a suitable date.

MISSIONARY BUILDINGS

As we have stated before on this B. A. M. page, the money for the erection of buildings on the field must come from the General Fund and from the Helen Watson Lindquist Memorial Fund. So much stress has been laid upon the personal support of our missionaries, and rightly so because of the need of getting them started for the field, that these two funds have not been built up during these past few months. But the missionaries are on the field now, and before many more weeks pass by, they will have surveyed the territory and begun to build. How our departed missionary, Mrs. Lindquist, would have loved to be with the group that begins the work! But the Lord in His good grace did not permit it to be so. It would be wonderful, however, if the many friends who knew and loved Mrs. Lindquist, would at this time contribute toward her Memorial Fund, so that despite the fact that she herself cannot be at the station, a building or buildings will be there commemorating her willingness to give her life for the black man whom the station will serve. Single offerings of any size will be most acceptable for this fund.

With the terrible road conditions depicted by Rev. Irving M. Lindquist, it will be difficult to get the rock and other materials necessary for the buildings. Consequently, the expense all around will be much more than anticipated. But these obstacles should not hinder our progress. We must have a roof over these courageous missionaries of the cross. We therefore ask the prayerful consideration of all who read this page, and as the Lord directs, send in your offerings to headquarters. Please do not delay, for the need is right now. If you cannot give, pray that the Lord shall lay the burden upon some one who can. "The Lord's hand is not shortened that it cannot save" and "effectual, fervent prayer . . . availeth MUCH."

B. A. M. BOOKLET JUST PRINTED

Another edition of the B. A. M. Booklet is just off the press. It contains a brief history of the Berean African Missionary Society, qualifications of candidates, information concerning the Day-a-Month Plan of support, a word about the personnel, pictures of missionaries now on the field, and other information concerning B. A. M. If you would like to receive a copy of this little brochure, address Miss Rose Encinas, Home Secretary, care of The Denver Bible Institute, Denver, Colorado.

PERSONAL OBSERVATIONS OF DEMONISM IN CHINA

(CONTINUED FROM PAGE 253)

residence in these garments. It must be in a lined garment or a wadded one. They sew in the inside between the outside and the lining a piece of cloth smeared with blood, imploring the spirit that he will dwell there, and the result is that while the bride is wearing that garment, she and her husband cannot agree, but are constantly quarrelling. Unless some one whom they can trust tells them, they may never know, but if it is found out then it is soon righted, and the offending piece of cloth burned, after which the garment can be worn without any evil effect.

Demons are at times forced to tell the truth, as whe they gave witness to our Lord that He was the Son the Highest. Once in our city one of our preachers di and some time after, the deceased preacher's grandmoth had a medium come in to make inquiries about the welfa of some friends who had passed away, and when finish she asked how her grandson was. Instantly came the repl "In heaven could he be but happy!" It can readily understood that the medium had no interest in the churc or in Christians.

It is only the blood of Christ that demons fear. A nun ber of times in my ministry, I have noticed a possess man coming to the chapel door, and after standing lool ing in for some time, he would say some very funny se tence, causing all to look around to find where the voi came from. This invariably took place just when I wa trying to impress something of importance spiritually. Aft noticing this a few times I was ready, and when h appeared I would instantly switch off onto the blood Christ, and immediately he left without saying a wor Demons know that the blood of Christ renders them nu and inoperative.

A few months ago I met with a very sad case of pos session—an old man nearly eighty years old who was badl possessed. This was what might be termed an unclea demon, for he had very unclean habits and daily drank good amount of whiskey. I talked with him about ordinar things and we got along very well. But as soon as I men tioned the Lord, the gospel, or salvation, the special deve opment in his eyes appeared through which the spirit look In this case it looked like a circular cover, as an iris shutte on a camera lens. This was the most developed I hav ever known, and he was proud of it and called my atter tion to it asking if I had not seen it. I told him I ha noticed it and knew where it was from. He acknowledge it was so, telling me how the spirits came and talked t him telling him many things and cautioning him to kee away from books about salvation. The case made m very sad.

Some time ago I was staying for a few days in Y. M. C. A. in one of our Western cities. A young ma after finding out that I was a preacher came to my roo and poured out his tale of thralldom in which he had dwel for four years. This was a suicide spirit, as again and agai it had brought this young man almost to the point of sui cide. One time he marked a ring around his heart and ha his pocket knife ready to plunge it in and end the whol thing.

That night at my bedside he accepted the Lord and th demon left him, but it remained in the room and that nigh as soon as I fell asleep it attacked me. As I awoke i instantly dropped beneath the bed and appeared no mor Next morning the young man came and I told him of m experience and cautioned him to be careful, for he wa going to a famous mountain on a sightseeing trip. He sai "Jesus is my Saviour—I'm not afraid." He returned safel in the evening and came to my room rejoicing in hi Saviour.

Finally, a warning is needed to all readers, that they d not play with these powers. If that is indulged in, posses sion will be the result; partial at first, but growing unti full possession is accomplished. The only safe path is t shun anything that savors of evil spirits.

A second warning is needed lest any should try to cas out demons without having full knowledge of their way and being consciously covered with the blood of Christ through which their evil darts cannot pierce (see Act 19:16). "We are not ignorant of his devices" writes Pau Others tell us, "I just live in Christ and the devil can' touch me." I am of the opinion Paul did as much and ye he suffered from attacks and the Bible tells us that we ar to resist the evil one.

Two extremes are to be avoided. First, to make so muc of demon study as to take us away from the study of othe biblical subjects—in that case the devil wins. Second, t exclude this subject from our studies, in which case h wins also. A true balance must be maintained if we ar to be useable in the Master's service.

Demons always give way before an aggressive evan gelism, and the reason for the present over-activity of de mons in the U. S. A. is largely due to the wane of thi aggressive evangelism.

DEMONS

(CONTINUED FROM PAGE 255)

3. They repossess the bodies of men (Matt. 12:45). Once they have gotten control of a human body they can come and go at will (Luke 11:24-26).

V. THE ENERGIES OF DEMONS

Not only are demons active, but they also are continuously energetic, and always destructively so. This is clearly indicated by the means they employ.

1. They threw a man down without injury (Luke 4:35).
2. They threw a boy down and tore him (Luke 9:42).
3. They drove a man into the wilderness (Luke 8:29).

V. THE CHARACTERISTICS OF DEMONS

The demons evidently differ as greatly in character as they do in action and in energy.

1. Some are deaf (Mark 9:25).
2. Some are dumb (Mark 9:17).
3. Some are unclean (Luke 4:33).
4. Some are foul (Mark 9:25).
5. Some are lying (I Kings 22:22).
6. Some are seducing (I Tim. 4:1).
7. Some are wicked (Eph. 6:12).

We observe, however, that no matter what the peculiar characteristics of demons may be and is, they are all evil spirits and therefore wicked in that sense.

I. THE POWER AND INFLUENCE OF DEMONS

They wield an immense power and exert a tremendous influence over human beings.

1. They enter and control the bodies of both human beings and beasts (Mark 5:8, 11-13).
2. They inflict physical infirmities (Matt. 9:32-33; 12:22; Luke 8:26-35; Mark 9:18, 22). They cause dumbness, and blindness, and insanity, and suicidal mania, and personal injuries, and impart supernatural strength (Luke 8:29), and they inflict physical defects and infirmities (Luke 12:, 11-17).
3. They inflict mental maladies (Mark 5:4-5). But we need to distinguish between mental DISEASE and a disorder due to DEMONIACAL CONTROL.
4. They produce moral impurity (Matt. 10:1; Mark 5:2).
5. They use their victims in propagating falsehood and error. They use them as "instruments of unrighteousness" (Rom. 1:24-32; I Cor. 10:10-21), for the proclaiming of "doctrines of devils" (I Tim. 4:1), and the teaching of "damnable heresies" (II Pet. 2:1). The sign of demon influence in respect to Christianity is departure from the faith.
6. The demons are in constant array against believers who would possess their possessions in the heavenlies in Christ Jesus (Eph. 6:12).
7. The present age as it comes to an end will experience extreme demoniacal activities (I Tim. 4:1-3; Rev. 9:1-11; 16:13-16).

I. THE LIMITATIONS OF DEMONS

The discerning student of the New Testament will ob-ve that there is a distinction between demoniacal pos-sion and demon influence. To the former all unbeliever- open, because they are already under the control and luence of Satan (Eph. 2:1-3). From demoniacal possession lievers are apparently immune (I John 5:18), but they open to demon influence. Let the believer therefore ut on the whole armour of God" (Eph. 6:13-17), resort to vigilant and persistent prayer (Eph. 5:18), and faithfully try the spirits (I John 4:1-6). Thus may he be kept in the will, faith, and love of God.

We observe that the devil and all his demons are constantly under the serveillance of Christ, Who has been purposely manifested to destroy the works of the devil and all the demon host (I John 3:8). The Lord Jesus Christ is stronger than Satan and all of his hosts, and the day is coming when all the forces of evil in the universe will recognize and confess the Lordship of Christ to the glory of God the Father (Phil. 2:9-11), and when they shall know and feel the crushing impact of His mighty power in their eternal judgment (Rev. 20:10).

When men are convicted of the guilt of their sin in the view of the sense of the presence of God, they tremble before Him (Acts 16:29). And so do demons believe and tremble (James 2:19). The Revised Version renders the word "tremble" as "shudder," and Dean Alford suggests that the thought is for the hair of the head to stand upright with terror (Job 4:15). Demons know their judgment is coming and they cringe and shiver at the terrible prospect (Matt. 8:29). Yes, their doom is sealed and certain, and they know it, and shudder at the thought. They are limited at the present time in their activities by the power of Christ, and they are also limited in the duration of their time by the same mighty power. When God's clock strikes the hour for His return to the earth, He will come and put an end to the devil and all his hosts.

DOCTRINE OF DEMONS

(CONTINUED FROM PAGE 251)

all or part of their impetus from demonic powers are: Christian Science with all its kindred themes; Russelism with its numerous names, among which are International Bible Student Association, Millennial Dawn, Rutherfordites, and Jehovah's Witnesses; much of the teaching and practice of the so called Pentecostal movement; Buchmanism; and Spiritism.

Of this number we shall briefly examine the doctrine of Spiritism. Spiritism as defined by the Spiritist magazine is: "A belief based on facts through a system of mediumship. Its cardinal truths being that of a world of spirits, and the continuity of existence of the individual through the momentary eclipse of death." According to their own definition then, their entire religion is based on so called facts which are derived from a system of mediumship. A medium is a person, usually a woman, who has the power to throw herself into a trance which is a condition of more or less unconsciousness. Does not common sense teach one that a system dependent almost entirely upon a person in an auto-hypnotic state cannot be either dependable or desirable?

We shall note three things about this damnable doctrine: (1) its failures; (2) its dangers to those who indulge; (3) its contradictions to the Bible and Christianity.

One of the most outstanding mediums in the world was Eusapio Palladino. She is said to have been one of the most honest in her practices and because of that she conducted twenty-seven seances within a short time when nothing happened. This must mean, then, that many modern seances are composed, either partly or wholly, of fraud. Another failure is seen in the fact that usually the presence of critics blocks the success of the seance. We remember that some of Jesus greatest miracles were performed in the presence of His bitterest antagonists. Those who have followed the doctrine of Spiritism for many years are still as much in the dark about eternal things as they were in the beginning.

The dangers of this system to even the occasional indulgent are very serious and may be summed up in six points: (1) The moral and spiritual danger. No person can remain a devout Christian and dabble in even the rudiments of the system. (2) Danger to the human reason. It has been scientifically proven that Spiritism is highly detrimental to reasoning power. It renders even the strongest mind and will susceptible to the gravest dangers. (3) There is the great and horrible possibility of actually being possessed. (4) There is the loss of the will power when the demons actually dictate the activities of the individual. (5) There are the dangers associated with necromancy as seen in the

case of Saul and the witch of Endor. (6) There is the physical danger. It is a known fact that to be a medium, or even a good spiritist, renders one weak and exhausted. This together with the accompanying constant blasphemy and frivolous surroundings render one susceptible to even greater sins.

As to the relation of this doctrine to the Bible, it can easily be seen that one is authorized by God and the other by the devil. From the beginning to the end, Spiritism is in conflict with the Word of God. Spiritists deny the fall of man and the necessity of the Blood Atonement. They reject prayer and relegate it to mediumistic power. They deny the existence of hell and the personality of the devil. They deny the Bible teaching on heaven. They deny the deity of our Lord Jesus Christ.

In closing, we may say there should not be any difficulty in a born-again Christian deciding what his or her relationship should be toward such practices. We need the instruction, however, of I John 4:1: "Beloved, believe not every spirit, but try the spirits whether they be of God." In so many different ways these things are subtly creeping in, even into Fundamental circles. Christians need discerning power. When such a tendency or practice is found to exist within an organization or fellowship with which we have connections, it is our business to separate from that thing entirely. Such was God's command to Israel. Such is God's command for saints today (II Cor. 6:14-18). May God give us discerning power and obedience to His will.

FROM DEMONISM TO BIBLE INSTITUTE

(CONTINUED FROM PAGE 254)

is not of God; for this is the spirit of antichrist, whereof ye have heard that it should come; and even now is it in the world."

With this state of affairs, I met a man who told me that unless I sought the Baptism of the Holy Spirit, and received it, I would be lost. So I began seeking, but what I already had was of the devil, and what I was seeking was not of God. ("God is not the Author of confusion, but of peace, as in all the churches of the saints.") I was surely confused, and this merely added to my confusion.

Since my experiences along this line, I have seen many seekers who profess to receive revelations through visions and tongues while under the spell of the supposed holy spirit. (I do not capitalize these words for it is open blasphemy against the Holy Spirit to attribute such works to Him.)

My wife now decided that the communications from the board were not right, so she refused to be a helper on the board. I had not yet learned my lesson, so I sought a way to use it by myself.

Placing the fingers of one hand on the upper part of the board and the fingers of the other hand on the lower part, I achieved my purpose. The board began to move, and I was told, "You were warned not to use this board by yourself." I disregarded that part of it and was told, "If you are bound to use it by yourself, here goes." The communications continued along the same line—a pretense in every instance.

One night while working at the railroad station, I had finished up the work and was waiting for a passenger train to show up. It was not due for an hour or so. I was seated at the agent's desk which had glass on top. I reached over and took a celluloid card from the wire pen and pencil rack, and aimlessly made some marks with the card on the glass. All at once, my hand pulled away and began to write as though I were copying from the telegraph instrument. A few minutes later came this instruction: "Put card up; get pencil and paper." So I did, and went on copying. From that time on I could copy and did not need to use the board. This is called by some, "automatic writing," and is another method which the demons use to communicate with people. I suppose I would have enough to make a large book if I had kept all the stuff I received.

At that time I was appointed administrator of the estate of a lawyer, Mr. B. Among other things to sell were three or four hundred law books. Through the writing, I was informed to see Mr. W., a lawyer uptown, and that he would buy the law books. I went to see him and as soon as I mentioned the books, he being a very wicke man, began to swear, and wanted to know who told m that he wanted those books. I merely turned it aside b saying, "I have the books to sell and that was my reaso for calling, to see if you could use them." I did not suc ceed in selling him the books. My demon had lied to m But you see, the devil and his henchmen are liars, as w are reminded in John 8:44: "Ye are of your father th devil, and the lusts of your father ye will do. He was murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a li he speaketh of his own: for he is a liar, and the fathe of it."

I was then notified (through the demons) that one o my teachers was up in Colorado. I wrote to him, but i due time, the letter was returned, so that was another lie.

I continued receiving communications by writing for short time, then the demons began to whisper, calling m attention to this person or another almost continually. would be awakened at night, and they would whisper t me so I could not sleep.

I began to be most miserable and wanted to leave the alone, but they would not leave me alone. I began to fe depressed; in fact, I would not have felt any worse had been in a large hand and my life were being slowly crushe out. I knew what I was doing, but I seemed to be unde a supernatural power.

The demons, through whispering, advised me to continu and use this power to deceive and make money throug fortune telling, promising I would prosper beyond measur

I began to realize that no human agency could delive me from this power, so I turned to my Lord Jesus i prayer, as I remember on this wise: "Lord Jesus, I see to sense that this is not right. I pray in Jesus' Name, if is of the Lord, just allow it to continue; if not, do take away from me."

I was not delivered entirely at first, but when bothere I would say, "The Lord rebuke thee," and they woul leave me. In a short time, they ceased to trouble m According to I Corinthians 10:13, I was allowed to go int it as deep as I could stand, then graciously, He made th way of escape.

My Lord then opened up the way for me to go to th Denver Bible Institute and study the Bible. Here I learne from the Scriptures that there were many things such a Ouija Boards, automatic writing, whispering, witchcraf hypnotism, Spiritism, fortune telling, crystal gazing, palm istry, and many others which should be branded of Sata first, last, and all the time. I also found many warning against such things, and how, according to the Scriptur those who indulged in these things were put to death unde the law.

Many of the Spiritualism people use the twenty-eight chapter of I Samuel as their authority. If you will rea this carefully you will notice that the witch of Endor calle Samuel "up." But since the Lord Jesus came, He too captivity captive, removing the believers to heaven (Epl 4:8-10). Since that time we do not have any record o any one being called DOWN. God's disapproval of Saul consulting the Witch of Endor is shown in I Chronicle 10:13-14. Here we read, "So Saul died for his transgressio which he committed against the Lord, even against th Word of the Lord, which he kept not, and also for askin counsel of one that had a familiar spirit, to enquire of i And enquired not of the Lord: therefore He slew him, an turned the kingdom unto David the son of Jesse."

You may ask, "Is it possibe for a saved person to b demon-harassed?" Indeed it is. I was saved when I wa twelve or fourteen years old and these experiences oc curred twenty years later.

Being demon-harassed was the means of my bein brought back to the Lord. I would not take a great de for my experience, but by the help of my Lord, I do no want another. Nor do I seek the baptism of the hol ghost, which the believer in Christ has already receive Such seeking puts us in the place where we may receiv another spirit, that is, a demon. "But I fear, lest by an means, as the serpent beguiled Eve through his subtilt so your minds should be corrupted from the simplicit that is in Christ. For if he that cometh preacheth anoth Jesus, whom ye have not received, or another gospel, whic ye have not accepted, ye might well bear with him" (II Co

1:3-4).

I have heard some of these would-be know-it-all astrologers speaking over the radio. I have written to some of them, giving the warnings against such things as found in the Bible, but have not received any answer to these letters. Evidently they are wilfully doing wrong and deceiving people.

Satan has nothing but a pack of lies, misrepresentations, trouble, and all that goes with it—misery beyond degree.

My Lord Jesus wants to save you first of all, then give you joy, peace, happiness, and in the end, eternal life.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18).

IN THE HARVEST FIELD

(CONTINUED FROM PAGE 260)

Iowa with the First Congregational Church having a membership of about two hundred. Since April Mr. and Mrs. Seger (formerly Valerie Pattee, a former D. B. I. student) have conducted evangelistic services at points in Wisconsin, Iowa, and Michigan. They were also with Rev. A. A. Bandow, class of '35, in Merrill, Wisconsin for two weeks in Daily Vacation Bible School and in boy's and girl's camp work at Embarass, Wisconsin. Let us remember the Segers at the throne of Grace as they labor in their new field.

Miss Emalou Anderson, class of '38, is rejoicing in the Lord's faithfulness in so quickly leading her into His plan for work among the Navajo Indians. The Navajos have been the burden upon her heart for many months and it has been with eagerness that Miss Anderson has anticipated the day when her work would really begin. Provision has been made for her to attend the Flagstaff, Arizona Missionary Conference. Through that opportunity she came in touch with those who made possible her present situation. Miss Anderson is located at Fort Defiance, Arizona, living with an Indian girl in an Indian school, studying the Navajo language. We do not need to ask her if she is happy. Let us pray for Miss Anderson in this beginning of her life of service among the needy Navajos for whom she is so greatly burdened to carry the message of the Saviour.

Mrs. Hannah Roach, laboring in Peru under many handicaps wrote in July of the need among the Indians for whom she is much burdened:

> I am still in Iquitos, but perhaps I will be able to leave for the wilds again soon. Pray that we may find a place where the Lord can use us among those who never had a chance to hear the Gospel.

Following is the testimony of Miss Elizabeth Wheeler, a trained nurse who was raised up in answer to prayer to accompany Mrs. Hannah Roach to Iquitos, Peru, S. A. Mrs. Roach did not feel satisfied to return to her field without this much needed helper in the work. The Lord heard and answered her cry and Miss Wheeler gives us this testimony of her joy in the service to which the Lord has unmistakably called her:

> What an experience it is, and what exuberant joy when the soul is able to say, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Such was my experience when I became a new creature in Christ Jesus.
>
> Salvation was an experience of great joy, but it was joy unspeakable when the Lord spoke to me through His Word and said, "Ye have not chosen Me, but I have chosen you and ordained you that ye might go and bring forth fruit," and I answered that call!
>
> Sometimes I wonder how much longer they must wait as we are so short of workers. Several of our workers should be home now, but there is no one to take their place, so they must go on and trust the Lord for strength from day to day.
>
> The Lord does work His wonders to perform, and He marvelously supplied every need, enabling me to sail last November to Peru with Mrs. Roach. And, if there are degrees of joy, truly since arriving on the field there has been the fulness, yea, overflowing peace and joy in being counted worthy to go forth with the message of life.
>
> I covet the prayers of "Grace and Truth" readers as I study the language, that I might be able to give forth the glorious message that is ours to proclaim as quickly as possible.

BOOK REVIEWS

(CONTINUED FROM PAGE 262)

land. "Ask for the old paths . . . and walk therein" (Jer. 6:16). The writer of this pamphlet compares present day conditions amongst Christians with Israel's backslidings and emphasizes the fact that the above advice is as appropriate today as in Jeremiah's day. He calls attention to Bible characters who were taught at their mother's knee and remained steadfast and true to the Lord amidst the most trying circumstances and deplores the lack of parental instruction of today. 32 pages. Price, 10 cents, paper.

"OUT OF HIS TREASURE," by William Hoste, B.A. Publishers, John Ritchie, Ltd., Sturrock Street, Kilmarnock, Scotland. This is a selection of short, devotional messages from the written ministry of William Hoste, who was called home to be with the Lord on March 1, 1938. On the cover page is a likeness of Mr. Hoste, and the book contains a brief sketch of his life. In all of these messages the Saviour is exalted and saints are exhorted to strive for a closer walk with Him, to be more dependent on Him, and to be more zealous in the service of the Lord. 94 pages. Price, 40 cents, paper.

"TABERNACLE AND TEMPLE," by Frederick Tatford. Publishers, John Ritchie, Ltd., Sturrock Street, Kilmarnock, Scotland. This is an interesting scriptural discussion of the types of the tabernacle and its contents—the Levitical offerings, the Levitical Priesthood, the Levitical feasts, and the temple. Christ is the pre-eminent One in all of the discussions. Salvation, identification, and other truths are brought out clearly and simply. 56 pages. Price, 20 cents, paper.

"HE EVER LIVETH," by Gertrude M. Daniels. Publishers, Pickering & Inglis, Ltd., 229 Bothwell Street, Glasgow, Scotland. In this booklet one finds helpful suggestions for Christian living. The Saviour is exalted, and the writer tells how women can publish the "Good Tidings." It is written for women, but men may profit by the suggestions therein. 61 pages. Price, 40 cents, paper.

"DISAPPOINTED CHRISTIANS," by Harold P. Barker. Pubishers, John Ritchie, Ltd., Sturrock Street, Kilmarnock, Scotland. A helpful little pamphlet on true occupation for the Christian. Occupation in the old man brings disappointment and misery. To be occupied in the New Man, brings peace and joy and liberty. 16 pages. Price, 10 cents, paper.

"THE MYSTERY OF CHRIST'S INCARNATION," by W. S. Hottel. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Have you doubts concerning this mystery? If so, read this helpful little Bible study on the subject. There is no doubt about the author's implicit faith in the fact of Christ's Incarnation and he wants the reader to believe that, too. Price, 15 cents, paper. 18 Pages.

The following booklets, by Donald Grey Barnhouse, are Scriptural and clear, with no uncertain sound Price, 10 cents each, 6 for $.50. Publishers, "Revelation," 1721 Spring Garden Street, Philadelphia, Pennsylvania.

"HAPPY THOUGH POOR." In this study the difference is shown between the saved and the unsaved; between the Christian who appropriates his blessings in Christ, and the one who does not.

"MEN WHOM GOD STRUCK DEAD." In this, the writer proves from Scripture that the only true way to worship God, is in Spirit and in Truth; and that God's work should be done God's way.

"WHEN WINTER COMES." Here, Paul, the aged, is set forth as an example, with special emphasis on the

all-sufficiency of God's graee.

"THE HISTORY OF TEMPTATION." The differenee is explained between temptation and testing, and the teaching of the eradication of the old nature shown to be false. Parents are urged to saturate their children with Scripture passages.

"THE MARKS OF SONSHIP." The truth of identification is brought out. The writer also points out why the Christian can call God "Father."

"THE HISTORY OF SIN." Here we are told, very clearly that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

"WHO FOUNDED THE CHURCH?" by Janette Steer. Publishers, Thynne & Co., Ltd., 20 Whitefriars St.. Fleet St., E.C.4, London, England. Another corrective study—this time on Catholicism. We agree with the author's effort to expose the sins of the Catholic Church but we dislike her effort to make this church a fulfiment of prophecy. No use stretching the truth. The truth about Catholicism is indictment enough. 9 pages. Price, 10 cents per copy.

"WILL THE CHURCH PASS THROUGH THE TRIBULATION?" by George H. Fromow. Publishers, The Sovereign Grace Advent Testimony, 9 Milnthorpe Road, Chiswick, W. 4, London, England. This writer claims that there is no resurrection, rapture, second advent, or exemption from Tribulation wrath for the Church BEFORE the triumph of Christ over the Antichrist. This is erroneous and will not stand the test of the Bible. (I Thess. 4:16-17 and Zech. 14:4 do not refer to the same event.) 23 pages. Price, 10 cents per copy.

"IS BRITISH ISRAELISM CONTRARY TO THE GOSPEL?" by Herman Newmark. Publishers, The Sovereign Grace Advent Testimony, 9 Milnthorpe Road, Chiswick, W. 4, London, England. A timely warning against another of Satan's offspring. We like the author's fearlessness and scripturalness. He deplores the fact that this movement minimizes the need of an Israelite accepting the Saviour. This paper is a warning against an English perversion but we have our own under the name of "Anglo-Israelism" or "American Israelism." They are all hot from the breath of the devil. 11 pages. Price, 40 cents a dozen.

"HEAVEN," by Albert Emanuel Stuernagel. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. Mr. Stuernagel has chosen a difficult subject, for the Bible does not give very many details concerning heaven. Hence, the imagination must be drawn upon quite extensively, and naturally enough different speculations reach varied conclusions. In the main we would commend the volume to our readers with the understanding that some of the conclusions are speculative. For instance, this writer says that our mothers will be the first to greet us. We prefer to believe that Christ will be the first. 76 pages. Price, 25 cents, paper.

THE CRUCIBLE OF CALVARY

In a series of studies, Dr. Rimmer presents seven episodes which show the result of the "heat" of Calvary in its effect upon various individuals—Judas, Peter, and others. The only way of salvation is clearly set forth, and there is also an interesting account of the manner in which the Passover lamb was roasted. This book will prove a blessing to saint and sinner alike.

"THE CRUCIBLE OF CALVARY," by Harry Rimmer Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 140 pages. Price, $1.00, cloth.

CONSIDER HIM

This is an extraordinarily good devotional book. Contains one hundred brief meditations every one of which is spiritually invigorating. The author is truly unique in his presentation of truth. His meditations cover a great variety of subjects. We would heartily recommend this book. Makes a fine gift book.

"CONSIDER HIM," by Vance Havner. Publishers, American Bible Conference Association, 1721 Spring Garden Street, Philadelphia, Pennsylvania. 100 pages. Price, $1.00, cloth.

NOTES ON JOSHUA

This volume contains interesting and helpful notes oi God's dealings wtih Joshua and the children of Israel "These things are written for our learning." The writei makes the application to the individual believer, of whom Israel is a type.

"NOTES ON JOSHUA," by J. G. Bellet. Publishers John Ritchie, Ltd., Kilmarnock, Scotland. 96 pages. Price $.85, cloth.

FOUND FAITHFUL

Deovtional addresses from the lives of some of the outstanding Bible characters, such as Paul, David, Elijah, and others, bringing out the truth of the eternal security of the believer, the inspiration of the Bible, the "blessed hope," and separation, encouraging and exhorting the believer. The evils of today are the same as those of Paul's day. The same folks fight with the same weapons.

"FOUND FAITHFUL," by Willam Gilmore. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. 120 pages. Price, $.85, cloth.

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 250)

Biblical balance of life.

A heart rending example of the grave danger brought to a conscientious soul by the flat-interpretation of Scripture has shocked the reading public in the last few weeks. A woman in California had her attention called to the words of Scripture, "If thy hand offend thee, cut it off," and, "If thy eye offend thee, pluck it out." She said that her eye and her hand had offended her, or caused her to sin, so she used the only method of biblical interpretation that her poor soul had been taught—she used flat interpretation. She took a pair of scissors and gouged out her eye, and took an axe and chopped off her hand. If she had been taught the truth about the Saviour's teaching on the dispensations she would have known that the literal message of the Saviur's words belongs in another age. But having been taught the flat-interpretation idea that every Scripture carries the same force in every age, she simply did what she thought the Bible was telling her to do. She was the product of Pentecostal teaching. Under Pentecostalism, divine healing, tongues, signs, visions, drinking poison, taking up serpents, women preachers, prophecy, special revelations, and all the various religious manifestations and practices which belong normally in Jewish ages are transplanted into the Church age. But the transplanting does not work in an hour when God says plainly, "ye walk by faith, not by sight." If the woman in California had been under Scriptural teaching on the dispensations she would have still had an eye and a hand which she could have used for many years in the happy and blessed service of the Lord Jesus.

The terrible attitude of skepticism which has come into the human heart was revealed by the newspaper headings given to the accounts of this woman's awful deed. Here are some of them: "She took the Bible literally," "Self-mutilation in obedience to God," "Obeying the Bible is costly business." It is not difficult to see the thinly veiled scorn of these editorial gentlemen.

We are made to pray earnestly for more sound and sane dispensational truth.

FIRST THINGS FIRST

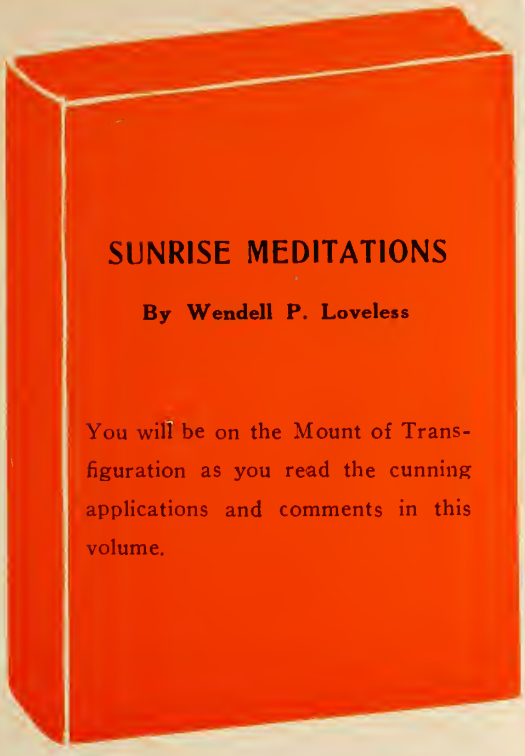
THE following interesting statement appeared in a local newspaper recently:

> Records of the state controller's office show that the first claim approved for payment after California became a state was for a Bible that cost $5.00. The Bible was ordered from San Jose to be available for the first session of the supreme court in June, 1850.

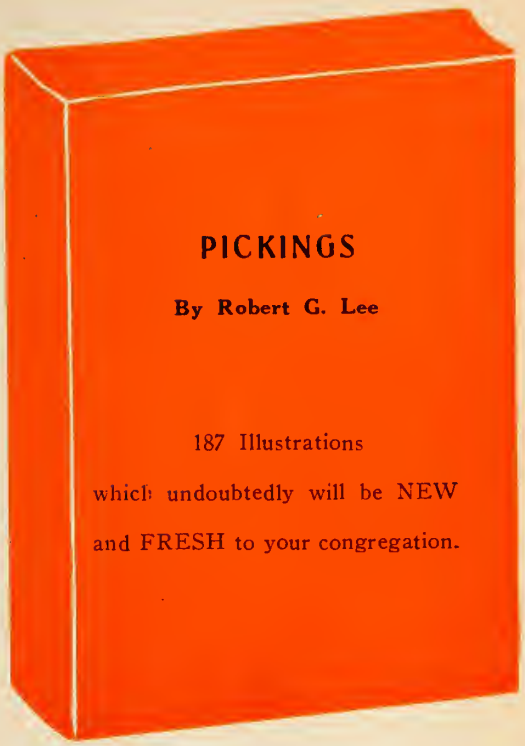
God has also given His Word first place, for we read in Psalm 138:2, "Thou hast magnified Thy Word above all Thy Name." Let us therefore give His Word first place in our lives. Let us know it, obey it, and love it. —A. H. Y.

Four Worthwhile Dollar Books

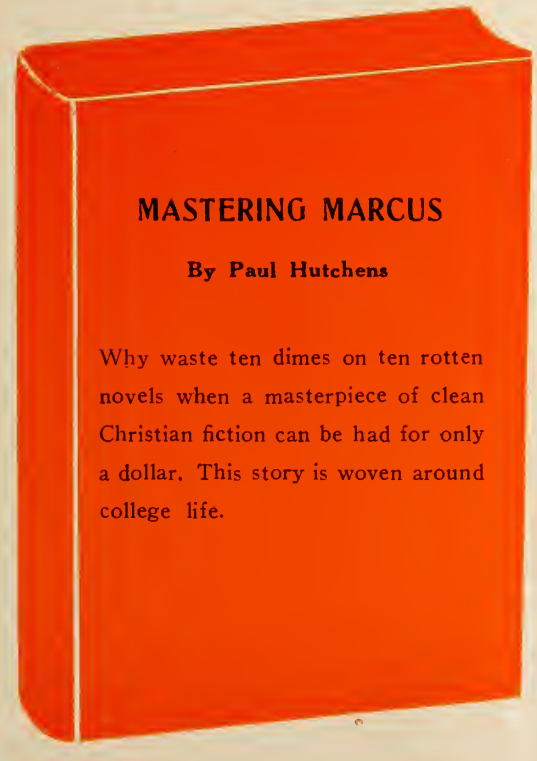
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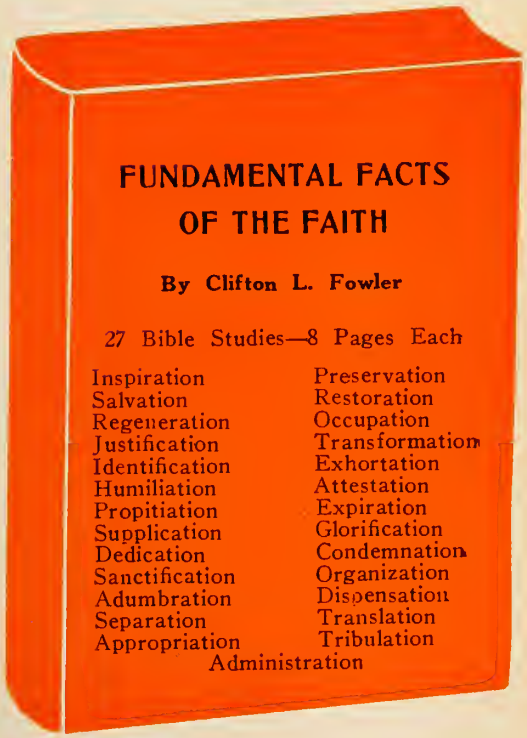
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Now the Spirit
speaketh expressly,
that in the latter times
some shall depart from
the faith, giving heed
to seducing spirts, and
doctrines of devils.

1 Timothy 4 : 1



GRACE AND TRUTH

BIBLE CONFERENCE NUMBER

IFTON L. FOWLER · EDITOR

BROOKES HALL -- D. B. I. CAMPUS



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and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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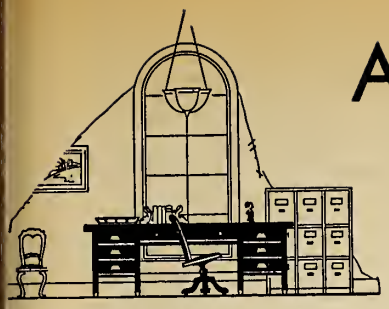
IN THE BIBLE CONFERENCE NUMBER

Page

As the Editor Sees It 281
Four Bible Suppers—*Andrew Telford* 282
Though I Speak . . . —*John W. Bailey* 284
The Forgotten Fundamental—*Archie H. Yetter* 285
Testimonies of Conference Visitors 286
The Seven Commands—*The Editor* 287
The Berean African Missionary Society—
Rose Encinas 288
In the Harvest Field—*Florence Taft Fowler* 289
Bible Seed Thoughts—*Charles R. Johnson* 290
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Light on the Lesson—*Sunday-school Lesson Staff* 292

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AS THE EDITOR SEES IT

BIBLE CONFERENCE NUMBER

THIS issue of *"Grace and Truth"* is primarily a D. B. I. feature with the cover design of our Brookes Hall on the L. J. Fowler Memorial Campus. The articles represent a few of the inspiring messages delivered at the Third Annual Summer Bible Conference. The colored section, so familiar to our older subscribers, contains the detailed account of God's great victory at D. B. I. in the last month.

For the benefit of our Canadian friends especially, as well as all our readers, we are planning to print more of Rev. Telford's conference messages in the coming winter months.

WAS CHRIST'S LIKENESS ENGRAVED ON AN EMERALD?

THE interest of jewel experts and historians is being attracted by an emerald owned by Miss Helen Klein of Buffalo, N. Y. The owner believes it to be the one Tiberius Caesar reputedly ordered engraved with a reproduction of Christ's head before the crucifixion.

We believe that God has deliberately destroyed all likenesses of Christ after the flesh lest men should bow down and worship this graven image in violation of the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them" (Exod. 20:4-5).

—A. H. Y.

DID MUSSOLINI SAVE THE WORLD?

SPEAKING to Italian Legionnaires on October 2, 1938, Generalissimo Francisco Franco, insurgent leader in Spain said, "It is in Spain that the blackshirt legions of Rome joined battle with Russia. That crushing victory destroyed in Spain the Bolshevik power which, seeing itself vanquished in our country, took its intrigue into central Europe. The moment was tragic and nations were afraid before the imminence of a universal conflagration. It was then that the spirit of Italy, and the collaboration of Il Duce (Mussolini), saved Europe and peace. This strong hand was held out to nations and saved the world by waging at Munich a battle against Russia which suffered a decisive check."

There is One Who poured out His precious lifeblood on Calvary's cross to save us from our sins. Of Him it is said, "This is indeed the Christ, the Saviour of the world" (John 4:42). Alas, the old world has turned a deaf ear for the most part to His loving call to believe in Him and be saved. Our Saviour sounded a significant note of warning when He said, "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John 5:43). This hailing of Mussolini as the saviour of the world is striking evidence that the world is getting ready to hail the Antichrist as the saviour (Rev. 13:1-4, 8).

—A. H. Y.

IS EUROPE A MADHOUSE?

THIS question is answered in the affirmative by Randolph Leigh in *Conscript Europe*. The reason it is a madhouse according to Mr. Leigh is that it contains twenty-nine jealous, suspicious, dishonest, clawing, vindictive, self-seeking nations, more than a few of them led by madmen who are called dictators and who think they can nourish their countries on diets of sulphur and gunpowder. This makes one think of the prophecy of Jeremiah which points to the age immediately following our own, the Tribulation. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken of her wine; therefore the nations are mad" (Jer. 51:7). There will come a time when not only Europe, but all the world, will be a madhouse. In their madness they shall even fight against God, but they shall be miserably defeated by the returning King of kings and Lord of lords, Jesus Christ (Ps. 2; Rev. 19:11-21).

—A. H. Y.

THE NEW SCHOOL YEAR

ON TUESDAY evening, September thirteenth, students coming from far and near joined with the faculty and members of the Board of Directors at the Annual

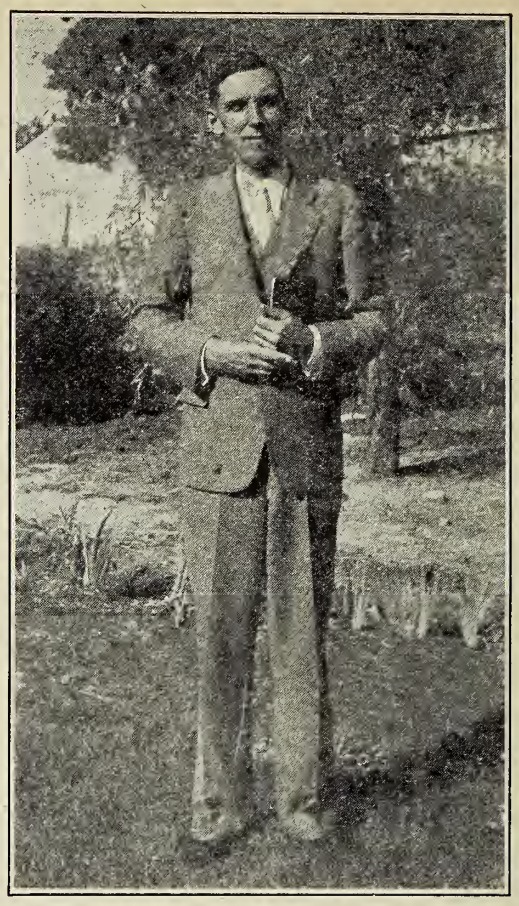
(CONTINUED ON PAGE 304)

Better never spread a scandal
Till you know the story's true;
For you're sure to make your neighbors
Needless trouble if you do;
And the matter of the chatter
You are scattering about,
May be nothing but a cypher
With the rim rubbed out.

—David Kepper

FOUR BIBLE SUPPERS

BY ANDREW TELFORD



THIS is one of many good messages delivered by Mr. Telford at the Third Annual Bible Conference of the Denver Bible Institute. His originality, freshness and practical applications from the Bible won our hearts and lifted our souls. Mr. Telford has a wide circle of friends and parishoners in Ottawa, Montreal, Smith Falls, and Hamilton, Ontario, Canada, where he holds Bible classes for hundreds of working people every week.

(Stenographically Reported)

IT HAS pleased the Lord by parable, by illustration, by figure, symbol, and type in the Bible to present to us the story of the redeeming love of the Lord Jesus Christ, and from these pictures and narratives in the Bible I am tonight seeking to present the way of salvation—how a man or woman may step out of darkness into light in the Lord Jesus Christ. And tonight I want you to behold God's wonderful provision for any person who, by simple faith, will receive the Lord Jesus Christ as his own personal Saviour.

The subject for this evening is, "Four Bible Suppers." Will you please turn to Luke's Gospel, chapter 14, verses 16-24?

> Then said He unto him, A certain man made a great supper, and bade many:
> And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
> And another said, I have married a wife, and therefore I cannot come.
> So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city and bring in hither the poor, and maimed, and the halt, and the blind.
> And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
> And the lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled.
> For I say unto you, That none of those men which were bidden shall taste of my supper.

I. THE GOSPEL SUPPER

Now the first supper I want to call your attention to is the Gospel Supper spoken of in this fourteenth chapter of the Gospel of Luke. It is a wonderful story. It is rich from the opening verse to the closing one telling of the wonderful provision God has made for lost and dying men in order that they might be saved from a burning hell to a glorious eternal heaven. It makes no difference whether he lives in war-torn China or Africa, or the Isles of the Sea, or Ottawa or Denver, he needs the Christ of God, and God invites lost men to this glorious supper.

Verse 16—A certain man made a great supper.

First, it is a great supper because of the Provider of the supper. Poor people don't set a good table. This supper was a great supper because of the One Who is putting on the feast. Could God put on anything less than that which is great and grand? The Gospel story is a grand story because it is God's story.

It is not only great because of the Provider, but it is great because of the greatness of the number which must be fed and cared for. On that table there must be sufficient placed for the rich of earth—quite a few

them. On that table there must be enough placed provide for the poor of the earth—quite a few more them. On that table there must be enough to feed the lks of North America. There must be enough to ed the folks of South America. There must be ough to feed the folks of Asia. There must be ough to feed Africa. There must be enough to feed e folks of China. There must be enough to feed the ople of the Islands of the Sea. There must be enough r every man and every woman into whose nostrils od has breathed the breath of life. And thank God, ere is enough in the Gospel Supper to meet the need every single soul from the North and South, and om the East and West. Thank God for this boun- ous provision—enough for every single man and every gle woman. Enough for any poor sinner on the ay to hell. Thank God for the splendid supper that od has placed on that table. It is a great supper, my iend, because God has provided it, and it is great cause of the need it must meet. There is no claim demand in the person of Jesus Christ our Lord. Can u come to Him and turn away dissatisfied? Can you me to the Lord Jesus Christ with the guilt and sor- w and shame and agony (of the human heart) and away disappointed? Thank God, there is no desire, need of the human heart but that Jesus Christ has et to the glory of His precious name.

It is a great feast, and no person who has ever en to it wants to be left out. No person who has it his feet under God's table and partaken of His ace can have enough of it. Aren't you glad you are ved from death to life? Aren't you glad you have it your feet under the Gospel table? Aren't you glad u found in God's eternal Son a perfect satisfying rtion? And the beautiful thing about it is when folks t saved, the more they want to hear about the Lord sus Christ and about His grace. That's just the way, is with the Gospel of Jesus Christ. It satisfies folks it the more they get the more they want. Thank od for such a table as God provided! I want to assure u that what God has put on that table satisfies.

Will you please turn to the book of Romans? I n not giving you an exposition of the first eight chap- rs of Romans, but I want to say a word about what od has placed upon the Gospel table as revealed in e book of Romans.

The first thing that God has placed on the Gospel ble is the fact, not a theory, of man's *condem- ation*. It is a fact that all men have sinned. It esn't matter who you are. You are a sinner. How you know? The Bible says, "All have sinned." In e first three chapters, the Spirit of God declares that an is a sinner, that he is under condemnation; he lost. Here in the opening chapters of Romans the ostle Paul declares that all are sinners. You think e folks in Africa, China, and other countries are sin- rs. You say, "They certainly need the Gospel." But aul says, "Just a moment, you folks. I want to talk you. Why don't you judge yourselves? They are st in the same boat you are; you are sinners just the same as they are, for you, too, have come short of the glory of God. Do you know the gulf between your soul and God, made not only because of what your parents were back yonder, but by the actual fact of your sinful conduct from day to day? You need Christ because you are a lost man. In Romans Paul has stated the fact of human condemnation. I was glad that I found out I was a sinner and needed God's salvation.

The second thing God has put on the table is the fact of divine *justification*. That is in the Gos- pel. The Gospel says that a man can be saved with- out doing a single thing. You don't need to be bap- tized. You don't need to join the church. I found on the Gospel table that I could be justified freely by His grace without doing a single thing. I found out that I could bow down before Him as my Saviour confess- ing my guilt and He would put my name in heaven. Have you come to Christ confessing your sin? Have you reached out the arm of faith and appropriated Him? Thank God, there is more than man's condemnation on the table—man's justification is also on the table.

From Romans 5:1 to the closing of Romans 8, Paul tells us that on the Gospel table there is also *sanctification*. He tells us how God can keep that man whom He justified by the power of His grace from day to day. I thank God for the Gospel that not only can save a man, but keep the man that it saves. When you come to the Saviour, two things will take place. First, the atoning blood will wash away your sins. Then, something else takes place. The Holy Ghost, the third person of the Trinity comes to take His abode in your life and stop you from doing the thing to- morrow that you did yesterday. That is what makes all things different. It is the power of God, the Holy Ghost. The source of victory in a child of God is the inherited power of the Holy Ghost in the life. Chapters six, seven, and eight to the close of verse 10 tell us that God has placed *sanctification* on the table. That is how God keeps a man from doing the things that he did before. My friend, would you take Jesus Christ to be your Saviour? Let Christ come into your heart and put new power into your life that will break the power of cancelled sin and give you a new hope, a new satisfaction, a new set of desires.

There is more than that on the table. If I have only been cared for and provided for from the day I was saved to the end of the journey by the power of the Gospel, I didn't get very much. Thank God, I have something that is good for life, hallelujah, and it is good for death. Thank God there is something else on the table. There is *glorification*. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. 8:18) and verse 23, We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." And Paul says in Ephesians we are "predestinated to the adoption," so it is already for me. Hallelujah, we are going home to glory. God has provided heaven as your certain home and hope, and

(CONTINUED ON PAGE 304)

Though I Speak...

First Corinthians Thirteen

BY JOHN W. BAILEY

ANOTHER one of our Conference speakers was Rev. John W. Bailey, formerly pastor of the First Baptist Church of Holyoke, Colorado and a graduate of D. B. I. (Class of '26). Much has been written about "love," but Mr. Bailey carries us into some new fields of thought.

THERE is little that equals great oratory!—the ability to sway people with words; to get people to think after our thoughts and then to obey our commands. And so God has prefaced this great chapter by saying: "Though I speak with the tongues of men and of angels (plural)—" Men, with the ability to command men as some of the orators which we have today in the person of Stalin, Mussolini, Hitler, and even our own President. How we love to sit before our radios and hear our President use the English language. "And of angels"—yes, Paul has included angels' tongues in this list. Angels are sinless and faultless, and yet their tongues cannot be accepted as a substitute for love. "Though I speak with the tongues of men and of angels and have not *love,* I am become as sounding brass, or a tinkling cymbal." And these vain results remind us of childhood days when we used to follow the parade to the show grounds and hear the showman with his triangle and piece of steel calling out the wonders of the circus. But after we had paid the fare and seen the show, how we longed for our money back as we passed the ticket booth on our way out—"a sounding brass and a tinkling cymbal." Yet, in spite of these results people love to talk; men love to talk, women love to talk, and this beginning when we are children. So God takes this coveted thing of life and uses the figure of a speaker and says, "Though I speak—"

But, the lesson is applicable to anything we do! Love must have its prime place. "The greatest of these is *love.*" It is the one thing needful to impel. And love has a language that moves, sways, and serves. It is not necessary to have great swelling words. The great apostle Paul declared, "And I, brethren, when I came to you, came not with excellency of speech—And my speech and my preaching was not with enticing words of man's wisdom, but in the power of God." (See I Cor. 2:1-4.) And so it is not glitter and glare and the fanfare of the world, but that something that lies hidden in the human breast that really speaks the language that abides. Old is the story of Romney who desired to become a great painter but fell in love with a young lady in the north of England and was married. One day he overheard some talk saying that it was a pity that Romney had married, as he had the talents for greatness as a painter, and he would not get very far if he was burdened with a wife. So he left his young wife and went to London where he gave himself to his work. His work was his one passion now. He made good. Portraits of the first people of the land came from his brush; landscapes, that in this day are worth much money. It is said that he was a lion in London for a time. Then he grew old and ill and, gathering his effects together, went back to his wife in the North, and she took him in with open arms, nursed him tenderly till he was laid away, and then lovingly marked his grave. Today, it is not a man's paintings that stand out before that Nation, but rather a little wife's love! It reminds us of God's love as expressed in the song : "O love that will not let me go," and the Scripture, "Love never faileth—"

However, we are warned in the last days human love "shall wax cold" (Matt. 24:12). "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). And today we see it all about us, believers in the Lord Jesus waxing cold and leaving the first love of their conversion when the fire fell upon them. So we see the violating of the workings of love as we find it in the thirteenth chapter of First Corinthians and elsewhere in our Bibles. We see bitterness in the hearts of "Christians" and bickerings in their lives. We see unforgiveness and an unwillingness to forget even when forgiveness is sought. All because of the lack of Christian Love—Christ's Love which should express itself through us. I like this rendering of I Corinthians 13:7: "Love all things with silence," and this is demonstrated in both Old and New Testaments. Shem and Japheth "Saw not the nakedness of their father" while Ham was quick to not only see it, but also to talk about it and start a gossip for which he receives a curse. David, though a sinner of the worst sort in the Old Testament, yet in the New it is demonstrated how love covers by never mentioning his sin though his name occurs fifty-seven times; a good example that "The blood of Jesus Christ, God's Son, cleanseth us from all sin." And Jesus our Lord never rebuked anyone after they acknowledged Him as Saviour and Lord. Even Peter was lovingly remembered after the resurrection in spite of denial. But, today, we have lost that *love,* that inner God-given heart concern for the souls for whom Jesus died; and this in the face of His prayer, "That the love wherewith

(CONTINUED ON PAGE 301)

The Forgotten Fundamental

BY ARCHIE H. YETTER

USING a theme suggested by another Bible teacher, Kieth L. Brookes, Mr. Yetter delivers this delightful, instructive message to the Summer Bible Conference. Mr. Yetter, a local Denver pastor, is now a valued teacher at the school of which he is a graduate, the Denver Bible Institute.

A YOUNG woman came to me one day and asked, "What are the fundamentals anyway?" And I replied, "They are the great foundational truths of Christianity, such as the personality of God, the Trinity, the inspiration of the Bible, the virgin-birth, sinless life, vicarious death, bodily resurrection, ascension and present mediation, and the personal, visible return of Jesus Christ; the personality and deity of the Holy Spirit; the reality and penalty of sin; the fallen state of man and his consequent need of being born from above through faith in the atoning work of Jesus Christ on Calvary's cross; the reality and endless duration of heaven for the saved, and of a hell for the lost."

These fundamental truths are all of vital importance and we need to teach them faithfully and to believe them wholeheartedly. But there is one great fundamental often forgotten.

Jesus Christ Himself put this fundamental in words one day shortly before He went to Calvary: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). The forgotten fundamental is love.

Due to man's darkened understanding, the question immediately arises, "What is love?" Down in a little country school I attended near Lebanon, Missouri, the scholars used to answer with the following jingle: "Love is a funny thing shaped like a lizzard; goes all around the heart and penetrates the gizzard." While we laugh at such absurdity, would our answer be intelligent? Dr. W. Graham Scroggie defined love in a twofold way: "Love is God giving, and love is God yearning." We have chosen to define love as follows: "Love is that emotion of the soul which desires the very best for the object of its love, and moves to give that best to the one loved." To our minds I John 3:16 supports this definition. Here we read, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

The fundamental character of love will be seen more clearly as we face the plain statements of the eternal God.

I. LOVE IS FUNDAMENTAL TO SALVATION

"HEREIN is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This amazing and soul-thrilling truth we read in I John 4:10. God's love for our guilty and sinful souls devised salvation's plan. God's infinite love robbed heaven of the Son of His love, and sent Him into the world to die for hell-deserving sinners like you and me. Love moved our Lord Jesus Christ to give Himself for us on Calvary's Cross. Seeing our hopeless and helpless condition, He left the ivory palaces of glory for the cross of woe, moved by His great eternal love. Our salvation had its fountainhead in the loving heart of God, hence we say, love is fundamental to salvation.

II. LOVE IS FUNDAMENTAL TO ATTESTATION

TODAY the churches seem to be waging a losing battle. Pitifully few are the number which have a real, living testimony in the community. But of the early church we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33). The secret of this powerful testimony is indicated in the preceding verse. Here we find, "The multitude of them that believed were of one heart and of one soul" (Acts 4:32). There was real Christian unity in this band of first century Christians. The wellspring of this unity was love. They were heeding the new commandment given by our Saviour, and finding as He indicated that love was fundamental to effective testimony. Listen to the words of our Lord: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). May we heed this new commandment, and wear the badge of discipleship which all men will recognize—the badge of love. Then, we, too, will with great power give witness to the death, resurrection, and coming again of our Lord Jesus Christ.

III. LOVE IS FUNDAMENTAL TO ASSOCIATION

"HE THAT hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21). Thus spake the Son of God revealing the vital relationship of love to fellowship with the Father and the Son. They journey on the highway of love and he who would walk with them must travel on the highway of love (Eph. 5:1-2). Mr. A. T. Schofield tells the following illuminating story: "Some time ago I was the possessor of a beautiful collie called 'Jock.' When he first came to London he was wild with spirit and would dash away. I would never have seen him again had I not put him under law by the purchase of a

(CONTINUED ON PAGE 301)

Why I Liked the Third Annual Bible Conference

TESTIMONIES OF CONFERENCE VISITORS



(The following testimonies are representative of the reactions of the guests to the 1938 Summer Bible Conference of the Denver Bible Institute.)

My greatest cause for enjoyment in the Third Annual D. B. I. Bible Conference was the strong personal appeal that was given throughout the days of the Conference. This appeal, limited to no one group of individuals, for it included both the saved and the unsaved, was not confined to one particular group of services. Throughout each day, from the time the after-breakfast devotional period began until the end of the concluding evening service the appeal to become acquainted with the Lord Jesus as Saviour and Master was especially powerful and Spirit-filled.

Rev. Telford's messages were of special blessing. To hear him speak, whether in the mornnig devotions, the classroom, or the regular Conference services, was to realize that here was one who knew the Word and the Lord, and who yearned that others should know him too. One girl told me the following: "For the first time in my life I have found out what it means to be a true Christian." Truly, such results as this are infinitely worth-while.

I am sure that very few left the Conference without an earnest desire to know Him better, love Him more, and serve Him with greater joy and zeal."

—A CHRISTIAN WORKER WITH GIRLS FROM NEBRASKA

There are many reasons why I liked the Third Annual D. B. I. Summer Bible Conference. The outstanding reason is because of the plain, soul-stirring and Spirit-filled messages from God's Word, brought by Rev. Andrew Telford of Ottawa, Ontario, Canada. These messages were such as to convict the unsaved, restore the backslider, and strengthen the faith of the believers in Christ. Various ministers from Denver and other parts of the country, as well as missionaries from foreign fields, brought inspiring and timely messages. The Daily Vacation Bible School was the means of leading several children to Christ. The morning classes for adults were a blessing to all who attended them. The testimonies, Gospel songs, and music throughout the Conference were an inspiration to all to carry on for Jesus until He comes again. I thank God for D. B. I. where the truth of His Word is taught, and Christ is exalted, and it is my prayer that if the Lord tarries, next year's Bible Conference shall be even greater than any in the past.

—A U. S. MAIL CARRIER FROM COLORADO

I am grateful to My Saviour for the privilege of attending the Third Annual D. B. I. Bible Conference.

The Lord used the Reverend Telford's inspirational messages to encourage my heart and to reveal more explicitly to me the marvels of His grace, His loving concern for those who faithfully serve Him, and the privileges that we enjoy because of His love for us.

I certainly enjoyed the classes of "The Bible Training School," a new feature of this year's Conference. These classes, taught by the Conference speakers and by various members of the faculty, were instructive and practical.

This year's Conference gave me a greater appetite for the Word of God. My Saviour was made more precious to me. The Christian fellowship of those attending the Conference, and of those that work, teach, and study at the Denver Bible Institute was refreshing and stimulating to my soul.

It is thrilling to see Bible truths personally applied in individual lives, enabling them to give forth consistent testimonies. That is what I enjoyed at the D. B. I. Bible Conference—fellowshipping with young people whose only purpose is to honor and glorify the Lord Who died that they might live. **—A SCHOOL TEACHER FROM OHIO**

Vacation to me is not idleness, nor continual sigh seeing, but a change from routine work, an escape from th intense closeness of summer heat, and a chance to he others proclaim "the unsearchable riches of His grace to study more deeply into the Word of God for man. R siding in a plains country, we desired to be in sight of a easy access to the great and mighty mountains. D. B. Bible Conference seemed to offer us these opportuniti and we were not disappointed.

We very much enjoyed the friendship and kindly we come, among an entirely new people to us, only two whom we had ever met before.

The program plan could not have been more sati factory—early morning devotions, forenoon study classe the afternoon free for our own plans of sightseeing, a closing each day with the Gospel message. Ministers seldom have the opportunity to hear others preach th Word.

We were glad to find a Daily Vacation Bible Scho with an entirely new group of children and teachers stimulate the desire to study that which Christian paren so much desire their children to learn. It also gave more freedom to enter undisturbed into the study class We very much appreciated the earnestness and sinceri of the whole program. We thank God for our vacatio at D. B. I.

—A PASTOR FROM KANSA

I have attended many Bible conferences, but the Thi Annual Bible Conference at D. B. I. was the best of a

I liked the Bible Conference because the speakers we Holy Ghost filled men and spoke by the power of the Ho Spirit, not in the energy of the flesh.

Rev. Joseph McCaba from Africa was a very goo Bible teacher. His exposition of the fourth chapter John was wonderful and very inspirational. Brother McCa was an interesting speaker; and his rich personal expe iences on the mission field, which he used as illustratio made his messages very gripping.

The class in False Religions, where we learned the outstanding beliefs, and refutations from the Scriptur showing wherein these religions were false, was very hel ful also.

Dr. Andrew Telford of Ottawa, Ontario, Canada, w such a dynamic combination of Bible teacher, preache and evangelist. He taught with such clarity, simplicit and power, giving the best and clearest outlines of th books of the Bible I have ever seen. Since I came hom his messages and outlines have been so helpful in teac ing my Bible study classes, and it has been a joy to pa on the good things which I received in his classes.

There was such a fine spirit of consecration manifest by the faculty, students, and workers of D. B. I., such freshness in the messages, and such a heavenly atmosphe at the school, it made one want to stay there permanent

The joy of the Lord is our strength, and truly my j was full and overflowing, and I have been passing on others the blessings which I received at the Conference.

Every Conference speaker was certainly used as instrument of the Holy Spirit for the conviction and sa vation of sinners and the edification of the saints. It w a Christ-centered Bible Conference in every sense of th word.

—A TEACHER OF LADIES' BIBLE CLASSE FROM OKLAHOM

The Denver Bible Institute is not a large school, b the choicest of young people come there to prepare ther selves for the greatest and most important work—that leading souls to Christ.

There had been a desire in my heart to attend the Co ference and it seemed that all of my plans shaped ther selves out so that I could. Wednesday evening when v gathered for the first session, Brother Lott who led t singing, seemed to have selected the songs for just such meeting as this. The Holy Spirit was felt in great pow as the prayers ascended to the Throne of Grace in beh of those who were to impart the precious truth. M Andrew Telford of Ottawa, Canada, who was the ma speaker throughout the twelve days of the Conference, in my estimation one of the most outstanding and Spir filled preachers of the Gospel I have ever heard. T

(CONTINUED ON PAGE 304)

The Seven Commands

Seventh Study in a Series on
THE BOOK OF THE REVELATION

BY THE EDITOR

The second of the seven commands is "Send."

It is just the command which in God's plan always follows a revelation of truth. The first command of Revelation one is "WRITE what thou hast seen." The second grows out of it—"and send." God's purpose is that His message and His truth shall not stagnate, but shall accomplish the thing whereunto He hath designed it. That was a great day in the life of the prophet Isaiah when he beheld God on His throne and heard the pertinent inquiry, "Who will go?" And that was a moment of glorious victory when love and consecration overcame selfishness and fear and the humbled Isaiah cried out, "Here am I, send me." He offered himself that he might be sent! He had seen a thing that Christian men today need to see. God is seeking men whom He can SEND. It is one thing to see a great truth. It is another thing to be willing to carry it to others. The second command of Revelation one has the missionary stamp upon it.

God's chosen nation, Israel, bears a special relationship to God's missionary purposes. It is a self-evident fact, that to whom God gives salvation, to that one God gives the task of telling the story to others. To receive the salvation of God is to also be the recipient of the big missionary responsibility which inevitably goes with that salvation. God hath bestowed His salvation upon His chosen people, Israel. Salvation came upon the Father of God's people, when Abraham believed God and it was counted unto him for righteousness (Gen. 15:6; Rom. 4:3; 4:22). From that day forward special privileges belonged to the children of Abraham, and special responsibility as well. Our Lord Jesus is making direct reference to the missionary responsibility of Abraham's children when He says, "Salvation is of the Jews." Not only does God bestow salvation upon the Jew, but His plan is that the message of salvation shall come forth through the Jew. In God's plan, the Jew is always the missionary to the world of Gentiles. In God's original plan there are no Gentile missionaries. God's salvation is TO the Jews, consequently, "Salvation is OF the Jews"; and salvation is not of the Gentiles. God does not use Gentile missionaries until His Jewish missionaries backslide and leave Him without a witness. In such a case, God resorts to Gentile missionaries, but not before. This present dispensation is an age of Jewish backsliding. God's chosen people have rejected their Messiah and despised His salvation, with the result that "blindness in part hath happened" to them. During this, their period of broken fellowship, God is getting His wondrous message to those who sit in darkness through the instrumentality of Gentile missionaries. But that is not God's preferred missionary method. God's preferred missionary method is to use Jews for His preachers, missionaries, and evangelists. In the Great Tribulation, after the Church is removed from the earth, God goes back to His preferred method and sends forth to the Gentiles the message of salvation through 144,000 specially chosen missionaries, every one of whom will come from one of the tribes of Israel. Throughout the Scriptures, God never sends a Gentile on a missionary task unless and until His preferred missionaries, the Jews, have failed Him.

These considerations bring us face to face with the fact that God's chosen "SENT MEN" in the Bible are Jews. The man whom God entrusts with the message of salvation in the Scripture is a Jew. God "sent" Isaiah, and Jonah, and Hezekiah, and John the Baptist, and Paul, and many others—and the blood of Abraham flowed in the veins of each and every one. And God needed men through whom to give His Word to mankind. So He chose Moses, and Samuel, and David, and Jeremiah, and the Prophets, and Matthew, and the Apostles and many others—and lo, they were every one the descendants of Abraham. Salvation is not of the Gentile. Yes, the Jew has much advantage, but chiefly that there hath been committed unto him the Oracles of God. When God gave the Jew His "Oracles," that involved receiving the Oracles—we call that inspiration—and conveying the Oracles—and we call that missionary work.

In Revelation 1:11 when the voice of Jesus gives the command, "Send." the one who receives the command is John, the writer of the Revelation, and the disciple of Jesus. And John was a Jew. He is to send the narration of the visions to the seven churches which are in Asia. The discussion of the seven churches will come under the exposition of chapters two and three.

The third command is found in 1:17:

> And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last.

How like the Lord Jesus to combine these three commands: Write! Send! Fear not! He gives to His servant the giant task, then He bestows the comfort of His own person, presence, power, and touch. He lays His hand on John and says, "I am the First and the Last. I am the living One Who was once dead!" Marvel of marvels! Who could not or would not serve under such encouragement? Who could fear with those tender and loving words ringing in his soul?

It is of deepest significance that the first command to "Fear not" in the Word of God is addressed to Abraham by the same second Person of the Trinity Who spoke comfortingly to John. And these words to John constitute the last command to "fear not" in the inspired Volume. The Lord's words to Abram were, "Fear not, Abram, I am thy shield and thy exceeding great reward." In the Lord Jesus we find the exemplification, the embodiment, the personification of love. The Holy Spirit declares, "Perfect love casteth out fear." The Lord Jesus Christ Himself stands at the beginning and the ending of Divine Revelation and bids all fear be gone.

These words of comfort were spoken to the representatives of the nation Israel. Today when Israel is suffering under the wicked flames of international anti-semitism, it is blessed to know that God still lives, that His purposes still abide, and that His "Fear not" still comes to comfort that people who now suffer but will soon become, under God's mighty hand, the head and not the tail of the nations.

The last four of the seven commands occur together in the concluding two verses of the chapter:

> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
>
> The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Dean Alford explicitly declares that the verb "WRITE" governs verse 19 and the first half of verse 20. This fact is easily discoverable by the English reader if he will but read these verses attentively. Verse 19 and the first half of verse 20 are four commands to write four things. The four commands are placed by the Holy Spirit in one sentence. These four commands, and the force of the verb "write" may be exhibited to the eye thus,

WRITE the things (the visions) which thou hast seen;
(WRITE) what they mean (see following discussion);
(WRITE) the things which shall be hereafter;
(WRITE) the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks.

(CONTINUED ON PAGE 302)



The Berean African Missionary Society



The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Home Secretary

ENGAGEMENT ANNOUNCED

The Berean African Missionary Society is very happy to announce the engagement of Miss Hazel Leigh Whitney to Mr. Leonard W. Parcel, both accepted candidates of the Society. Miss Whitney is at present taking nurses' training at Beth-El Hospital in Colorado Springs, Colorado, in preparation for service on the field. Mr. Parcel has recently been appointed Deputation Secretary for the Society, and is now on an extensive deputation trip, seeking to make up the deficiency in the missionary calendars besides raising his own support.

Because of their splendid record in the Denver Bible Institute day school, of which they are both graduates, their devotion to the Saviour, and their deep consecration to His service, the Society will be most happy to number them among its workers in the Congo.

The Society is delighted with this announcement of the Lord's leading of these two young people, who seem so singularly fitted to each other, and we extend to them our heartiest congratulations and Christian wishes for God's abundant blessing upon their lives.

That our B. A. M. S. constituency is following the progress of our missionaries through "Grace and Truth" is demonstrated by the many letters tha thave come in during the past several weeks . We are therefore happy to pass on to our readers as much of the information coming to headquarters as space permits.

SELECTING THE FIRST MISSION SITE

The following letter was received from Rev. Irving M. Lindquist the latter part of August: "On the fifth of this month we went for a drive with Mr. Vinton down to the southern section of their territory amongst the Wazimba tribe. We were very much impressed by the teeming numbers of people right along the main highway where it would not be hard for us to get our freight and baggage to the place where he could begin. The people seemed to ge very intelligent and they have been untouched by any Protestant work. A discouraging factor was the lack of forest for building materials, and we have since learned that it is very unhealthy as regards fevers and other aliments common to the white intruder.

"On Thursday, August 11, Mr. Hunt, the evangelist for this mission, together with Mrs. Amie, Albert, and myself, drove to the end of the road which is about forty miles north of Shabunda. There Mr. Patterson had twenty-five porters waiting for us with tipois (hammocks) and we went the twenty miles to Songo's village. Songo is the chief who asked us to come to his village. On Saturday we climbed one of the smaller hills in that district and found a site which I think will suit our wants in every respect. It is an old village site and has many palm trees already growing and the top is quite level for a space of two or three acres. The water problem will be solved because there are at least five springs around the lower reaches of the hill. There is a good sized river flowing at the base also. Another point in favor of the northern territory is that we will have plenty of space to expand further north toward Stanleyville and east toward Costermansville. So we feel definitely that we should go to Songo's village.

"At Songo, the E. S. A. M. have built a new house for their teacher, but he has never occupied it and we can use it to store our things. In addition, there are two big government resthouses which are very nice, and which we have permission to use until we get our own built on our private mountain. There will have to be a bridge ove the river between the village and our mountain as nov there is only a two foot log about seventy-five feet lon spanning it. Near the end of the automobile road there i a mine and Director Touwaide of the CNK gave me letter to the miner in charge asking him to give us place to store the truck and the car until we get a roa into the village. We have certainly been made thankfu for the valuable assistance we have received from Direc tor Touwaide.

"As I stated before, we have the use of the two house at Pena-Katumbi (the name which will probably be give our location) but we shall erect a leaf house on our ow property as soon as possible and then make plans to buil our permanent houses of stone, skipping over the mud house stage which is usually so costly with new mission There is plenty of stone on the mountain and we sha see how it lends itself to building purposes. There ar also a great many leaves growing on this mountain whic we will use for our roofs.

"Chief Songo came to see us on Saturday morning. H is certainly above the average in intelligence. He wa dressed up in a five-gallon hat, a white military outfi with shorts, brown golf stockings, and brown oxfords, an carried a switch made of hair from a buffalo's tail in hi hand. He is very close to six feet tall and is a very im pressive specimen of a native. It is very unusual for chief to ask for a mission station to be established in hi village, so that the fact has been in our minds in choosin the site."

Formal application has been made to the proper official for a concession to this territory and Mr. Lindquist fe that the matter would be cared for promptly. He has bee much impressed by the courteous and gracious cooperatio which has been given to our missionary group by the gov arnment and mining officials, as well as by the missionarie at the E.S.A.M., and they are very grateful. He say "We have certainly been impressed by the way we hav been received at the Administrator's office at Shabund Songo's village, and the Chef's office at Costermansvill We have been told of the many difficulties we would me but we have yet to encounter one act or word of hostilit on the part of anyone. It cannot be anything but th

(CONTINUED ON PAGE 299)

In the Harvest Field

Conducted by Florence Taft Fowler

Word comes to us that Arien Mills, former student, is pastor of a Baptist church in Waynesboro, Mississippi and also teaches Bible in the school at that place. While Brother Arien is unable at present to complete his course at D. B. I. he is making the most of his opportunities. Through arrangement with the public school authorities he is taking a year of high school work, thereby completing his grammar school and high school work on the basis of his D. B. I. credits. He is much rejoiced for this provision, having never had opportunity previously to gain the desired education.

The Lord has used him through the summer in children's work and in an evangelistic service and in both fields about fifty decisions were made for the Saviour. Mr. Mills asks prayer for himself and the work of his church in Waynesboro.

Mr. Kenneth Johnson ('36) is attending Bethel Institute, a Swedish Baptist Theological Seminary and Junior College at St. Paul, Minnesota. He is eager to go on in service for the Lord and is thus preparing for pastoral work.

Recent word from Miss Fern Houston reveals that while she is teaching school at Streeter, N. Dakota, she is using every opportunity to get the Word to her pupils. She reads the Bible for ten minutes in the opening exercises each morning. Longing to be back in school, she says, "I'm happy for you (the students who have returned) but that is not the same as being happy with you. How I wish I were there!!!!" Let us remember her in prayer.

Mr. and Mrs. Forrest Morningstar, former students, have moved to Fish Lake near Mill Creek, Indiana where they are ministering to a growing church and Sunday-school.

Rev. and Mrs. Clyde Shaffstall, former students, recently having left Climax, Colorado where they have done an aggressive work for the Lord, are now in deputation work for a newly organized mission for the neglected western districts. They are traveling eastward seeking to obtain funds and workers for this vast western territory where there are few to carry the message to many who have never heard the Gospel.

We rejoice in the privilege of service which has opened to Mr. Darrel Handel in St. Louis with the Gospel Center. Sunday-school and young people's work, evangelistic preaching, song leading, and radio broadcasting will be his program filled with opportunities to win souls to the Saviour. Let us remember him at the throne of grace.

Mrs. Dolores Wright, former student, continues her work with the Yaqui Indians near Tucson, Arizona. In charge of the mission to these people, the Lord is mightily using Mrs. Wright in winning them to the Saviour. Her friends in Tucson have cooperated wonderfully in furnishing supplies and funds for this aggressive work for the Lord.

Rev. Terrell Butler ('35), recent visitor at D. B. I., gave a brief resume of his work in Santa Fe. Handicapped with the lack of a church building, they meet in homes for the church services. Much of his time, however, is spent with radio broadcasting and work among the Indians in the Indian pueblos out of Santa Fe. Some of the Indians have taken a very aggressive and self-denying stand for the Saviour.

Miss Ruth Whaley ('38), having spent the summer in California with many opportunitites for children's work, has returned to her home in Siloam Springs, Arkansas.

Rev. Ivan T. Pulis, graduate of the class of '34, is ministering the Word at the Independent Fundamental Church at Wilsall, Montana, his home town.

Word comes to us from Cork, Ireland of missionary work among the seamen by Mr. George Jennings, Port missionary of the Seamen's Institute. He visits the ships which come to port and distributes gospel literature to the seamen. Let us pray with this brother that the seed sowing may bring a harvest of souls to the Saviour's praise.

Miss Alice Leonard returning to school after a summer of Daily Vacation Bible School work under Rev. McMillan of the Sunday School Union, reports twenty-five decisions among the children in four schools conducted at Empire and Lawson in the mountains, and in Cunningham and Castlewood school houses south of Aurora. Miss Dorothy Reich, a senior, and Misses Luella (evening school '33), and Elfrieda Price worked with her at different periods in this most worthwhile service to the children.

Mrs. George Palm, formerly Edith Clark of the class of '32, writes concerning her husband who graduated the same year:

> As you know, George was ordained last March in the Christian Church by a group of fundamental Christians . . . So he is able to go on preaching the Word 'in season and out of season,' mainly in school houses . . . God has blessed beyond measure.

We thank the Lord for the faithful ministry of our brother and sister in the Ozarks region. God is using them for His glory. They will appreciate our prayers in this hard field.

BIRTHS

Rev. and Mrs. Ivan Pulis, nee Bessie Gozzard, are the fond parents of Dwight Elmer, born on August 12. Mr. Pulis is a graduate of the class of '34 and Mrs. Pulis is a former student.

Rev. and Mrs. Terrell Butler of Santa Fe, New Mexico brought her baby daubhter, Dona Lee, born July 26, to Denver where she and her mother, Helen Hall Butler are residing for a time with Mrs. Butler's mother, Mrs. Donia Hall, graduate of the evening school ('30).

CAMPUS NEWS FLASHES

With the opening of school the regular routine of the school program is upon us. Students and Staff, having prayed throughout the summer for a God-chosen student body, rejoice in answer to prayer. The exceptionally fine group of consecrated young people are an inspiration and blessing beyond expression. Pray for these precious lives that they may be "kept by the power of God." Some have urgent financial needs.

A cause for thanksgiving to the Lord is the transformation of Chapman Hall. The basic stucco is completed. Only the "splash" coat or the finishing remains to be accomplished.

A recent and welcome visitor with us for a few days was Mrs. Dolores Wright, aunt of Miss Rose Encinas ('28), as she returned from a trip east on her way home to Tucson, Arizona. Mrs. Wright also spent the period of the Conference with us. Her fellowship always brings blessing.

Other Conference visitors were Mrs. Herman Maier and daughter Martha from St. Louis. Mrs. Maier is the sister of Miss Alma Waespi ('29), the "Grace and Truth" office secretary.

Students and faculty are enjoying the exercise afforded by the tennis court which was recently completed.

Painting and papering, cleaning and the oft repeated "moving" has been the program to make things shipshape for the opening of school at D. B. I.

Rev. Paul Voronaeff, speaker at the inspirational period recently gave account of the tragic conditions of suffering among Christians in Soviet Russia. Banishment, untold and inexpressible hardships, hunger, and suffering is the portion of God's people in this land of darkness. God give us gratitude for the blessings we are permitted in grace to yet enjoy in this land!

Mrs. Minnie Morris, prominent worker in the First Baptist Church of Tucson, Arizona visited friends at D. B. I. recently.

Miss Betty Hess ('38) is a frequent visitor at the Campus as she is now holding a position near Denver, prior to her entrance into nurses' training.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE LORD'S LEGACY TO HIS PEOPLE

Illustration of a will made out to His own

The following riches are His legacy to us:

I. HIS LOVE—Love of the Father
Matt. 3:17
John 17:26

II. HIS PEACE—"My Peace"
John 14:27a, 33

III. HIS JOY—"My Joy"
John 16:22, 24
John 17:13

IV. HIS POWER
John 14:12

V. HIS GRACE—"My Grace"
II Cor. 12:9

VI. HIS GLORY—"My Glory"
John 17:22, 24
Rev. 11:15

—A. T.

FROM VICTORY UNTO VICTORY

IN PAUL'S CHRISTIAN EXPERIENCE

I. THE VICTORY OF SALVATION
Acts 9:1-6

II. THE VICTORY OF COMMUNION
Acts 9:7-11

III. THE VICTORY OF CONFESSION
Acts 9:18

IV. THE VICTORY OF PROCLAMATION
Acts 9:29

V. THE VICTORY OF ABNEGATION
Acts 20:19
Luke 9:23

VI. THE VICTORY OF DEDICATION
Acts 20:24

VII. THE VICTORY OF CORONATION
II Tim. 4:6-8

—A. H. Y.

GOD'S UNIMAGINABLE ATTRIBUTE

I. GRACE ORIGINATING—in the Bosom of the Father
II TIM. 1:9

II. GRACE ABOUNDING—at Calvary
Rom. 5:20

III. GRACE SAVING—upon Believing
Eph. 2:8-9

IV. GRACE TEACHING—As It Delivers
Titus 2:11-13

V. GRACE ADVERTISING—at His Coming
Eph. 2:7

—C. L. F.

PROVERBS 3:5-6

I. A CHRIST-CONTROLLED CONFIDENCE
"Trust in the Lord with all thine heart"
Prov. 3:5a

II. A CHRIST-CENTERED COMPREHENSION
"Lean not unto thine own understanding"
Prov. 3:5b

III. A CHRIST-CONSTRAINED CONFESSION
"In all thy ways acknowledge Him"
Prov. 3:6a

IV. A CHRIST-CONDUCTED COURSE
"He shall direct thy paths"
Prov. 3:6b

—F. F.

A CALL TO ARMS

I. THE BATTLE SOUND—a Conflict
Jer. 50:22
Eph. 6:10-11

II. THE BATTLE SIGNAL—a Call
I Sam. 17:20
I Tim. 6:12

III. THE BATTLE STRENGTH—a Comfort
Ps. 18:39
Joshua 1:6

IV. THE BATTLE SHIELD—a Cover
Ps. 40:7
Gen. 15:1
Eph. 6:16

V. THE BATTLE SHOUT—a Command
Joshua 6:16
I John 5:4

VI. THE BATTLE SONG—a Cheer
II Chron. 20:15, 22
Acts 16:25

VII. THE BATTLE SLAIN—a Conquest
I Chron. 5:22
Eph. 6:18
I Cor. 15:57

—C. E.

THE MASTER AND THE MAIDEN

Luke 8:41-55

I. AN URGENT REQUEST
"Besought Him"—Luke 8:41

II. AN UNVEILED REGRET
"Dead . . . trouble not the Master"—Luke 8:49

III. AN UNRUFFLED REPLY
"Fear not: believe only"—Luke 8:50

IV. AN UNBELIEVING REFUSAL
"Laughed Him to scorn"—Luke 8:53

V. AN UNANSWERABLE RISING
"She rose straightway"—Luke 8:55

—A. M.

THE DAYS OF YOUTH



SUNSHINE SAM

By Florence Taft Fowler

"Good night! What's the use anyhow?" growled Sam as he threw his arithmetic book on the table, crumpled the paper on which he had been helplessly figuring, wadded it it into a ball and threw it across the room.

"Whoever invented this bunk ought'a be in the bug-house," he disgustedly shouted.

"Sam!" His mother spoke sharply, "I'm ashamed of you. If you'd think once in a while instead of settin' there grumblin' all the time, you might learn somethin.' Your pa was smart enough and ma ain't nobody's fool so I know you can learn if you want to."

"There ain't no use, Mom," wailed Sam, "An' I'd like to get my fists on the feller that made up that 'rithmetic bunk. I'd fix 'im," and Sam gritted his teeth and banged his fist against the despised book lying half open on the table.

Mrs. Thurston, ignoring her son's last puglistic demonstration looked at the alarm clock on the shelf above the stove and exclaimed, "Sam, you'll be late to school. Now get goin' or you'll have to stay after school for bein' late. Hurry now, and see that you come straight home as quick as you can tonight. There's chores to do, and I can't wait on you always. You're big enough to help your ma if you only would. Here, don't forget your lunch," and his mother handed him a tin pail containing his noon meal.

Sam sullenly took the pail, picked up the hated book from the cluttered table and slammed the door as he made a sudden exit.

"What'll I do with that boy?" groaned Mrs. Thurston as her twelve year old son stalked down the winding road in the direction of the Gray Bear country school two miles away.

She went to the window and watched him until he disappeared around a bend in the road. He stumbled slowly along with his head down as he went out of sight. She knew what awaited him upon his arrival at the little gray school house where Miss Prine ruled with an iron hand over the forty-five boys and girls crowded in the small one-room school house.

Turning away from the window she had not seen the birds flitting about on the green grass, nor had she heard their merry twitter. The day was young and beautiful but the merry music of God's happy creatures, and the beauty of the earth and sky were unseen to her. With a heavy and aching heart she went about her daily tasks, wondering what the future held for her boy and herself as she eked out a lonely and unhappy existence. Her memory went back to the time three years previously when her husband after a long illness had quietly slipped away. She was left with her boy and the farm. Worked on shares by one of her neighbors, the farm produced scarcely enough to provide a scanty living. The future was dark, and there was nothing to break the monotony of the long bitter days.

Living in the backwoods four miles from her nearest neighbor in a poor community where the people cared only for their own selfish interests and worldly pleasures, Mrs. Thurston drank the bitter dregs of her sorrow in silence, except when she let out the misery of her soul in sharp and unkind thrusts at her young son.

Sam slowly and rebelliously shambled along to school. How he hated it! He hated everything today!

The birds sang in the trees as he passed along the shady road; the breeze fanned his face and the sunshine streamed gloriously between the patches of tall shrubbery along his pathway. But Sam saw nothing, heard nothing, except the sharp and unkind words of his mother as he had left the house.

Sam, as his mother predicted, was late.

Nobody ever dared be late since Miss Prine was teacher. But Sam decided to be late.

"Who cares anyhow?" he thought.

As he entered the school room door Miss Prine looked up from her teaching to the old-fashioned clock on the sidewall. Fearfully, all eyes turned toward Sam, then toward the clock and back to Miss Prine.

"Sam Thurston, remain after school!" sharply commanded Miss Prine. That was all she said but it was enough. Sam felt the shivers run up and down his spine at the cold heartlessness of her cutting words.

This was what he expected. How he despised that teacher. Sullenly, he took his seat while he was conscious of the furtive glances of some of the boys who dared to look in his direction.

His class in arithmetic came immediately after recess.

"I'll run away," he thought as his jaws set tightly. "Anything to get out of this! Anything to get away from that teacher."

Then he remembered his mother. "Guess it 'ud be kinda mean to mom if I did," he thought as he reconsidered his plan.

"Guess she hadn't meant to be so crabby this mornin.' Anyhow she wasn't mean like Miss Prine. An' she didn't used to be so bad 'fore pop died," he thought as he sat and wondered at the tragic things life held for him and his mother.

When Sam's time came to recite in arithmetic class, he stolidly shuffled up to the blackboard with a bitter heart. Failing to work out his problem correctly, he stood mortified and ashamed as Miss Prine reprimanded him sharply.

"Sam Thurston, you're the laziest, stubbornest boy in school! Why don't you use your head? Take your seat! You can stay after school till you are ready to figure that out! Next time don't act so dumb!"

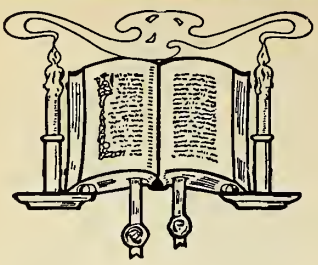
"'Nother count 'gainst me! I WILL NOT stay after school," he thought as he angrily took his seat.

To cap the climax, at the noon hour, Sam accidentally slipped as he jumped off the steps when he passed out of the school room with the other boys. He tumbled against his best pal, Bob Benson, and knocked his lunch pail from his hand. The lid flew off and Bob's lunch was scattered in disarray on the ground under their feet.

Bob was angered. In a flash before he scarcely realized what he had done, he gave Sam a smack in the back with his sturdy fist. A hot battle of words and fists followed But soon the boys were separated by two of the older boys and the two pals parted angrily. Miss Prine was busy inside and had not heard the scuffle. Sam wondered what might have happened if she had known.

Sam marched off alone to the edge of the woods a few rods from the school ground and sat down on a log with his pail of lunch which had fortunately escaped

(CONTINUED ON PAGE 300)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 6 **Sunday, November 6, 1938**

HONORING OUR PARENTS

Lesson Text: Exodus 20:12; Luke 2:46-52; John 19:26-27; Eph. 6:1-4
Devotional Reading: Proverbs 3:1-7

Golden Text:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

The Bible School is the ideal place for such a discussion as this to take place. It is appropriate first because children who most sorely need this admonition are there, and second, because the Bible is the only reliable and final source of information on this subject. The need of such emphasis on it at this period of the Age is seen in the prophecy of the apostle Paul. In predicting the earmarks of the apostacy he especially mentioned disobedience to parents (II Tim. 3:2). Our widely separated Scriptures present the following: I. Obedience to Parents ENJOINED (Exod. 20:12); II. Obedience to Parents EXEMPLIFIED (Luke 2:46-52; John 19:26-27); III. Obedience to Parents EXERCISED (Eph. 6:1-4).

I. OBEDIENCE TO PARENTS ENJOINED
Exodus 20:12

We make no mistake when we attach to any given precept or promise the same importance that the Holy Spirit gives it. Water baptism, for example, is taught in God's Word but some teachers will not give it a place in their ministry. The Second Coming is an important truth taught by Jesus and His apostles and yet some denominations will not countenance its propagation. God regards obedience to parents as of such outstanding importance as to include it in His ten cardinal commandments to Israel.

It is in the child's early years that the seed of lawlessness is sown. "A child left to himself," says the Word, "bringeth his mother to shame." The "bush" must be bent while it is young. The child who is taught to OBEY is good material for Christianity and citizenship but the child who "does what he pleases" is a potential criminal. How little some men honor their parents and yet their debt to them is bigger than to any other. Do they not owe mother something for going down into the valley of the shadow of death for them? Do they not owe father more than a "thank you" for providing the necessities of life by the sweat of his brow?

Not only is it noteworthy that this admonition about obedience to parents is contained in the Ten Commandments, but it is the only one with a promise attached. At least one expositor has tried to flatten the passage by saying that this promise covers the entire first five commandments. In order to do this, he divides the ten laws into five each, the first five being Godward and the second five manward. This interpretation has its difficulties for this fifth commandment concerning parents is too palpably manward. It therefore belongs with the second group instead of the first. But we have even a better reason for brushing this reasoning aside. In Ephesians 6:2 we have a direct statement to the effect that the promise belongs to the fifth commandment exclusively: "Honour thy father and mother; which is the first commandment with promise." It has pleased our God to especially bless those who honor their parents. Some may wonder why God has ordained this. Of such we would ask, "Why does God say of Israel, I will bless them who bless thee' "?

II. OBEDIENCE TO PARENTS EXEMPLIFIED
Luke 2:46-52; John 19:26-27

When a minister exhorts his congregation, the question usually flashes through the minds of the listeners, "Does he practice what he preaches?" And may we say that this is a good question, for Paul admonished Titus to shew himself a PATTERN of good works. Jesus Christ humbled Himself and became a boy like other boys and the question arises, "Did Jesus obey His parents?" The answer is found in the text before us: "And He went down with them, and came to Nazareth, and was subject unto them" (Luke 2:51).

Something occurred, however, just before this attestation to Christ's obedience which might cause some readers to wonder. Christ got separated from His parents on one of their trips to Jerusalem and upon being found in the temple said, "Wist ye not that I must be about my Father's business?" (Luke 2:49). Instead of insubordination, this statement merely revealed the Divine side of His dual personality. The human side is seen in a moment, for he went home like a good, obedient boy. We can fancy that a mother never had a more obedient, respectful, and thoughtful son than did Mary in Jesus Christ.

Jesus was not only a model Son in His youth, but He did not forget his mother in later years. While hanging upon the cross, He thought of her welfare and said to John "Behold thy mother!" and to Mary "Woman, behold thy son." Mary's sorrow over her Son's death must have been unbearable, but what a sweet memory for her to cherish all the rest of her days. Some Christians have harbored the fanatical idea that they should make no provision for the care of loved ones after their death. If we emulate Christ's example we will make provision for the care of our dependents, whether it be through insurance or assets of another kind.

III. OBEDIENCE TO PARENTS EXERCISED

Ephesians 6:1-4

Here in Ephesians we have outlined the conditions cessary to a normal Christian home. We say "Christian" me because the children are exhorted to obey "in the rd" and fathers are admonished to nurture them "of e Lord." There can be no real home without the Lord, : He is the Author of the home. This fact is seen only ree verses back in Ephesians 5:31: "For this cause shall man leave his father and mother, and shall be joined unto s wife, and they two shall be one flesh." Satan hates the me as much as the church and does all he can to destroy Listen to the dictator of Russia speak: "Keep children ay from religious training and HOME LIFE until they e eighteen years of age; then they will be good Comnists." A well known refugee from Red Russia makes e following statement and has the ability to prove its curacy: "Russian young people are being taught to hate d, oppose Christianity, and curse all forms of religion. stead of love and compassion, there is substituted hate, sphemy, cruelty, and irreverence. It is therefore natural r the rising generation to despise old age and defy the JTHORITY OF PARENTS."

The first part of this passage is addressed to children, d so in this ideal Christian home we have the CHILD'S ART. "Children, obey your parents in the Lord; for is is right" (vs. 1). It is not the child's part to question s parent's judgment. If mistakes are made, then God lds the parent responsible—not the child. In this passage ul says that it is right for children to obey, and in olossians 3:20 he says that it is well-pleasing unto the rd. Surely that ought to be incentive enough for a ild to obey. After giving the admonition, then Paul tes why he knows that he is right. It is because the ly one of the ten commandments with a promise is ven over to this very subject, "Honor thy father and ther; which is the first commandment with promise" s. 2).

The second part of the passage is addressed to parents d particularly to fathers. We see then the PARENT'S ART. "And, ye fathers, provoke not your children to ath: but bring them up in the nurture and admonition the Lord" (vs. 4). Paul has emphasized a very vital int in the education and rearing of a child. A child ust have an intelligent, godly father and mother or e he will go to the dogs. There must be some good les and orders for the child to obey. Children are very serving and they see daddy's anger and inconsistency a more quickly than daddy will admit. To keep from proking the children means that the parents will always nish WITH LOVE—NOT WITH ANGER. It also means at they will PRACTICE WHAT THEY PREACH. No od will come from lecturing children against lying and en telling them a falsehood. Nor is a child impressed nen he is told not to smoke or drink and yet daddy does th. The Colossian parents were advised that sinful methds of rearing children would discourage them (Col. 3:21). t us not discourage our children but rather bring them in the admonition of Jesus Christ.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The father of the famous Dr. Samuel Johnson, Michael hnson, was a poor bookseller in Litchfield, England. On rket days, he used to carry a package of books to the lage of Ottoxeter, and sell them from a stall in the rket place. One day the bookseller was sick, and asked s son to go and sell the books in his place. Samuel, m a silly pride, refused to obey. Fifty years afterward, muel became the celebrated author, the compiler of e English Dictionary, and one of the most distinguished holars of England. He never forgot his act of disobeence and unkindness to his poor, hard-toiling father; so nen he visited Ottoxeter, he determined to show his rrow and repentance. He went to the market place at e time of business, uncovered his head, and stood for hour in the pouring rain, on the very spot where e bookstall used to stand.

—"The Illustrator"

A young fellow was asked by some others of about his n age to make one of their number in robbing a house. ie lad was silent a minute, then he said, "Boys, you know my father died a short time ago. This coat I am wearing my mother made from one of his, and when I put it on for the first time, this is what she said: 'Jack, this coat has always covered a heart that was manly, honorable and true. Promise me, my, boy, that you will ever strive to keep as honorable and as true as your father was before you.' Now, boys, I promised, and therefore it is impossible for me to go with you." That settled the question, and that courageous lad was left alone.

—"The Christian Herald"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Should a person be brought to Christ when he is young? (Eccles. 12:1; Mark 10:13-16; Luke 18:15-16)

2. Should a child attend public worship? (Josh. 8:35; I Sam. 1:24; II Chron. 20:13; Ezra 8:21; Neh. 12:43; Matt. 21:15)

3. Should a child be instructed in the Word of God? (Deut. 6:7; 31:12-13; 32:46; Josh. 4:21-22; II Tim. 3:15)

4. What is the natural condition of the child according to the Scripture? (Gen. 8:21; Job 15:14-16; Ps. 51:5; 58:3)

5. Does the Scripture teach that a child needs training and discipline? (Prov. 19:18; 22:15; 23:13-14; 29:15, 17; Lam. 3:27; Heb. 12:5-11)

6. Are parents held responsible by the Lord for their children's conduct? (I Sam. 3:13; Prov. 22:6; Eph. 6:4; Col. 3:21; II Tim. 1:5)

7. What is the child's responsibility to the parents? (Prov. 6:20; Eph. 6:1; Col. 3:20)

8. What is the parent's responsibility to the child? (Eph. 6:4; Col. 3:21; I Thess. 2:11-12)

9. Does the sin of the father have any effect on future generations? (Exod. 34:7; Num. 14:18)

10. Does Christ expect us as believers to become as little children? (Matt. 18:2-4; Mark 9:36-37; Mark 10:15)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In studying the Ten Commandments, we have covered the first four. In each one of them, it was man's duty to obey God, and to honor Him above all else. Now in the fifth commandment, it deals with man's regard for the duties of man. It is only when we put God in His rightful place, that we will be obedient to man.

Turn in your Bibles to Exodus, the twentieth chapter, verse twelve. Now let us read it together: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." We owe everything to our parents. When we were little children it was our parents who sacrificed everything for us that we might have the proper care. Nothing that we needed was too much for them. Yes, sometimes they had to punish us for wrong doing, but their love never changed. The very life we live was given to us by our parents. They brought us into the world. Now our Heavenly Father says, "Honor thy father and thy mother." It is only right that we should do this.

There are four things that are necessary in obeying this commandment. We should respect our parents in all things. Today it is so easy for a child to be disobedient. They do not respect their parents. It is true that the Lord wants every parent to live a godly life before the children, but even if they should fail in living just such a life, God still expects you as children to respect your parents, and be obedient to them.

Not only are children to respect their parents, but they are to listen to them. A mother's and father's instruction to every child is for his good. You may not see why you should do it just that way, but they have a reason for their instruction. It is up to you to listen to their words.

It is an easy thing to respect our parents, and to listen to what they have to say to us, but when it comes to our part of doing what they ask us to do, then is when we become disobedient. However, it is necessary to obey.

How our Heavenly Father delights when one of His own obey His will. Just so the hearts of our parents are delighted when we are obedient.

In the olden days, when children had the wrong attitude toward parents, it was said, "Whoso curseth father and mother shall die." Many a boy and girl would rather curse than obey, but what a shame they have failed to see the blessing of obeying.

As you read this commandment, ask the Lord to teach you what it is to "Honor your father and your mother." It will bring rich blessing to your life, and great blessir to those who mean all the world to you. Yes, we shou love the Lord our God above everything else, even o parents, but in loving Him, we want to obey every desi of our parents. Respect them, listen to their counsel, ob them in all things. This will make for a happy life f you, because God will honor your life, too.

Yours in obeying the truth,

Aunt Anna

Fourth Quarter, Lesson 7 **Sunday, November 13, 19**

THE SACREDNESS OF HUMAN LIFE

Lesson Text: Exodus 20:13; Matt. 5:21-26, 38-42
Devotional Reading: Isa. 11:6-9

Golden Text:

"Thou shalt not kill" (Exod. 20:13); "Whosoever hateth his brother is a murderer" (I John 3:15).

As we discuss these different commandments, we are impressed with the utter depravity of man. There is not one of these laws that man has not broken. I can hear someone saying to this "I have not broken all of them." But to such an one we would answer that the actual deed is not necessary, for God regards the very thought of evil as sin. Thus we shall see in a moment that all men are murderers. Has the millennium arrived? Is man getting better and better? If so, then all of our policemen, detectives and secret service officers could declare a holiday.

The sixth commandment in today's study was known as a standard from the days of Adam and Cain. One would think that the meaning of this law is so clear that it could not possibly be perverted, but Satan can twist any verse. One interpretation of this sixth commandment is that it refers to the slaying of animals and that the eating of all meat is sin. The command concerns human beings and meat-eating is permitted according to the undeniable statement in I Timothy 4:3-4. The lesson outline is as follows: I. God's Law against Murder (Exod. 20:13), II. God's Analysis of Anger (Matt. 5:21-26); III God's Command concerning Revenge (Matt. 5:38-42).

I. GOD'S LAW AGAINST MURDER

Exod. 20:13

Every man has a right to live until natural death ends his stay upon the earth. However, beginning with Cain, man has hated his fellowman and killed him. It is not difficult to stop the normal functions of this mortal body, but it is only the body that men can kill. They have no control over the soul. Even our Saviour said, "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28). We who are believers do not cherish the thought of death and yet if some one of our enemies maliciously snuffs out our life we will go to a better place. Paul said, "to depart and be with Christ which is far better."

Some Christians have had a struggle over going to war for fear that they would have to shoot an enemy soldier and thus be guilty of murder. In Romans 13 we are told to be subject unto the powers that be and that may mean in battle. If we do kill one or more of the enemy, God does not hold us responsible. The nation takes the full responsibility before God. We know of a case of a Christian who accidentally killed another person. The Christian friend was a locomotive engineer and could not stop his train in time to save a tramp who was walking between the tracks. God does not call such incidents murder. Murder implies malice.

God does not let murder go unpunished. His first law was to mark Cain and not kill him. But since the institution of Capital Punishment in Genesis 9:6, He has never changed the penalty. Paul himself says that the government "beareth not the sword in vain" (Romans 13:4). Certain reformers and agitators have conducted extensive campaigns against the death penalty, but they can only fight against God's Word, THEY CANNOT CHANGE IT.

II. GOD'S ANALYSIS OF ANGER

Matt. 5:21-26

The fifth chapter of Matthew brings us to that famili portion of Scripture called the Sermon on the Mount. A ter Jesus was tested in the wilderness, He began His pub ministry and the people were following Him in great nur bers. The Lord began calling men into service to he in the spread of the Gospel message. He said to Peter ar Andrew, "Follow Me, and I will make you fishers of me (Matt. 4:19). Jesus went about teaching, and preachin and healing the sick, and thus His fame spread far ar near.

The Lord seeing such a multitude following Him, we up on the mount and sat down to teach them furthe Because His message was a presentation of Kingdom trut many claim we have no right to it, or its message is of r value to us. We beg to take exception to such a positi for individual spiritual truth is the same in every age a this message from the mountain side has its applicati to each and every life today.

The fact that our Lord sat down would indicate th a lengthy disquisition would be forthcoming. He start by presenting the blessings that are in store for tho that are willing to follow Him. He passed on from t blessings to the fact that His children have a testimo to give before others (Matt. 5:16). Then He reveal His relationship to the law, "I am not come to destr but to fulfil" (Matt. 5:17).

Thus we come to the portion assigned to our less where Jesus is explaining or analyzing points of the la With passing reference to the law covered in our fi point "Thou shalt not kill," the Lord begins a discussi of the sin of anger. Although many may say, "I ha never killed," they are bound to have failed on the poi of anger. It seems in this day and age that anger, mali wrath, etc. are the rule of the day. Have you stopp to consider that murder is the result of anger? Ther fore to let anger have a place in the life is paving t way for murder. Hate in the heart breeds the deed. Ther fore a warning note must be sounded to put away hatr and anger from the life. Another point that it is w to remember is that not only does anger lead to the ha of others but it reacts on one's own life and has be known to shorten life considerably. Evil cannot be play with, without sad consequences or results.

Our lesson touches on the practical and vital points our lives. Note the next words of the Saviour, "If th bring thy gift to the altar, and there rememberest t thy brother hath ought against thee; Leave there t gift before the altar and go thy way; first be reconcil to thy brother and then come and offer thy gift (vss. and 24). If you have wronged a brother and have fail to ask forgiveness or to make things right, do you e pect the Lord will be pleased with your coming to H saying everything is all right? Maybe you did a good d to counteract the evil done to your neighbor but if y have failed to be reconciled to that brother, your fello ship with the Lord is bound to be affected. You sho not give anyone occasion to have ought against you. other words, we should have "a conscience void of offe toward God, AND TOWARD MEN (Acts 24:16). Do n wait for your brother to take the initiative toward rec ciliation, be aggressive yourself. Blessing is bound follow.

III. GOD'S COMMAND CONCERNING REVENGE

Matt. 5:38-42

In this portion of Matthew five, there are four different ases of human experience enumerated: 1. Assault and ttery (vs. 39), 2. Robbery (vs. 40), 3. Kidnapping (vs.), and 4. Borrowing (vs. 42). As we have already stated ove, individual spiritual truth is the same in every pensation and for that reason we have a right and an ligation to apply the rules of the Sermon on the Mount. us "assault" becomes "aggression," "robbery," and "bor- wing" became another's need," and "kidnapping" is ersecution."

What should our attitude be? Turning the other cheek patience in the face of aggression. "Love your enemies" d "Love them that despitefully use you" are both good unsel to one suffering thus. Turning the other cheek spiritual, whereas the human way, retaliation, is carnal. d has promised to fight all our battles for us. He ll take care of all vengeance. Our part is to "overcome il with good" (Rom 12:21).

This same principle of loving our enemies is seen in e other three examples. When we find another in need, ough he be our enemy, we should let unselfishness and nerosity guide our judgment. If we followed the policy preaching the Gospel only to our friends, then the rest the world would never hear about Jesus. The very ference of the text is that the fellow who would take r coat would be a thief, but Hebrews 10:34 reminds us at we are to take joyfully the spoiling of our goods. In e manner we are to meet persecution with endurance, t hardness. Persecution is a natural sequence of the ristian experience, they that "live godly in Christ Jesus all suffer persecution" (II Tim 3:12) and "Tribulation rketh patience." Peter adds this, "If any man suffer a Christian, let him not be ashamed" (I Peter 4:16).

As concerneth self-protection, a man has the right to ploy the necessary and lawful means to protect him- lf, his family and property against unlawful attacks. It uld be folly indeed for a person to stand by and per- t a criminal to kill his loved ones without doing all could to resist such attacks. Officers of the law are ven for our protection, and it is not amiss to call upon em. The courts are in existence to mete out justice to an and thus, if necessary, we should not shun their as- stance. In the case of Paul the Apostle, we find that he nt to Roman courts for justice. (See Acts 22:25-30; 26: ; 28:16.) He was a citizen of Rome and deserved their otection. We as citizens have the right to turn to the wers of our country for protection in the time of stress.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

During one of McKinley's congressional campaigns, a rewd, persistent, skilful reporter for a paper of opposite litical belief followed him from place to place misrep- senting him. While this annoyed McKinley, he saw at the reporter was poor, illfed and thinly clad, and ad- ired his skill and persistence. One wretchedly cold, raw ght, as McKinley was riding in a closed carriage to an pointment, he heard a familiar cough, and knew the porter was outside on the driver's seat. Calling out to e driver to stop, he alighted, and said, "Get down off at seat, young man." The reporter obeyed, thinking the ne for the major's vengeance had come. "Here," said cKinley, taking off his overcoat, "You put on this over- at and get into the carriage." "But, Major McKinley," id the reporter, "I guess you don't know who I am. have been with you the whole campaign, giving it to you ery time you spoke, and I am going over tonight to you to pieces if I can." "I know," said McKinley, "but u put on this coat, and get inside and get warm, so you n do a good job."

—"Record of Christian Work"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does the Bible teach that if a man has broken one w, he is guilty of all? (Deut. 27:26; Gal. 3:10; Gal. 5:3; James 2:10)

2. What is the condition of the natural heart of man according to the Scripture? (Jer. 17:9; Ps. 51:5; Matt. 15:9; Mark 7:21)

3. Does the Scripture sanction the eating of meat? (I Cor. 8:8; Col. 2:16; I Tim. 4:3-4; Heb. 5:14)

4. What was Christ's interpretation of the law—"Thou shalt not kill"? (Matt. 5:21-22; I John 3:15)

5. Does sin always bring its consequences into the life of the one that sins? (Job 4:8; Ps. 7:14-15; Prov. 8:36; 22:8; Jer. 5:25; Gal. 6:7)

6. Does God expect the Christian to give forth a testimony for Christ? (Ps. 71:24; 107:2; Matt. 5:16; I Pet. 3:15)

7. What Scripture passages teach that anger should not be in the life of the child of God? (Ps. 37:8; Col. 3:8; Eph. 4:31-32; Jas. 1:19)

8. To whom does vengeance belong? (Deut. 32:32; Ps. 94:1; Rom. 12:19; Heb. 10:30)

9. Does the Bible teach that the Christian should confess his sins to God? (Prov. 28:13; Neh. 9:2; Dan. 9:20; I John 1:9)

10. Will the Christian, who seeks to live a godly life, suffer persecution? (II Cor. 4:8-10; II Tim. 3:12; I Pet. 1:7; 4:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we study the Ten Commandments, we see more and more how man sins against the Lord, and how much he needs the Saviour. So many times we hear people say that they keep the Ten Commandments, and they expect to be saved by them. No one was ever saved by them, or ever can be. God's commandments are given to man to show him his need of a Saviour.

Listen to the words of the sixth Commandment: "Thou shalt not kill." You may say that this is one commandment that you have not broken. Perhaps you are not guilty of killing a person, but how about the harsh things you have said, or even thought? Have you ever gotten angry with someone, and said in your heart, "They make me so mad, I just hate them." The thing that causes anyone to kill a person is started by hate coming into the heart. First, he thinks in his heart, and then, actually carries out his act of hate. In I John 3:12 God tells us, "Whosoever hateth his brother is a murderer."

We are told in the Bible that "The heart is deceitful above all things, and desperately wicked: who can know it?" That is the way God sees our hearts. Nothing in our hearts is clean, until the Lord Jesus cleanses it with His precious blood. Then after we are washed clean, He gives us new desires, and new purposes in life. When we let the Lord work in our hearts, we have love there instead of hate.

In God's sight every life is precious to Him. In the beginning God created us in His image, and His desire is to have our lives lived for Him. When we let hate and anger dwell in our hearts, we grieve the Lord, and we are letting murder reign in our hearts. Many people are injured by our hatred. This commandment "Thou shalt not kill" is needful to each and every one of us.

In the New Testament, the Saviour tells us to "love." We are not only to love those who love us, but to love our enemies as well. If we let love rule in our hearts, then there will be no room for hate.

Following His way will bring blessing to our hearts, and blessing to those with whom we associate.

Yours in His love,

Aunt Anna

THE SACREDNESS OF THE HOME

Lesson Text: Exod. 20:14; Matt. 5:27-28; Mark 10:2-16
Devotional Reading: Ps. 92:1-4, 12-15

Golden Text:
"Keep thyself pure" (I Tim. 5:22).

"Will Satan succeed in destroying the home?" is a question for which every Christian should have an intelligent answer. That he is trying is not doubted. In our own land companionate marriage, which is no marriage at all, has become popular. And even legal marriages are no longer binding for one of our states permits instant divorces after a residence of only six weeks has been established by one of the parties. And in Soviet Russia companionate marriage is the rule. Millions of children are born out of wedlock with the result that an alley is their home and a garbage can their larder.

Our Scriptures reveal to us three things about the home: I. The Purity of the Home (Exod. 20:14, Matt. 5:27-28); II. The Permanence of the Home (Mark 10:2-12); III. The Progeny of the Home (Mark 10:13-16).

I. THE PURITY OF THE HOME

Exod. 20:14
Matt. 5:27-28

The term "adultery" in the present day usage refers strictly to the violation of the marriage relationship but in the Word it is a general term covering all forms of unchastity. When God said, "Thou shalt not commit adultery," He must have had this general meaning in mind, for both the unmarried and married must observe the rules of purity.

Much is said in the Old Testament on this subject and its seriousness is seen when it is noted that death by stoning was the penalty for this sin (Deut 22:23-24). That is why the Pharisees wanted to stone the adulteress in John 8:4. But in the Twentieth Century we have gotten so used to sin and lenient with it that we do not look upon impurity as being so terrible. We need to change our minds and have our consciences made more tender—they have become seared.

God knows that the very existence of society depends on the keeping of the restrictions of purity. This is not only true from the moral standpoint but also from the physical. One of the first things that Adam and Eve became conscious of after their sin was their nakedness. They had shame. Nowadays man is becoming so vulgar that he takes off his clothes in public—he is unashamed. This breakdown in dress and the wicked lives of some people reduce the morality of the nation—its sense of decency. But further than this is the physical penalty. Social diseases are the inevitable result with the offspring, even for two or three generations, suffering more than the offenders. Wholesale adultery in Russia has produced such a physical problem that free compulsory treatment is given to all young men of army age for venereal disease. But this punishment is not to be compared to the reward waiting in hell for Stalin and his satanic cohorts who have forced this immorality on Russia.

God made one man and one woman in the garden of Eden. They were to make one home. Had God believed in polygamy, He could easily have made more than one man or woman. The word adultery means "unfaithfulness" and that is what it is when either party to a marriage violates the marriage vows and enters into immorality. When Christians fall and do these things they lose their testimony with others and rightly so. David's sin gave his enemies a wonderful chance to blaspheme (II Sam. 12:14).

We have been discussing the EVIL DEED of adultery but our second Scripture deals with the EVIL THOUGHT. "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). From this Scripture we catch God's analysis of all sin. Sin originates with a thought and is manifest by a deed. Therefore, we must be careful not to think evil for it may result in a deed. But the strongest reason why we should not think evil is that God is a "Discerner of the thoughts and intents of the heart" (Heb. 4:12) and He sees the evil before it becomes a deed. Impure thoughts have no place in a Christian's mind. They not only prey upon his vitals and displease God but they crowd out wholesome thoughts which should be present. The Christian's body is the temple of the Holy Ghost and courtesy to Him should make one's thoughts clean and wholesome.

Now we give a word of suggestion as to how one may obey the golden text which is "Keep thyself pure." Since the deed is first a thought then one must conquer the evil thought. The way to do this NEGATIVELY is to avoid seeing evil literature, pictures or personages; and to avoid listening to evil stories or language. Our thoughts are produced by what we see and hear therefore may our steps be directed in "paths of righteousness" so that we will have only good thoughts. This thought of avoiding evil people who would drag us down is seen in I Corinthians 5:11: "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." I Corinthians 15:33 is another warning, "Evil communications (Gr. companions) corrupt good manners." The way to accomplish this need of good thoughts from the AFFIRMATIVE standpoint is to crowd one's time and thoughts so full of God's Word and work that evil thoughts or deeds will be crowded out. The Psalmist tells us how to do it, "Thy Word have I hid in mine heart that I might not sin against Thee" (Ps. 119:11).

II. THE PERMANENCE OF THE HOME

Mark 10:2-12

In this Scripture, we find three Divine steps: 1. Divine Condescension, 2. Divine Direction, and 3. Divine Interpretation.

The Pharisees came to Jesus and asked Him an age old question about marriage, "Is it lawful for a man to put away his wife?" Jesus did not follow the policy of answering every question brought to Him by His enemies and neither do you and I have to do so. He countered with another question, "What did Moses command you?" They were forced to answer that Moses had made divorce permissible on one ground—adultery (Deut. 24:1). We would have expected Jesus to agree with this but this is His CONDESCENSION. He explained that "for the hardness of your heart he (Moses) wrote you this precept." It was the sin of the people that caused God to endorse divorce. In other words, divorce is God's PERMISSION—not His direction.

Jesus now, in verses 6-9, discusses the Divine DIRECTION of God. God made human beings, male and female. And for the continuance of the race He ordained that one man and one woman should leave father and mother and form a new home, rearing children which is one of the sacred privileges of the marriage relationship. God made this union so perfect and binding that the two parties are called one flesh. And the Divine DIRECTION has never been successfully challenged or changed, "What therefore God hath joined together, let no man put asunder." God's directive will is that there be no divorce, but His permissive will makes room for it and that on only one ground.

The disciples heard the above discussion but they were not quite convinced so they asked Him privately after they went into the house. They evidently had difficulty understanding why divorce was so contrary to God's will. Our Lord's answer was explanatory and amounted to INTERPRETATION. "Whosoever shall put away his wife and marry another, committeth adultery against her." How absolute is God's union of marriage that even though the divorce court might decree the breaking of the legal ties, yet in God's mind the parties are still married and are guilty of adultery if they remarry. The only exception to this is outlined in Deuteronomy 24:1.

III. THE PROGENY OF THE HOME
Mark 10:13-16

We believe that more thought and godly concern should be given to the children of the home. True enough they are given to be a blessing and joy to the home but do they continue as such and if not, why not?

It seems that this portion of our lesson reveals quite clearly the modern attitude toward children. Although here the parents were concerned about the soul welfare of the little ones entrusted to their care, many a mother and father today seriously and emphatically object to any Christian influence being brought to bear upon their children's lives. The popular idea is, "Let children be free thinkers and choose for themselves," but the Word says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Although children are safe as concerns their salvation if they die before the age of accountability, this safety is not for a lifetime, the time comes when every child is responsible before God as to whether he will take Jesus as his Saviour. "They brought young children to Him, that He should touch them: and His disciples rebuked those that brought them" (vs. 13). How sad that the Lord's disciples should be unconcerned for these little ones. Many a preacher and evangelist is too busy to bother with children and many a child has been turned away as of no account when it came to acceptance of the Saviour.

Such an attitude is not endorsed by the Lord Jesus for He was much displeased with His disciples. Jesus says, "Suffer the little children to come unto Me (Bring them unto Me)" (vs. 14). The Lord's heart is just as tender and loving toward children as toward the adult. He even gives the simplicity of child trust as an example to the elders in coming to Christ (vs. 15).

In Matthew 18, we have the object lesson before us. Jesus set a child in the midst of the disciples and said, "Except ye be converted, and become as little children," (vs. 3), "Whoso shall receive one such little child in My name receiveth Me" (vs. 5); "Despise not one of these little ones" (vs. 10); "The Son of man is come to save that which was lost" (vs. 11); "It is not the will of your Father which is in heaven, that one of these little ones should perish" (vs. 14). Well might Christian workers and laymen today emulate Christ's example and take the special burden of child evangelism upon their hearts. The Lord came to save children and He loved their souls, should we do any less?

Parents have a grave responsibility; the children of their homes should have early and consistent Christian dealing to bring them to the Saviour. Notice the instruction to Israelite parents in Deuteronomy 6:7, "Thou shalt teach them diligently unto thy chaldren, and shalt talk of them when thou sittest in thine house." Surely the home is the place where Christ should be talked about first, last and always. Since God is the author of the home, the members of it should not be embarrassed if God is acknowledged there.

A VITAL-TRUTH ILLUSTRATION
By Albert Mygatt

One day I said to Mr. James Whitcomb Riley, "Mr. Riley, I want to tell you how much I appreciate one of your poems." He said, "What poem is that?" "It is the poem entitled 'Bereaved.'" He said, "I am wonderfully glad to hear you say that. I think that is one of the best poems I have written, and I have heard so little about it. Let me tell you how it was born." He went on to say that there was nothing objective that suggested the poem. He wrote it out and laid it on his desk. The next day he had word that Mr. Bill Nye had lost his child. He made a copy of the poem and sent it to Mr. Nye, and another copy to a magazine, and got word back from the paper saying, "Your poem accepts itself." It is a fatherless and childless man writing to a man who has lost his child, trying to comfort him:

Let me come in where you now sit weeping—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I know nothing of.
The little arms that slowly, slowly loosed
Their pressure round your neck; the little hands you used
To kiss—such arms—such hands I never knew!
May I not weep with you?
Fain would I be of service—say something,
Between the tears, that would be comforting;
But, ah! so sadder than yourself am I,
Who have no child to die!

We may well pity the people who do not have the revelation of God that comes from the experience of parenthood. It is a revelation only short of the revelation a man gets when he looks into the face of Jesus Christ. The greatest commentary in human experience on the nature of God Almighty is the experience of parenthood. Therefore, the best teacher is the Christian parent.

—Bishop Edwin H. Hughes

One of the most prominent citizens of one city came to me and said, "Mr. Biederwolf, the hardest thing I ever did in my life was last night. I had signed the Family Altar covenant in the meeting, and when I got home I called my family together and knelt down and prayed for God's blessing on me and mine." The next night this man's son, a splendid fellow twenty-one years old, came to me and said, "Mr. Biederwolf, I have given my heart to God. I am twenty-one years old, and night before last was the first time that I ever heard my father pray."

—Wm. E. Biederwolf, speaking in behalf of the Family Altar League

POINTED QUESTIONS ON THE LESSON

1. Has God ordained marriage? (Gen. 2:24; Matt. 19:4-6; Mark 10:6-9)
2. Does the Bible teach that the life of the child of God should be pure? (Matt. 5:8; I Tim. 4:12; 5:22; Jas. 3:17)
3. Where do evil thoughts come from? (Gen. 6:5; 8:21; Jer. 17:9; Matt. 15:19; Mark 7:21-23)
4. Does the Scripture teach that the body of the believer is the temple of the Holy Ghost? (I Cor. 6:19; II Cor. 6:16; Eph. 2:21-22; II Tim. 1:14)
5. For how long are the marriage vows binding? (Matt. 19:6; Rom. 7:2-3; I Cor. 7:39)
6. Why did Moses permit a writing of divorcement? (Matt. 19:7-8; Mark 10:3-5)
7. What is the one reason for which God permits a divorce? (Matt. 5:32; 19:9; Jer. 3:8)
8. What is the attitude of a wicked child toward his parents? (Prov. 15:5, 20; 17:25; 19:26; 30:11; Ezek. 22:7)
9. What is the attitude of a good child toward his parents? (Gen. 28:7; Prov. 13:1; Eph. 6:1; Col. 3:20)
10. What does the duty of the parents toward their children involve? (Deut. 4:9; 11:19; Prov. 22:6; II Cor.

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON
By Anna Benthien

Dear boys and girls:

The next commandment comes to us about the home. We read it in God's Word, "Thou shalt not commit adultery."

God has given us mothers and fathers that we might honor them, and that they might be blessed with their homes. He wants every life to be clean and pure.

In the Bible days, as well as now, many parted from living pure lives, and God is displeased with such. Throughout our Bible we are told of the love of the Lord Jesus for sinners. All need the Saviour. Many accounts of sin are given in the Bible although it does not especially wish to emphasize them, but only to show us the need of a Saviour. You recall the story of David. The little shepherd boy, who had such great faith and trust toward God, drifted into sin. He took another man's wife, and then sent this man out into the front lines of the battle field in order that he might be killed. David committed adultery, and God was displeased with him. David's soul was precious to the heart of the Heavenly Father, and David found forgiveness for this awful sin, but the punishment of the sin, remained in David's life. God loves sinners but hates sin.

The apostle Paul makes this statement to Timothy, "Keep thyself pure." Timothy was a young man just entering into the Gospel ministry, and Paul knew that there would be temptations along the way, and so he gives

this young man a word of counsel. He says, "Keep thyself pure." At the end of his life, there will be no regrets if he heeds this warning. And we hear nothing about Timothy that is evil. All reports are good. He comes to the close of his life with no regrets. David never outlived his sin. It was always his regret.

Although you are still children, remember Paul's wo to Timothy, "Keep thyself pure." Then you will ne regret the life you lived.

Yours in Him,

Aunt Anna

Fourth Quarter, Lesson 9 **Sunday, November 27, 19**

HONESTY IN ALL THINGS

Lesson Text: Exodus 20:15; Luke 19:1-10, 45-46
Devotional Reading: Psalm 111

Golden Text:

"Thou shalt not steal" (Exodus 20:15).

Today the eighth commandment comes before us for consideration. Honesty is a trait that every Christian should have just because he is saved, but, alas, some members of the flock have to be taught. We consider, I. The Principle of Honesty (Exod. 20:15); II. The Practice of Honesty (Luke 19:1-10); III. The Pretense of Honesty (Luke 19:45-46).

I. THE PRINCIPLE OF HONESTY

Exodus 20:15

All good law originated with God. Whatever legislation man has passed for his own good and protection is based upon God's Word. At Sinai God placed a compendium of law on two tablets of stone but that is not the first time God gave His laws to man. His "thou shalt not" to Adam and His punishment of Cain shows the divine attitude as revealed to the first men. Man furnishes the sin and disobedience but it takes God to decree the standard or law by which man lives. All of man's laws are paraphrases of God's commandments.

"Thou shalt not steal" is a very important part of this law for without it man would have no protection of his property. Stealing is one of the most common and widespread of sins. It may be short-weighting customers or robbing a mail train but nevertheless it is theft. We verily believe that there is no man or woman but who has violated this commandment. Even some preachers are guilty of using other ministers' material without acknowledgement of the true owner. We call this plagiarism but that is only another name for theft. Paul hints at still another type of dishonesty, "handling the Word of God deceitfully" (II Cor. 4:2). Some false teachers are unconscious of their false position but others are malicious and conscious of their dishonest handling of the Bible. It is this latter group that Paul calls our attention to.

The world is very quick to notice dishonesty among believers and when they find it are turned away from the Lord. Peter counsels that honesty will eventually persuade our unbelieving neighbors of the rightness of our belief. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). Paul thought much of his own reputation of honesty for he said, "And herein do I exercise myself to have always a conscience void of offense toward God, and toward men," (Acts 24:16). He also cherished the same record for his fellow believers. To the Romans he wrote, "Provide things honest in the sight of all men" (chap. 12:17); to the Corinthians he repeated, "Providing for honest things" (II Cor. 8:21); and the Philippians he admonished, "Whatsoever things are honest . . . think on these things" (Phil. 4:8).

II. THE PRACTISE OF HONESTY

Luke 19:1-10

In looking over this familiar account of Zacchaeus and his desire to see Jesus we have been reminded of the age old outline suggested by someone, we know not whom:

I. The Man Behind a Tree—Adam
II. The Man up a Tree—Zacchaeus
III. The Man on a Tree—Jesus Christ

This might prove to be of some value to our teachers.

Zacchaeus' experience in Luke 19:1-10 can be divided into three parts, namely: (1) A Sinner's Race, (2) A Sinner's Reception, (3) A Sinner's Restitution.

A SINNER'S RACE is a grand thing to behold if it is in the direction of Jesus Christ. This man ran for a vantage point in order to see Jesus (vs. 4). We are impress by this man's earnestness and irrepressibilty. He act as though he thought he had the chance of a lifetime see Jesus and might never have that opportunity aga Would to God that we could get sinners today to be concerned as this man. The sad thing is that many only get ONE glimpse of Jesus but instead of "cashi in" on the opportunity they let it slip with an unconcern "not today, some other time." How ashamed we Christia should be if we let obstacles thwart our ministry. Som one has said, "If your enemies throw stones at you, do fret, just stand on the stones that drop around or boun off you and you will be a step higher than before."

What would a Sinner's Race be without A SINNER RECEPTION? Does Jesus "let people down?" My Bib says, "Him that cometh unto Me I will in no wise ca out" and again "Come unto Me all ye that labor and a heavy laden and I will give you rest." Jesus received Za chaeus in just such a manner. Looking up into the tr where the sinner was perched, He said, "Make haste, a come down; for today I must abide at thy house." Za chaeus, you may rest assured, lost no time in his descer He had wanted a glimpse of Jesus and he got Him a guest. That is the reward of the believing sinner—Jes comes in to stay.

When Jesus comes in to stay, although it may be er barrassing, there must be a house cleaning. The next thi on the program is A SINNER'S RESTITUTION. A of the dirty rags and bottles, cobwebs and rat nests, et must be dumped out. Old debts must be paid too. Chri is a good bookkeeper and He can detect dishonesty. Th sinner did not wait long to start his house cleaning. H was a dishonest man in business judging by his professi (vs. 2) his possession (vs. 2) and appellation (vs. 7). H conscience hurt him and that is the reason for h statement in verse 8, "Behold, Lord, the half of my goo I give to the poor; and if I have taken anything from a man by false accusation, I restore him fourfold." A di honest man gets saved and becomes an honest man.

III. THE PRETENSE OF HONESTY

Luke 19:45-46

This portion of our lesson has its parallel in many church today. But let us consider the incident cited this passage. The Lord had made His triumphal ent into Jerusalem and then we hear His cry because of t hardness of the hearts of those He loved and yearned ov No doubt because He had found so much unbelief and i difference in Jerusalem it led Him to go to the temp where He sought comfort and refreshing. But sad to sa when Jesus went into the temple, He found a deplorab condition. Men were buying and selling (Luke 19:4 Matt. 21:12; Mark 11:15).

These men were religious, yes, and they claimed to serving God. Were they not doing business in the temp Surely a more holy place could not be found for t changing of money. They were making a grand preten of being spiritual but all this sham did not impress o Lord. Someone had figured that this would be a go business venture to locate in the temple and thus dra on the attendants there for sales. But this was not se vice to the Lord, their very pretense was only a lie.

It is plain to be seen what the Lord Jesus thoug of the situation for "He went into the temple, and beg to cast out them that sold therein" (Luke 19:45). And verse 46 the Lord gives His indictment: "Ye have ma it (My house) a den of thieves." The Lord's house w established as a place of prayer and worship but the d mand of the age had changed it. The Saviour has n

and had not changed His purpose for the temple, He says, "It is written, My house IS the house of prayer" (vs. 46; see Isa. 56:7).

If the Lord were to step into many a church today, what would He find? Would the church be down on her knees praying for lost souls? Or would she be raffling off a turkey to pay the preacher's salary? The Lord's action would be repeated in many a supposed house of worship today. The money changers would have to be driven out. Bake sales, shirt sales, light bulb sales, chicken suppers, bazaars, carnivals, etc., are on the regular curriculum of so-called Christian work. Are not these pretenders, liars? More prayer and giving with less fussing and fiddling will pay the church expenses more quickly and far more honorably than competition with the world. Some churches have stooped so low that liquor is introduced into these money-making schemes. Is it not time for the church to be cleansed of its ungodliness under the pretense of holiness, and to be kept as a house of prayer?

Perhaps further word should be added as to the proper way to raise money. The Scriptures have the answer, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (I Cor. 16:2). Another passage on this subject is, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). The church budget will not fail if each and every individual follows God's method, backed up with prayer.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

When Dr. F. E. Marsh was in this country, I heard him tell a story I shall never forget. He was preaching in his church in Sutherland, England, on confession and restitution as the evidence of repentance for wronging others. At the close of the service, one of the members came up and said, "You put me in a dire fix tonight. I don't know what I am going to do." "What is the trouble?" "I am a boat-builder, and we use copper nails. I wanted to build a boat for myself and did not have these expensive nails, but my boss did, and he would never miss them. He is an infidel, and I have often invited him to hear you preach. I tried to tell myself I was just appropriating them, not stealing; but all the way home they pressed down on my conscience. You know they are real sharp! I put them up in the attic in an old bureau. I simply can't go to my boss and tell him I stole those nails."

About two weeks later the man came into church and said, "Brother Marsh, I have gotten rid of the copper nails. I went to the boss and said, 'Look here, I have got to make a confession that I am terribly ashamed of. I am a Christian and I have invited you to hear our pastor preach, but I have done something I am so ashamed of. I was building a boat, and had no copper nails, and I stole this box from you, but I can't stand it any longer.' He said, 'George, I always did believe you were a hypocrite, and now I know it. Where's that preacher of yours? I will have to come and hear a man that can preach a box of copper nails back to me when I didn't even know they were gone.'"

He asked if he might tell that story some prayer-meeting night. A lady came to the pastor and said, "I am not a boat-builder, but I too have copper nails on my conscience. I took two books from a friend's table where all the new ones lay uncut." She went to the lady and told about the copper nails, then confessed to taking the books. The friend graciously offered them to her, but she said she must take her lesson. When the lady's husband came home she told him the incident and the copper-nails story, and he said, "Put the supper back in the oven for an hour, won't you? I have started a real estate deal and if I don't stop it by seven, I will have copper nails on my conscience, too."

—H. A. Ironside in "Moody Church News"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is God's Law perfect? (Ps. 19:7; Rom. 7:12; 12:2)
2. Can man render perfect obedience to the Law of God? (I Kings 8:46; Eccl. 7:20; Rom. 3:10)
3. Can man be justified by the Law? (Acts 13:39; Rom. 3:20, 28; Gal. 2:16; 3:11)
4. Through whom was the Law given? (Exod. 31:18; John 1:17; 7:19)
5. Does the Scripture teach that a Christian should be honest? (Rom. 12:17; II Cor. 8:21; 13:7; I Thess. 4:12; Heb. 13:18)
6. When is the proper time to be saved? (Ps. 95:7-11; II Cor. 6:2; Heb. 3:7-8; 4:7)
7. When a soul believes in Jesus, for how long is he saved? (John 3:16; 10:28; Rom. 8:38-39)
8. What does the Bible say about hypocrites? (Job 13:16b; Matt. 6:2; 7:5; 15:7-8)
9. Is prayer needful in the Christian's life? (Luke 18:1; 21:36a; I Thess. 5:17; James 5:16)
10. Does God expect His children to give to His work? (Mal. 3:8, 10; Matt. 19:21; Acts 20:35b; II Cor. 9:7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Another commandment comes to our attention this morning: "Thou shalt not steal." There must have been some reason for giving just such a commandment, for when God says "Thou shalt not" we can be pretty certain that His creation are doing something against His will.

We usually think of those who steal as thieves. We think of them as those who rob banks, or break into homes and take all that people have. Yes, they are thieves, and they steal. But most boys and girls do not stop to think that some of the small things that are taken are stolen too, and the habit grows. First, we see a tiny boy go into the pantry where mother has put some fresh cookies. They look so good, and it is such a long time until supper. You think that just taking one, mother will not miss it, and unless she sees you getting it, she will never know you were there. In such a case there is nothing to hide. But, boys and girls, that is stealing. It is taking something that does not belong to you, and making it your own.

But later on in life the habit has grown, and now when you take something you go and hide it. Why did you hide it? What made you hide it? You were sinning when you stole it, and now you are trying to cover it up. It may be that your mother or father does not know that you took something that did not belong to you, but did you know that the Lord looks on the heart, and He knows everything that you do? He sees the sinfulness of your heart even when people cannot see your evil deeds.

If you have taken the Lord Jesus Christ as your Saviour, you will only want to do those things which will please Him. Do not let the habits of sin get a hold on your life. While you are young, ask the Lord not only to keep you pure in life, but also in habit. He will give you good habits instead of the bad habits. Begin to read your Bibles, and pray, and the Lord will give you a clean and pure life. If you think about the things He wants you to do, you will not have time for the things which are sinful.

Yours in the Saviour,
Aunt Anna

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 288)

result of much prayer by our constituents at home as well as our missionary friends here on the field."

GETTING FREIGHT INTO OUR TERRITORY

As far as we can tell, our territory is about sixty miles north of Shabunda. Forty miles can be made by car, but for the last twenty miles there is nothing more than a trail. The hauling of our freight into our location, therefore, is no small problem as will be seen by the following extracts from Mr. Lindquist's letter: "We returned to Shabunda from Kindu (where they had gone to purchase supplies) at midnight on Friday, and on Saturday morning we started for the north with the load which Mrs. Amie and the three native boys—Kitele, the cook; Mattiah, the carpenter; and Muquamo, the stone mason—had prepared while I was away. They had made up some one-man

and two-man loads. We had arranged the week before for fifty porters to be ready for us on Saturday morning at the beginning of the forest trail leading to our site. When we arrived at the given point, there was not a sign of a porter. We sent Kitele to the village about a kilometer away and the chief came to us. Mrs. Amie and the boys dickered with him and he finally agreed to try and have some men ready by the next morning. Well, we drove back into the chief's village and unloaded all the boxes that we had along with us and Mrs. Amie and Miss Johnson camped in the state house overnight. The Jansens and I started back to Shabunda to get another load.

"In the afternoon I was thinking over just what to do about the big Montgomery Ward order boxes as several of them weighed over 100 kilos and that was a six man load and six men could not go down the narrow path which we had to traverse. Consequently, we were going to be forced to repack, reducing everything, including our trunks, to one-man and two-man loads. Finally, I hit upon the idea of making a road into the village where Mrs. Amie and Miss Johnson stayed over night, and hauling all the freight into the state house so that we could do all our repacking there. I went down to the assistant administrator and got his permission to do so. I was told that it would take at least two days to cut a road through the woods for the one half kilometer. I felt that I could do it myself in that time and that the twenty-four men and boys could do it in four or five hours, which they did. We had to cut down a four foot bank right by the road, also several stumps where we could not possibly get around them. Albert and I passed up and down the road, showing the natives what we wanted done and lending a hand here and there. I talked French to the kapita and we got along famously and at 3:00 o'clock I drove the truck into the village where no motor car had ever been before. Albert took some pictures of the work. I should have had some movies of it but the movie camera was at Shabunda, besides, I doubt if it would have worked very well as the light is very poor in the forest."

NATIVES WELCOME MISSIONARIES

Mrs. Albert Jansen gives this interesting side-light regarding the natives they have encountered: "On our way through the various villages all the natives want you to greet them. You should see them when they see us coming. They seldom see cars and then to see two of them coming at one time sends them almost wild. We have learned several tribal greeting words. It makes the children, as well as the older folks so happy if you wave at them and say "Hello" in their own tongue.

"If you think French has a complicated construction, you should see the complicated construction and the richness of the native languages. When we first came out all the native tongues seemed like just so much chatter, but the more we hear them the more logical they seem. The language is really very musical and has a wonderful construction showing that there has been a high form of civilization in years past but it has degenerated into the present state. We know a few of the native words and are hoping to get started soon on our own tribal dialect."

SOME INTERESTING STATISTICS

The following figures give some idea as to the cost of getting our missionaries to the field. Mr. Lindquist says, "In working out the financial report yesterday I arrived at some figures on our trip. The distance from Songololo to Shabunda is 1719 miles. We drove 1180 miles extra with the Chevrolet and 418 miles extra with the truck, making a grand total of 5036 miles and used 568 gallons of gasoline. The gasoline averaged 3.33 francs per litre or about 42½ cents per gallon. We got an average on the two cars of about nine miles to the gallon." The reason the cars required so much gasoline was the poor grade of gasoline obtainable in the Congo, the heavy loads, and the steep and sandy roads our missionaries encountered practically all the way.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 291)

damage in the fray. He pried the tight lid off with his pocket knife and tried to eat. With every bite he almost choked, realizing he ought to at least share with Bob, but in his stubborn anger he refused.

Before the noon hour had passed, Sam reluctantly join the boys in games but he was miserable inside. He h not "made up" with Bob and "won't till Bob does firs he told himself.

At the close of school in the afternoon, Sam stay inside, much against his will. He had not intended stay but he was afraid things would be worse if he didn He hoped nobody had "tattled" to Miss Prine about fight with Bob.

After a group of the older girls had left the roo Sam heard them talking as they passed the window ne where he sat.

"Are you goin' to hear the blind preacher tonig down at the Valley Church? He's holdin' revival meeti down there. They say it's wonderful! Come on, le's tonight. Sally Lee Moore and her folks have been goi Sally Lee says there's nothin' like it ever been in the parts before!" And Sam pricked up his ears to hear mo

"All right, le's go. Maybe somethin' will stir up th dead country and get folks to be different so they wo fight all the time. Seems like years and years since had any church meetin's around here," said her trie as they passed by the window.

Then Sam heard another voice. It was Sally L Moore herself, and she was singing. At first he co not catch the words and then he heard clearly as s passed by arm in arm with another girl who hummed t tune with her,

> Oh there's sunshine, blessed sunshine,
> While the peaceful happy moments roll;
> When Jesus shows His smiling face,
> There is sunshine in my soul.

Sam had never heard that song before. Sally Lee w the most popular girl in the back-woods community and leader in all the fun and frolic, and sometimes the m chief too. She liked to sing but not songs like that. "Sa Lee Moore singin' songs like that?" thought Sam. "Fol say she's gettin' awful wild but here she's singin' t way!" She must have got religious goin' to meeti down at the Valley Church." Whereupon Sam's soliloq was ended by the voice of Miss Prine as she sat at h desk ready now to give attention to the culprit who tri her patience to the limit in his sullen moods.

"Sam, if you'll come to my desk I'll try to help y with that problem."

Her voice sounded kindly and he was surprised. S never spoke that way to him. Sam began to wonder wh had happened to Miss Prine as he had wondered wh had happened to Sally Lee.

Miss Prine had heard the song too, and the conver tion of the girls. It stirred memories of long ago and s decided to hear the blind minister down at the Vall Church. In the five years she had taught at the Gray B school she had not known of any church services the It had been told her by the old-timers of the coun that it was twenty years since a part-time minister h been on the field.

Miss Prine worked faithfully with Sam, but he was alert and more unhappy that usual. He seemed incapa of grasping the things she sought to teach him. Fina dismissing him she said with a sad look on her face, (had never seen her smile) "That's all Sam. I won't k you longer for being late this morning, but try to be time tomorrow."

Sam tried to recall the words of the song he h heard as he trudged toward home but he could not member them. He kept wondering what had happened Sally Lee for she seemed happy and different. Besid he had never heard her sing anything before except p ular, jazzy songs. And Miss Prine was kind. He ne could have imagined it.

Sam's mother met him at the door as he reached house.

"Sam," her voice was eager. "Sam, we're goin' church tonight! Down at the Valley Church they're ha meetin's. Mrs. Moore came by this afternoon and t me. They're comin' by fer us tonight. Ain't that nice Mrs. Moore? Now hurry and get your chores done a I'll have supper ready. We must be ready when t

me for us." Mrs. Thurston excitedly all in one breath ured out the news with a new eagerness.

True, things WERE happening down in the Valley urch community fifteen miles away.

(To be concluded)

THE FORGOTTEN FUNDAMENTAL

(CONTINUED FROM PAGE 285)

ong collar with a chain attached. Jock soon got to ow me, and after he had been with me some weeks I nt to take him out. He put up his head as usual for the llar and chain, but I said, 'No, Jock, no more chain.' opened the door and for the first time he bounded out e. He dashed away as if I should never see him any re, but just then another law, of which he was unaware, me into operation, and he came trotting back to walk th me, held by a chain stronger than any made of el. For the law of liberty is the law of love."

May the cords of God's love bind us to Him, and may walk with Him till we see our Lord face to face.

IV. LOVE IS FUNDAMENTAL TO APPREHENSION

There are many of God's children who are not certain their salvation. They look forward to the day of judgnt with fear and trembling. This is because they only alize partially the greatness of God's wondrous love d the provision which that love has made. A full apehension of this love gives assurance of our salvation, d quietness in the face of coming judgment. Let us mind ourselves of what love has done. Love caused d to give "His only begotten Son" to the death of lvary in order that sinners might be saved (John 3:16). w if God so loved us as to deliver up His Son to the ameful agony of the Cross, will he withhold from us y good thing? Listen to the inspired query of the ostle Paul, "He that spared not His own Son, but dered Him up for us all, how shall He not with Him also ely give us all things?" (Rom. 8:32) The answer is lf-evident. God has given us the greatest of gifts which sures us that His love will freely give us all lesser fts.

I thought of the riches of God's grace
That gave His Son to die,
For rebels, guilty sinners lost
And my soul with joy did cry,
'Oh, boundless love! oh, grace Divine!
Fathomless, full and free!
Grace to meet our every need,
For time and eternity.'

Yes, "There is no fear in love; but perfect love (that a recognition of His perfect love) casteth out fear: cause fear hath torment" (I John 4:18). He gave the n of His love to put our sins away, and now He gives the Word of His love to put our fears away.

V. LOVE IS FUNDAMENTAL TO SEPARATION

A. J. Gordon has stated the relation of love to the ristian's separation from worldliness as follows: "Atchment to Christ is the only secret of detachment from e world." This is supported by these words of Holy rit, "Love not the world, neither the things that are in e world. If any man love the world, the love of the ther is not in him. For all that is in the world, the st of the flesh, and the lust of the eyes, and the pride life, is not of the Father, but is of the world" (I John 15-16). If we get close enough to the Lord Jesus Christ, e question of separation will be settled. "If any man ve Me, he will keep My words" (John 14:23).

I used to love the "movies." Many Sundays I attended ree shows; one in the morning, one in the afternoon, d one in the evening. Then one glad day, I let the rd Jesus into my heart. I began to read the New estament and to attend Sunday-school, Church and oung People's Meetings regularly. But I still went to e show. One night as I sat in the Colorado Theater in nver, I felt I must get out of the place. So I left in e middle of the show, and I have never had a desire to see a "movie" since. The love of the Father displaced the love of the world.

VI. LOVE IS FUNDAMENTAL TO DEDICATION

Love is the thing that moves the believer to give himself unreservedly to the Lord Jesus Christ for service. Therefore, the apostle Paul, when speaking of his motive for service declares, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again" (II Cor. 5:14-15).

Dr. Robert H. Glover of the China Inland Mission emphasizes this truth in the following words; "I think of the words of Garibaldi, the great Italian patriot and liberator who said: 'I am going out of Rome. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country in his heart, and not with his lips only, follow me.' And they followed him. But it is an infinitely greater than . . . Garibaldi . . . Who here challenges us with the words, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' "

True love for Christ will move us to a whole-souled dedication of all that we have and are or hope to be to our blessed Lord Jesus Christ.

As we dwell in thought upon the fundamental character of love, it is encouraging to remember that "The fruit of the Spirit is love" (Gal. 5:22). The Holy Spirit is able to teach us to truly love, and to abound in that love more and more. May we earnestly pray,

More love to Thee, O Christ;
More love to Thee.
This is the prayer I make
On bended knee.
This is my earnest plea,
More love, O Christ to Thee;
More love to Thee,
More love to Thee.

THOUGH I SPEAK . . .

(CONTINUED FROM PAGE 284)

Thou hast loved Me may be in them and I in them" (John 17:26).

Do you know the world is dying
For a little bit of love?
Every where you hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song;
They have waited, oh, so long,
For a little bit of love.

From the poor of every city,
For a little bit of love,
Hands are reaching out in pity,
For a little bit of love;
Some have burdens hard to bear,
Some have sorrows we should share;
Shall they falter and despair,
For a little bit of love?

Down before their idols falling,
For a little bit of love,
Many souls in vain are calling
For a little bit of love;
If they die in sin and shame,
Someone surely is to blame
For not going in His name,
With a little bit of love.

While the souls of men are dying,
For a little bit of love,
While the children, too, are crying
For a little bit of love;
Stand no longer idly by,
YOU can help them if you try;
Go then saying, "Here am I,"
WITH A LITTLE BIT OF LOVE,

—E. O. Excell

And this is evangelism! Not loud talking, but the Lord loving through us, His channels. The day of evangelism will return when we get back to this basic principle. Our trouble is that we have wandered off into much speaking, entertainment, and program with a multitude of things that has quenched the Spirit and fire of love, and brought reproach to the main gift in God's work. Approaching the Easter season the speaker was asked to bring a paper on "Better Evangelism" to the Denver Baptist Minister's Conference. It was a blessing to work on that message, whether the message was a blessing to that august body or not, for I found anew that, boiled down, evangelism is simply Christian love in action. Jesus revealed this when "He showed Himself alive after His passion" (Acts 1:3), and this spirit was expressed in every evangelist in that early day. They were remembering the words of the Great Commission: "Go ye therefore—" "Therefore" was the mighty cable that led from the very heart of God to the heart of earth's evangelists. They were to remember the great love that sent Him to the cross and this love was to move them into action to teach and preach. And just so are we tied to the love of His heart and bid to minister to those for whom He died. Electrically speaking, Calvary holds the voltage while we carry the amperage or moving current to a darkened and deadened world. "Ye are the light of the world" (Matt. 5:14). "Let your light so shine before men" (Matt. 5:16). Evangelists must be shafts of the light of His love, and light is a thing which is seen and not heard.

Sadly do we admit the lack of this love. Not long ago I was called to hold an evangelistic service in a city mission. There was a stirring song service, announcements were made and the final special was being sung when the superintendent arose, came over to my side, and whispered, "Give 'em hell, brother, give 'em hell; shake 'em around over hell; let 'em smell the brimstone" (a common conception of evangelism). But, to the speaker it was another picture: Those, into whose faces he was looking and to whom he was speaking, were now in a veritable "hell" and facing eternity without God and in the hell prepared for the devil and his angels. LOVE IN ACTION was what those rough men and women of the street needed to rescue them—a love that will not let men go!—and upon which they can rest their helpless and hopeless souls.

Lest I be misunderstood, let me say that this love is not a soft, slushy, slippery, spineless thing—never reproving, rebuking, or exhorting. Reproof, rebuke, and exhortation are a part of love! Jesus did it, Peter did it, and all true evangelists must do it, BUT "with all longsuffering and doctrine" (II Tim. 4:2). Love warns as well as woos, and when it ceases to warn it ceases to be in ACTION as God intended. Someone once asked one of the great evangelists to what he attributed his great success and he answered, "Love expressed by blood earnestness." How well this agrees with the saying, "When we cease to bleed, we cease to bless."

And may I say that such ACTION is catching. It "speaks louder than words." It spreads like wildfire. Humanity is hungry for it. Troubled and burdened souls are glad to know that someone cares—really cares, and that God has provided for them and extends an invitation to this provision. Then, when there is unity, ACTION is intensified until resistance against the pull of God is broken down and the soul finds itself believing in the Lord Jesus Christ to the receiving HIM as his own personal Saviour and "born again." It is the "love of Christ" that "constraineth us." And "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal" for the greatest of these is charity" or LOVE.

THE SEVEN COMMANDS

(CONTINUED FROM PAGE 287)

The second of these four commands needs retranslation. The Authorized Version renders it "the things which are." Moses Stuart, in his Commentary on the Apocalypse shows clearly that the translation should be

"What they signify."

Dean Alford frankly discusses both translations and then gives his endorsement to the translation advocated by Stuart. He makes so strong a statement as, "I have no hesitancy in taking the 'signify' translation." Rotherham renders the expression, "What they are" which lines him up squarely with Stuart and Alford. Lange's Commentary also endorses this position. For the ordinary reader we suggest the simple rendering, "What they mean" as a clear setting forth of the import of the Greek.

Thus we see that the correct translation of the second of the four commands becomes a striking demonstration of the outstanding fact of all Bible study, i.e., God's inspired Book is self-interpreting.

Verse nineteen has been given an interpretation which should be noted here. It has been thought by many earnest Christians that this verse contains an outline of the entire book of the Revelation. The way the verse has been fitted to the book runs like this;

(1) The things which thou hast seen—chap. 1;
(2) The things which are—chaps. 2 and 3;
(3) The things that shall be hereafter—chaps. 4-22, the entire remainder of the book.

But the four commands of verses 19 and 20, since they have been placed by the Holy Spirit in one sentence, do not permit of such separation and dismemberment. The two verses must be held together. Verse 19 is not a statement by itself. If verse 19 contains outline material for the entire book of the Revelation, then by the same token, verse 20 does also, because the two verses are one sentence. If some of the outline of the Revelation is in verse 19, then verse 20, of very necessity, contains the remainder of the outline. But, alas, the entire book of the Revelation is arbitrarily divided up and fitted into verse 19 while verse 20 is ignored as thoroughly as though it did not exist. If the three commands of verse 19 set forth certain points in the outline of the Revelation, then the next command in the first part of verse 20 is inevitably further material in the outline of the book. But since the three commands are so employed as to exhaust the book, and nothing remains to be assigned to the fourth command, there is no conclusion left for us except to decide that the whole idea is incorrect, and to abandon it. We believe that the careful, prayerful, and logical reader will quickly see the force of the argument, and recognize that verse 19 does not contain the outline of the Revelation.

We have now seen all seven of the commands of the Lord Jesus in Revelation one, and illuminating commands they are.

1. What thou seest (i.e., the whole series of visions which Jesus let John see) write in a book—vs. 11.
2. Send it (the book containing all the visions) unto the seven churches—vs. 11.
3. Fear not (even in the midst of such terrible things as are set forth in the visions) vs. 17.
4. Write the things (the whole series of visions) which thou hast seen—vs. 19.
5. Write what they (the visions) mean—vs. 19.
6. Write the things (all the things set forth in the visions) all of which things shall be hereafter—vs. 19.
7. Write the mystery of the seven stars . . . and the seven golden candlesticks. (The mystery of the seven stars and seven candlesticks is merely a symbolic generalization covering the whole series of visions given by Jesus to John, in the Revelation.)

The seven commands have to do with all the Book of the Revelation. The seven commands, in most remarkable fashion, cover the book as a whole.

The first command orders John to write what he sees. He sees the wonderful series of visions which he records. The second command is not obeyed until the whole book is written. The first command involves the entire book.

The second command is the divine order to "send" it. Our Lord does not mean to send a fragment of it. In fact, He warns against taking anything from the words of this prophecy (Rev. 22:19). His command is to send it all. The second command involves the entire book.

The third command is the marvelous revelation of His love, "for perfect love casteth out fear." The Lord Jesus commands John, "Fear not," and then gives John a strong

on for fearlessness—"I am the First and the Last." striking title is repeated in the last chapter, thus in- ting that John's spirit of boldness is to carry on ughout all the startling scenes depicted in the book. rlessness for only part of the time would not be very forting. The third command involves the entire book. he fourth command answers to the first and in sig- ance is identical with it. "Write the things (the vis-) which thou hast seen." John obeyed and the book he revelation is the result. The fourth command in- es the entire book.

he fifth command is the command to give the mean- It is a command not only to write the descriptions of visions, but also to write what the visions signify. enever the meaning of a symbol or figure has been plied by the Holy Spirit elsewhere in Scripture and is needed in order to understand the Revelation, use- repetition is not indulged, but wherever God sees need, the meaning of the symbol employed is given ve move through the book. This command would be l if it did not include each and every one of the ns. Thank God it does mean all of them. The fifth mand involves the entire book.

he sixth command, like its predecessors, covers all Revelation. The sixth command is "Write the things h shall be hereafter." In obedience to this command, er the unction of the Holy Spirit, John wrote the elation. Hence, the Revelation is a book which speaks the things which are yet to come. In other words, whole book of the Revelation is future. This com- d is so couched as to declare to us in unmistakable is that the visions which John saw and of which he to "write" were visions which had to do with coming s. John was commanded to write of the things of the re. If he wrote of the past or the present, he disobeyed. wonder the Holy Spirit indicated that John was pro- ed into the very Day of the Lord, the hour of God's re manifestation of judgment and blessing. When he te the Revelation, he was told to write the things h shall be HEREAFTER. God could scarcely have e it plainer. The command, in harmony with the other mands associated with it, involves the entire book.

he fact that the first six commands speak with such ity of the entire book of the Revelation, warrants definite expectancy that the seventh command shall k of the whole book as well. And such is the case. seventh command is "Write the mystery of the seven s and the seven candlesticks."

irst of all let it be understood, a mystery in God's rd, is something that is hidden to the novice but well- wn to the spiritually initiated. The mystery of the n stars need not be hidden to those who love Him, delight in His Word.

urthermore, we should remember that this is the last of the four commands which the Spirit of God has nected with the verb "write" in verses 19 and 20. In now familiar sentence of verse 19 and 20 with its fold command, it is that portion which has been so nishingly neglected and ignored.

he question which instantly arises is, "Who are the n stars?" The Holy Spirit answers plainly in this e. "The seven stars are the angels of the seven ches." The word "angel" is used much in the Revela- . In all the other portions of the book an angel is erstood to be one of the holy and heavenly messengers God. But the "angels of the churches" we are told bishops, or priests, or preachers. Such interpretation bortive and imaginative, and only brings the study of calyptic writings into disrepute. The word "angel" is a symbol. "Angel" is to be understood as "angel." stars are symbols and the symbolic significance is n. The stars are the angels. This is inspired interpre- n and is bound to be right.

his is Christ's climax command to John. It not only als His will to the Apostle, but it gives to us a glimpse what the Revelation really is. It is the wondrous book h sets forth the mystery of the seven stars and the n candlesticks. This book which is made up of the ns which John saw; this book which is to contain the anation of the visions as well as the visions themselves; book which is filled with visions of the future, is also ared to be the book of the mystery of the seven angels—the seven stars. The Lord is saying to us in so many words, "God is going to carry on the activities set forth in the visions of the book of the Revelation through the instrumentality of a special group of angels. There will, of course, be other angels appearing throughout the narrative, but the major sections of this wondrous book of "the things to come" will be in the charge of and operated by the seven strong and mighty angels to whom our special attention is drawn.

These angels come before us under various names. They are called the seven spirits, the seven horns and eyes, the seven stars, the seven angels of the seven churches. They are represented as being the seven angels who sound the seven trumpets and to them is entrusted the judgment responsibility of pouring forth the seven vials of God's wrath. And one of the seven angels is frequently seen talking to John and discussing some of the marvels and wonders of the visions. These seven angels are constantly in the center of the stage. They are the star actors in the dramatic procession of visions which constitute the Revelation. That the seven angels, the seven spirits, and seven stars, seven horns and eyes, and seven lamps of fire which appear in all these scenes are mighty angels, powerful angels, and in every case the same angels, is indicated in the Scriptures.

The seven spirits and the seven angels are the same. God says this when He says, "He maketh His angels spirits." It is still further indicated by the Holy Spirit when the seven spirits are said to be before God's throne (Rev. 1:4), and the seven angels are also declared to stand before God (Rev. 8:1-2).

The seven spirits and the seven stars are the same. This is indicated when Revelation 3:1 is correctly translated. The passage speaks of "the seven spirits of God EVEN the seven stars." The word which we render "even" is "kai." It is here rendered AND but should be EVEN.

The seven stars and the seven angels are the same. This is specifically stated in Rev. 1:20, "The seven stars are the angels of the seven churches."

The seven spirits of God and the seven lamps of fire are the same. This is plainly stated in Revelation 4:5. "The seven lamps of fire which are the seven spirits of God."

The seven spirits of God and the seven horns and eyes are the same because Revelation 5:6 says, "Seven horns and seven eyes which are the seven spirits of God sent forth unto all the earth." The horns speak of power and strength and the eyes speak of knowledge and wisdom.

The conclusion of the whole matter is that the seven commands are so comprehensive as to take in the entire book of Revelation, and that the last four commands, being linked together as they are by strong grammatical as well as doctrinal bonds, present four valuable phases of Biblical truth for the student of the book of the Revelation. The phases of divine truth which grow out of the four last commands are:

First: The book of the Revelation belongs in a dispensation in which teaching by visions is scriptural. John sees the marvelous visions which are given him by the Lord Jesus and then he bases his teaching on the visions he has seen.

Second: The Bible has the miraculous quality of being self-interpreting and this quality is made particularly plain in the Revelation by the Lord commanding that not only should John narrate the visions he has seen, but WHAT THEY SIGNIFY.

Third: The book of the Revelation sets forth the things that "shall be hereafter." Not the past! Not the present! But the future. By that fact we know that the two dispensations which the Bible teaches as yet to take place must be the period to which the Revelation takes us. Those two dispensations are the Tribulation and the Kingdom, and they are the two dispensations prophesied in the Revelation.

Fourth: The book of the Revelation is an angel book. This instantly classifies it as Jewish, for the ministry of angels belongs in a special way in Jewish ages. And thus the seven angels, always carrying a leading role, move majestically through the book, having charge of the seven churches, sounding the trumpets, unloosing the vials, and handling God's judgment affairs on the face of the earth.

FOUR BIBLE SUPPERS

(CONTINUED FROM PAGE 283)

a Gospel that hasn't got heaven in it isn't the Gospel of Paul. A Gospel that doesn't give you the assurance that you will be there is not the Gospel of the Bible, and not the kind that saved me. Ah, friend, this Gospel takes a man out of sin and robes him in holiness. It takes a man out of death and puts him into a new life. It takes a man from the lowest depth a man can go and brings him near to God.

Near, so very near to God
Nearer I cannot be
For in the person of His Son
I am as near as He.

God puts man in heaven. That is what is in the Gospel. He takes us all the way home. How would you like to have a salvation that guarantees to take you out of sin and put you in heaven? Would you like that, friend? That is the kind of salvation that God has provided in Jesus Christ. If you are ever saved, that is the kind of salvation you will be saved by, and if you get that salvation, you will have something to shout about. That is the Gospel feast and you are invited to the feast.

II. THE LORD'S SUPPER

I want to call your attention to the second supper. The second supper is found in I Corinthians, chapter 11. You are all familiar with the story.

> For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread:
>
> And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me (I Cor. 11:23-24).

You know the story. The first supper is the Gospel Supper. The second Supper is the Lord's Supper. If you have been to the first supper it is your privilege and duty to be at the second one. If you have not been to the first one, it is not your right to be at the second one. It is the Lord's Supper for the Lord's people. It is a memorial feast where we remember His death and look forward with expectation to His coming back again. No unsaved sinner can attend.

III. THE MARRIAGE SUPPER OF THE LAMB

Now, there is a third supper spoken of in the Bible. It is found in the 19th chapter of the Revelation.

> Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready . . .
>
> Blessed are they which are called unto the marriage supper of the Lamb (Rev. 19:7,9) .

Now it is a great story that leads up to the 19th chapter, when the false bride, the harlot woman spoken of in chapter 17, has been taken care of and done away with. Before you come to this story she is judged. This bride is her counterpart. She comes to her bridegroom and they are going away on their honeymoon. They are coming to earth to spend a millennium.

The first supper was the Gospel supper held on earth. The third supper is held in heaven and is for the people who have been to the first It is for the people who have accepted the Lord Jesus Christ. If you haven't been to the first supper, my friend, you will never be in the third. It is the marriage supper of the Lamb, that will be held in heaven. Have you been born again? Does Christ dwell in your heart? If He does, you will be at the marriage supper of the Lamb. Every Christian in this tent tonight will be there, but if you are not a Christian you will be left behind should the Lord Jesus come before tomorrow morning. The text says, "Blessed are they which are called unto the marriage supper of the Lamb." The marriage supper of the Lamb is going to be held in heaven. The bride and groom will be there. Every believer, weak or strong, will be there at the marriage supper. Now, th text says, "Blessed are they which are called." If thos folks are blessed who are called to the marriage supper what will the bride and groom be? When I was married, a aunt of mine in a little town called Burlington, put on wedding supper. Nobody invited me and nobody invited m wife. The bride didn't get an invitation, and the groom di not get an invitation. But I want to tell you something, ther would have been no wedding supper had they not bee there. They made it possible for the other folks to b there. We were at the wedding to be married. They wer at the wedding to feast with the folks who were gettin married. Now, John says, "Blessed are the folks who ar invited, and the Old Testament saints will be there, an hallelujah, every Christian will be there, the whole bod of the redeemed family will be present yonder in th glory at the marriage supper of the Lamb. Isn't it grand I want to be there, don't you? I am going to be ther are you? Are you?

The first supper is the Gospel Supper. The secon supper is the Lord's Supper, the third supper is the Ma riage Supper of the Lamb. The first one is held on eart the second one is held on earth, and the third one is hel in heaven.

IV. THE JUDGMENT SUPPER

The fourth supper is found in Revelation 19, verses 1 and 18. This is a fowl supper. Have you ever been to or of them? And some folks who are going to them no may be at that one. The fourth supper is a judgmer supper. It is the supper of the great God. No perso who has been at the first supper can possibly be at tha supper. Christ saved them from it, and Christ, tonigh can save you from the judgment of God almighty. Yo say, "How can I be saved from that supper." You ca be saved by the refuge He has made, the perfect provisio He has made in Jesus Christ our Lord. You ought flee to God for refuge. Flee from what? Flee from yo sin, flee from your shame. Flee because of your nee Flee because you have no shelter. Tonight you are e posed to the judgment of heaven and none can save yo but Christ, Who went to Calvary and opened the do that He might reach out and take you in. Dear unsav one, why not tonight say, "Lord Jesus, I will take Yo to be my Saviour. I dare to put my trust in Thee." Wo you take Jesus as your Saviour?

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 281)

Fellowship Supper. This marked the beginning of activ ties for the new school year. After partaking of a delicio meal, chairs were pushed back from the tables, and season of song and testimony followed. Rarely have witnessed such spontaneous expression of devotion to t Lord's service as was heard that evening from membe of the student body. Various members of the Board Directors made fitting comments, followed by testimon from some our our new faculty members.

In view of the pending foreclosure which was upon at that very hour, an attitude of confidence and assuran that the Lord would supply, prevailed throughout. Tru the blessings of the days that followed have more th vindicated this trust and confidence was not in vain.

We sincerely covet the prayers of "Grace and Trut family as we carry on in the precious task of traini these young lives for more effective service.

BIBLE CONFERENCE TESTIMONIES

(CONTINUED FROM PAGE 286)

morning sessions were exceptionally fine. The book Jude and the book of Ruth were taught. I can truly s with David of old, "My cup runneth over!" A bounti table was set before us. My soul was overflowing with j and thanksgiving to my Heavenly Father for the precio truths which were taught by this man of God. The beau ful Christian spirit that prevailed during the whole Co ference was a real joy to my heart.

—A SPANISH MISSION WORKER FROM ARIZO

Free -- Our 1938 Christmas Offer

During the month of DECEMBER (December and January for Foreign) the "*Grace and Truth*" office will give absolutely free with every $1.50 subscription 2 of the editor's books worth $1.25.

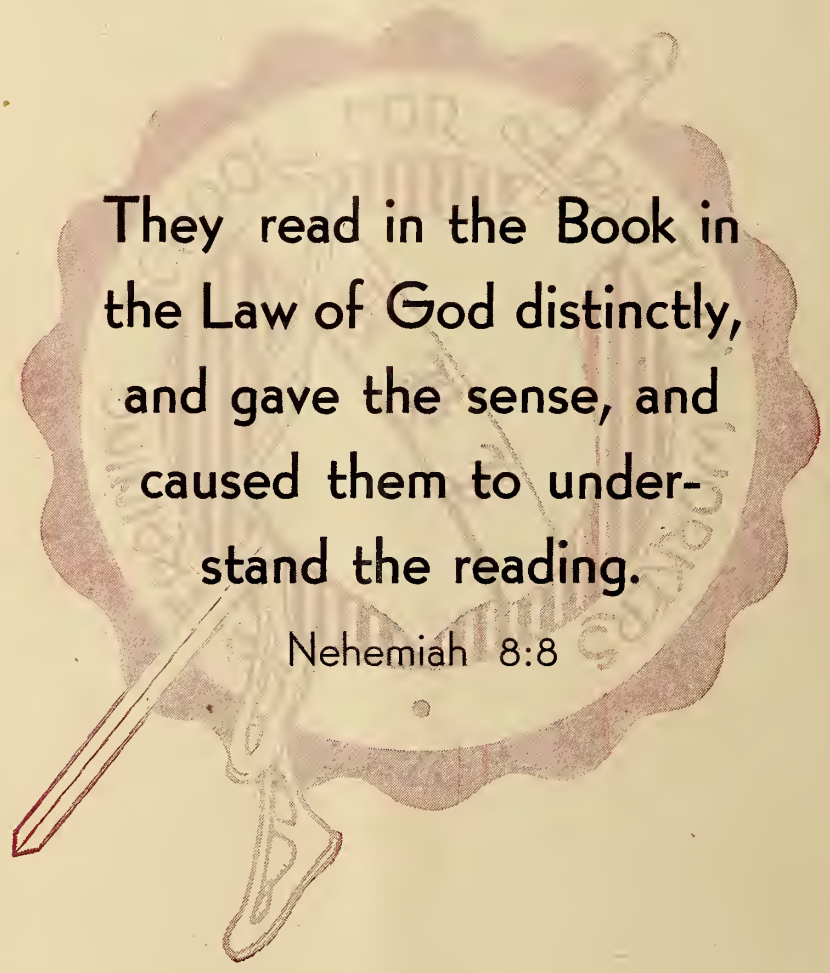
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They read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

Nehemiah 8:8

Please Return to
A. H. Yetter



EVOLUTION NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

November · · · 1938

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

What Would You Do About It. . . .



Weldona, Colorado
Nov. 1, 1938

Dear Brother in Christ:

I thought I would write you and see if there was any chance of me going to D. B. I. for a while. I got your letter and the magazine you sent me and I like the standards that the D. B. I. stands for, for it is God's Word.

I never went to high school but I think I could make the grade at D. B. I. I sure would do my best. I have been called of God to preach His Word and I think that I need some training at a Christian school. I have good health and I am willing to do my part in anything that is right in the sight of God but I must say that I could pay for only one month and would have to go by faith. I hope that you will take me for one month anyway so I could have that much training.

So hoping to hear from you as soon as possible, for I have a great burden for my fellow-man.

I am yours in Christ,

● The fields are white unto harvest but the reapers are few. Like so many young men burdened for Christian service, this young man is without funds with which to secure the necessary training. Yes, God has promised to supply all of our needs. But quite often He uses some willing soul as the channel through whom He would make the provision. Perhaps He would use your gifts to help some worthy young man or woman train for the greatest mission in the world. ● The Denver Bible Institute maintains a Student Aid Fund for the purpose of helping such students. You may send your gifts direct to this Fund or we shall be glad to furnish you the name of some worthy young man or woman if you desire to designate your gifts for an individual student. Write Office of the Registrar · Denver Bible Institute · Denver · Colorado.

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of the Denver Bible Institute
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 0:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority f both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men y nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—uke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only tonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus -Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith n the shed blood of Jesus Christ—Acts 13:38-39.

'ERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the orld of sin, and regenerates, indwells, enlightns, and guides the believer—John 16:8; I Cor. :16.

ETERNAL SECURITY

The eternal security of all believers—John 10: 8-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent reurn of our Lord Jesus Christ—Acts 1:11; I Thess. :16-17.

HELL

The eternal, conscious punishment of all unaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members f the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation rom all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by eed and word to these truths and to proclaim the iospel to all the world—Acts 1:8.

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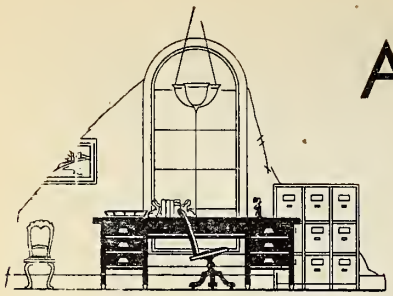
Page

As the Editor Sees It 306
Evolution, the Root of Atheism—*Dan Gilbert* 308
Old Bones, Flints, Etc.—*Charles Haddon Spurgeon* 309
Evolution or the Virgin Birth—Which?—*The Editor* 310
Evolution and Its Danger—*W. Bell Dawson* 312
Evolution vs. the Bible—*William Jennings Bryan* 313
The Seven "I Am's"—*The Editor* 315
The Editor's Mail Bag 316
Book Reviews—*The Editor* 317
The Berean African Missionary Society—*Rose Encinas* 318
In the Harvest Field—*Florence Taft Fowler* 319
Bible Seed Thoughts—*Charles R. Johnson* 322
The Days of Youth—*Florence Taft Fowler* 323
Light on the Lesson—*Sunday School Lesson Staff* 324

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AS THE EDITOR SEES IT

EVOLUTION NUMBER

EVOLUTION—is it a dead issue? The answer to this question will be found in any of the public schools of our land. Evolution is being taught as a scientific fact. And since there are no Bryans around to make a national issue of it some people have thought that the devil was licked and that he had called off his evolutionary dogs. But the articles gathered together for this issue demonstrate that the need for aggressive opposition to the unscientific theory of Evolution is just as acute today as ever.

THE RISING TIDE OF JEWISH HATRED

WAVE after wave of Jewish hatred is sweeping over this old world of ours as this age nears its close and the shadows of the "time of Jacob's trouble" fall across our pathway. Germany, Poland, and Austria have been swept by such waves, and now the tide of Jewish hatred is rising in other quarters.

From Italy, which for years was a haven of refuge for the storm-tossed Jew, comes word of a Jewish census. This is part of a drive for the purification of the Italian race. This drive will attempt to remove the Jews from college professorships, from the dental, medical, and other professions, from industry, and politics. This move is justified by the Italians (in their minds) with charges that the Jews are all internationalists, anti-Facists, and form the cells for Communist anti-state activity. The extent of this anti-Jewish feeling is indicated in the detention of Arturo Toscanini, former conductor of the New York Philharmonic Symphony Orchestra. Toscanini on two occasions has defied and bitterly criticized Adolf Hitler for the Nazi regime's anti-Jewish program. Toscanini is not a Jew, but is fair-minded, and outspoken in his opposition to Fascist, Nazi, anti-Semitic principles. As a punishment for his Jewish sympathy, it is reported that his passport to the United States has been withdrawn.

Switzerland has always been a "shelter in the time of storm" for political refugees, hence for the Jews. But the waves of anti-Semitism are even reaching into that country. It is evidenced by a recent ruling of the Swiss federal council to the effect that Jewish refugees entering Switzerland from Germany must have Swiss visas on their passports. This measure only applies to those who are not Aryans according to German law.

But even more startling is the news that the tide of Jewish hatred is rising in this country. In the Kansas gubernatorial campaign now in progress, there is a candidate for governor who is the son of a Jewish father and an Irish mother, and a deacon in the Christian (Campbellite) Church. Imagine his surprise when the cards bearing this hate-inspired inscription began to be circulated: "Vote only for Gentiles. Who knows how much *Jewish* money Republicans are spending? Ratner is a *Jew*." But still more revelatory of the trend toward Jewish hatred were the words of an editorial on the same subject: "Ratner is a tricky little Jew with just enough Aryan blood in his veins to camouflage his racial background and make him a welcome visitor in most any kind of respectable company. His father is a full-blooded Israelite who talks equally well with either hand . . . If I were offering a slogan for the Democratic gubernatorial campaign, it would be, 'Swat the rat!'"

We deplore the unscriptural and unChristian attitude of this writer. It is lamentable. But we see in these incidents, taken from three different countries, the evidence that the tide of Jewish hatred is rising and threatening to engulf God's ancient people, Israel. To us, these incidents seem to foreshadow the coming flood of Jewish hatred in the Tribulation when, under the leadership of the Antichrist, they shall say, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:4). But God shall intervene, and send Jesus Christ, the Deliverer out of Zion. He shall defeat

Pentecostalism Scored Again

Be sure to read the Editor's review of Rev. T. J. McCrossan's Pentecostal book entitled "The Paralyzed Church X-rayed" in the December issue.

The Christmas issue of "Grace and Truth" will deal with the "Virgin Birth of our Lord" and the following subjects will be discussed:

Evolution and the Virgin Birth

Can a Scientist Believe the Virgin Birth?

A Doctor Discusses the Virgin Birth

What Say the Church Fathers Concerning the Virgin Birth?

Christ's Birth and the Adamic Barrier.



The D. B. I. Faculty, Staff, and Student Body, Season 1938-39
Three students have enrolled since the picture was taken.

ıe Antichrist and all his allies, and shall gloriously eliver Israel (Zech. 12:1-10; 14:1-3). —A. H. Y.

CORRECTION

In the August issue we printed an editorial by Mr. ı. H. Yetter under the title of "Paved with Gold." The name of the town used as an illustration should ave been "Ramona" instead of "Pomona." We regret his error on our part.

FROM TRUTH TO FABLES

LIVING at a time when it appears that each grain of ınd trickling through the hour-glass is pregnant with ıe significance that the dispensation of the Body has bout run its course, and that God will soon bring it to close by the return of His Son, one wonders why very intelligent person in the world is not agog with ager anticipation and consternation as these signally ıomentous events follow one another in rapid sequence. The Gentile nations are rapidly shaping themselves ogether for the part they shall play in the next age—ıe Tribulation. God's chosen nation is in the identi-al position Moses foretold 3,000 years ago.

> And among the nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind;
>
> And thy life shall hang in doubt before thee. and thou shalt fear day and night, and shalt have none assurance of thy life (Deut. 28:65-66).

Then, those of this nation that have returned to the Holy Land certainly give evidence that the "fig ree" is beginning to put forth her leaves (see Mark 3:28-29).

Words almost fail us when we observe that these hings create only a faint ruffle in the affairs of today and yet an event caused by heeding fables makes the headlines:

"HYSTERIA SWEEPS NATION AS RADIO PLAY DEPICTS INVASION FROM MARS"

Thousands of radio listeners fled from their homes when a radio play depicting an invasion from Mars was presented a few weeks ago. Panic stricken listeners resorted to almost inconceivable means to escape the supposedly invading Martians. One lady rushed into the street and fell and broke her arm and suffered other injuries, and another attempted suicide saying, "I'd rather die this way than like that."

It seems self-evident that H. G. Wells' fantasmagorical hallucinations and Phil Nolan's and Dick Calkins' "Buck Rogers" myths are doing more to mold the thinking of the world today than God's "sure Word of prophecy." —H. H. S.

A DISTORTED SENSE OF VALUES

RECENTLY the newspapers carried the startling headlines that Germany has assessed the Jews of that land one billion marks—400 million dollars—for the murder of one German diplomat, Ernst Von Rath. In addition to this, many Jewish shops were wrecked, and more than forty synagogues were burned or dynamited, and hundreds of Jews were imprisoned. Only God's value of a soul is higher—so high as to be beyond human computation—for God's value is the precious lifeblood of His spotless Son (I Pet. 1:18-19).

But how low is the Nazi valuation of a Jewish life! How it pales into nothingness when compared to this staggering valuation of a German life. But this is a distorted sense of values, for God Who sees all things in their proper perspective paid the inestimable price of the Son of His love for both Jew and Gentile for "God is no respecter of persons" (Acts 10:34).
—A.H.Y.

EVOLUTION THE ROOT OF ATHEISM

BY DAN GILBERT

ON SO large an issue as Evolution one must KNOW whether it is of God or Satan. Mr. Gilbert in his characteristic fearless manner leaves us in no doubt as to his answer. This article is used by permission from his splendid book entitled "Evolution the Root of All Isms."

THE world is weary of the smug superiority and hollow hypocrisy of the professional "compromisers" and "reconcilers," the "religious" and "scientific" politicians who write essays on *"I Believe in God and Evolution" or give sermons on "Evolution: God's Method of Creation"*—then presume that they have ended, at least to the satisfaction of all intellects as mighty as their own, the conflict between the evolutionary concept of man as a beast and the Biblical concept of man as a being made in the image of God. To question the basis of their "harmonizing" of evolution and religion is to convict oneself in their lofty estimation of being either an ignoramus or a "troublemaker." What matter that nearly all the great evolutionists—the intellectual giant, Thomas Henry Huxley; the great Tyndall; the famed Ernst Haeckel; the peerless scholar, Herbert Spencer—were unable to believe in *both* evolution and God! What matter that they virtually all were either agnostics or atheists! What matter that the "discovery" of the evolutionary "truth" turned Darwin himself into an unbeliever! What matter these stubborn facts to the religious politicians who assure us that evolution does not lead to atheism, and that all but fools and fanatics realize it!

The plain, proved fact of the matter is that evolution *has* led to atheism or agnosticism, at best, this "larger conception of God," this "stronger faith in the Almighty." It is, indeed, strange that these accredited scientists lost their religion completely, lost their very belief in God, when they came to understand evolution! Surely the scientists have a better, more complete comprehension of evolution than do the religious politicians. The verdict of overwhelmingly more than fifty per cent of the scientists, attested by their personal statements, their own answers to Dr. Leuba's questionnaire, is that they do not and cannot believe in both evolution and God.

One of the leading "reconcilers" of evolution and religion has said that "Just as religion and cheating can be compassed in one man" so can man be both believer in God and believer in evolution. This is equivalent to saying that religious evolutionists are either inconsistent or hypocritical—for, on no other basis could piety and crime coexist in the same person. The contention that a man can believe in both evolution and God, just as he can believe in both religion and robbery, would seem to point strongly to the conclusion that most religious evolutionists are either hypocrites or inconsistent, and poor thinkers. This conclusion is also borne out by the fact, noted in the foregoing, that most scientists who believe in evolution find it impossible to believe in God; for scientists, generally, are known for their intellectual honesty and their great intellects. Most scientists are consistent, logical thinkers (although they are frequently mistaken in their premises and blinded by a tragic lack of "spiritual discernment"). But most of them are true to the truth as they see it; they seldom compromise their convictions. Hence, the fact that the vast majority of this great body of hard-headed, clear-thinking, conscientious men find it impossible to believe in both God and evolution—this fact would seem strongly to indicate that only a weakness of character or a weakness in one's thinking facilitates that feat.

This first step in making atheists is to make evolutionists. Not only that, but evolution supplies the principal arguments for atheism. If anyone doubts this, he need only study the technique of the atheist crusader—in our schools and colleges, for instance. There are instructors in many of the universities (and high school and grade schools, too) who are bent on making disbelievers of their students. In the universities, some of these anti-God agitators teach biology, some teach philosophy, some teach other subjects; in fact, they are likely to be found spread and stationed pretty thoroughly through all departments of certain educational institutions. But no matter what the subject they teach, the technique is largely the same: their propaganda for atheism consists largely of an adroit appeal to and use of the "facts of evolution." Aside from evolution, there is no way of explaining the universe and man without God; there is no foundation for the theory that everything is the result of chance. The "mechanistic" theory of evolution is the cornerstone of atheism.

Here it may be well to pause, parenthetically, to warn against the assumption on the part of many people that "only a very few American teachers are disbelievers." The fact of the matter is that, in certain important departments of education, atheism is being taught by an *appallingly large* number of professors in leading universities. In his survey, Dr. Leuba sent questionnaires only to sociologists and psychologists who *teach* those subjects in colleges and universities and to those engaged in research. In explaining his reason for doing this, he states: "The term 'sociologist' is used so widely and so loosely that I found it advisable to consider only the teachers in colleges and universities, and those occupied in sociological research . . . A similar procedure was followed for the psychologists." Now, then, of the teachers of sociology and psychology in American colleges and universities, what percentage of them believe in God and immortality? Referring

to the table previously given, we find:

THE BELIEF IN GOD

	Believers	Disbelievers	Doubters
Sociologists	24	67	9
Psychologists	10	79	12

THE BELIEF IN IMMORTALITY

	Believers	Disbelievers	Disbelievers and Doubters
Sociologists	25	48	75
Psychologists	9	70	91

Ninety per cent of the teachers of psychology in our colleges and universities are disbelievers! Seventy-five per cent of our universitiy instructors of sociology are atheists or agnostics!

But to return to a consideration of how evolution serves as a buttress of the argument for atheism as advanced by godless instructors. The professors of atheism in our universities hold that a study of evolution reveals positively that the process is *not* intelligently directed; they teach that evolutionary progress is the result of chance. And in support of this position they cite such statements of recognized authorities as that made by the noted Henry Fairfield Osborn in his *The Origin and Evolution of Life*: "Chance is the very essence" of evolution; and if evolution is the universal principle controlling all creation—then the universe is controlled by chance! That is the teaching of the atheist professors. In the so called "facts of evolution," they find many evidences which they cite in support of their theory that the world and man are not products of an intelligent Designer. The enormous waste of time, the blundering inefficiency of the process, the aimless production of billions of misfits and monstrosities—all these are cited as evidence that there is no Creator and that man is "a cosmic accident." To quote the words of one university professor who holds that "the facts of evolution refute the very God idea": "If a man sets out to build himself a modest home, he does not construct an aquarium, and then remodel it into a chicken coop, and then into a pig sty, and then into a dairy, and then into a horse barn, and then into a menagerie, and finally—after unbelievable decades—into a home for himself. Yet the modernists tell us that God set out to make of the earth a home for a being of spiritual possibilities known as man. So His 'method of creation' was to follow a procedure infinitely more asinine than that I have just described. For millions of years such impossible, pointless monstrosities as dinosaurs and saber-toothed tigers were the highest form of life on earth. Life was forced into ten million grotesquely shaped different molds before it finally was cast in the form of an ape-like creature which passed for a man. That method of creation would do discredit to the most brainless idiot that ever lived; it is a madman's method

(CONTINUED ON PAGE 336)

OLD BONES, FLINTS, ETC.

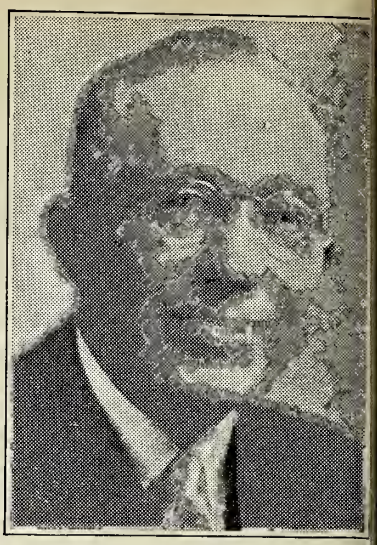
BY CHARLES HADDON SPURGEON

IS EVOLUTION a new idea? It is old enough that in 1865 Spurgeon, the master preacher, had to warn his flock against it. Furthermore, evolution is as old as Satan, for the Darwin wave of thought is only pagan philosophy viewed from another angle.

EVIL tidings will also come to us concerning spiritual matters and babes in grace will be greatly alarmed. Every now and then there cometh a messenger with breathless haste, who tells us that the sages have discovered that the Bible is a fiction. Years ago, we were all astonished to find that people had been digging down into the earth, and had brought up loads of very hard stones, with which Revelation was to be slain, like Stephen by the Jews. Revelation has lived on wonderfully well and flourished amazingly, notwithstanding all that another very judicious naturalist afterwards discovered and oh, *what consternation there was, that we had all sprung from monkeys, and that all living creatures were the result* of successive developments from infusorial atoms. Somehow or other, the Gospel has managed to survive even this tremendous blow. Not many months ago, a learned quarryman dug up a jawbone and a bushel or two of pointed flints, the undoubted property of primeval man who lived, according to report, ages before Adam; now this discovery was to silence forever the teachings of Inspiration. Those flints were invincible and deadly weapons! But the religion of Jesus is so full of life, that her deadliest foes cannot make an end of her.

Voltaire, you remember, had a printing press at Geneva some years ago, with which he printed a prophecy that Christianity would not survive the century of which he thought himself the bright and shining light; that very press is now printing copies of the Bible in Geneva (1865). A few weeks ago we were informed ethnologically that negroes were nearly allied to apes, and that the Scripture statement that God had made of one blood all nations that dwell upon the face of the earth was clearly contrary to fact; but, my brethren, this grand old Book manages still to survive, and I think the most of us who know its value can say we are not afraid of evil tidings which prophesy the overthrow of its authority, for it will see all its foes withered up like grass, and yet not one of its jots or tittles shall pass away. "Our heart is fixed, trusting in the Lord."

EVOLUTION OR THE VIRGIN BIRTH--WHICH?



BY THE EDITOR

AN ENEMY invader quite naturally strikes at the strongholds, the fortresses. Satan has done this very thing by pitting Evolution against the Christian's stronghold—Christ's Virgin Birth. The Editor shows us that we need not retreat one whit, for the Bible is better than monkey-business. This study appearing in two installments was first printed in the February issue of 1930 and is republished by special request. —E. E. L.

THE theatre was packed from parquet to topmost gallery. The speaker was a middle-aged man whose every movement was evidently designed to make the proper impression on his public. He was tall of stature, sinuous of body, flashing of eye, orotund of voice, serious of countenance, and glib of tongue. His manner was a strange combination of manifest repression mixed with flashing outbursts which were indescribably pyrotechnic. At one moment he was calm, deliberate, reasoning, calculating, yea, almost languid, but the next moment he was spectacular, flamboyant, humorous, spread-eagle, dynamic. The audience seemed to hang as though by some magic charm, not only upon his every word, but upon his smile and his nod, and his very breath. The attention was positively awesome. But, alas, his subject matter was nothing but the most common-place skepticism and cheap clap-trap denials of God's truth which many psuedo-scientists and meal-ticket preachers are broadcasting promiscuously in this hour of apostasy. He was saying with stirring oratorical fervor:

> Evolution has been demonstrated! Evolution has been proved! Evolution is now established! But the virgin birth cannot be demonstrated. The virgin birth contradicts evolution and evolution contradicts the virgin birth. They exclude one another. They cannot both be true. As for me, my mind is settled, and I take my stand on the side of the demonstrated scientific fact and turn forever away from that voluptuous tale of ill-concealed adultery—the story of the virgin birth.

Enthusiastic applause rocked the great building at this burst of atheism, so that he was compelled to pause until the frenzy of the crowd had spent itself.

That his impassioned words were naught but sickening blasphemy is easily recognized, but in the midst of his blasphemy there stands an utterance of impeccable truth—"*The virgin birth contradicts evolution, and evolution contradicts the virgin birth. They cannot both be true.*" To this proposition we give our heartiest approval. If evolution be true, then the virgin birth must of necessity be abandoned. Evolution proposes a program which excludes the virgin birth, and the Scripture teaching on the virgin birth sets forth a procedure which inevitably negatives the tottering theory of evolution.

That most men, whether crass atheists, mildly modernistic atheists, or outspoken believers in the Bible, agree on this point, is easily demonstrable. Joseph Lewis, an evolutionary freethinker, says, "The story of Christ and His so-called virgin birth is a pure fabrication and myth," and he further adorns the pages of his discussion by such words as "bastard" and "illegitimacy." In astonishing harmony with this tragic and presumptuous abuse of our Lord is the position held by the evolutionary Unitarian Bishop Charles Francis Potter that the virgin birth story is an insult to the marriage relationship. The logical fruitage of Mr. Lewis and Bishop Potter's evolutionary bias is seen in their barefaced rejection of the truth concerning the virgin birth.

The great Commoner, Wm. Jennings Bryan, was a man of faith and clear thinking. In his posthumous speech, prepared for the famous Scopes trial, he covers the ground in one radiant statement—"Carried to its logical conclusion, it (evolution) robs Christ of the glory of a virgin birth." The Unitarian Catechism is a striking example of this fact. In the early pages of the catechism the little folk are actually taught that man developed from the lower forms of life, such as fishes, reptiles, and birds. A few pages later Joseph and Mary are named as the parents of Jesus. The mighty fact that our Lord Jesus did not have a human father is ruthlessly cast aside, and the clear statement of God's Word concerning the Saviour's immaculate conception are rejected, simply to make the story of the coming of Christ square up to the evolutionary theory and its feeble imaginings. Rather a big price to pay in order to loyally maintain an unproved mental concept.

That the muddled minions of modernism are quite ready to pay this terrible price is shown by the august company of man's great ones who have sac-

"We would rather a thousand times trace our descent up to God through Adam than down to a sea jelly through wormy ancestors whose children were apes! And of course we are following the simplest rule of science when we do so. That rule may be variously expressed, as—'Like begets like,' or 'Kind produces kind,' or 'Out of nothing you get nothing.'"

—Dr. Harry Rimmer, President Research Science Bureau, Incorporated.

rificed their faith in the biological miracle of Bethlehem on the altar of an animal ancestry. Like the demons in the story of Christ's wondrous miracle, their name is legion. Let us note a few of them. Here is Shailer Matthews, he accepted evolution and rejected the virgin birth. He became a propagandist of his heresy and many have been defiled thereby. Here is Harry Emerson Fosdick, smooth and unctious. He has slid, panglessly, out of the virgin birth into evolution James Y. Simpson, advertizes his faith in evolution and his rejection of the virgin birth. G. Stanley Hall embraces evolution with ardor and abandon, turning against the virgin birth unhesitatingly. Sir Oliver Lodge recognizes the "accomplishments of evolution" and calls for a "surrendering" of the dogma of the virgin birth. Well spake the astute Conant when he said, "The consistent evolutionist is *compelled* to reject the Bible by denying the virgin birth of Christ"

With hearts eagerly bent upon knowing the truth, let us observe four biblical reasons for embracing the teaching of the virgin birth. In the very nature of things, if these four reasons be received, they become four proofs of the fallacy and consequent falsity of the evolutionary theory.

I. THE VIRGIN BIRTH IS DISCERNED BY THE WRITERS OF THE OLD TESTAMENT

DEPENDENCE upon either the ignorance or the credulousness of their readers has caused certain present-day authors to brazenly aver that the Old Testament writers knew nothing of the virgin birth. This accusation is false. Moses recorded the divine utterance in the garden which was a prediction of the virgin birth. Isaiah peered down the centuries and by revelation described the coming of the virgin-born Prince. Jeremiah, being moved along by the Holy Spirit, discerned the "new thing" which the Creator would bring to pass in the coming of the Mighty One, compassed by woman. The Old Testament writers clearly saw and plainly taught the virgin birth.

Moses' well known Genesis passage is both incisive and decisive. The fall of man has just been accomplished by Satan. The Lord God is speaking to the Enemy, and His words are in the nature of a prophetic warning.

Moses records them:

> And I will put enmity between thee and THE WOMAN, and between thy seed and HER SEED; It shall bruise thy head, and thou shalt bruise His heel (Genesis 3:15).

God tells Satan of the Coming One, the Redeemer, Whom He refers to as the "woman's Seed." The word "seed" is nowhere else used in the Bible in connection with woman. Throughout Scripture, the members of the race are designated as the "seed of men," and rightly so, for the seed is always resident in the male. For a mere man to speak of "the woman's seed" would be to speak forth folly and could only awaken derision. But when God speaks of "the woman's Seed" we have a prophecy of that which skeptics refuse to receive—a prophecy of a biological miracle. When God predicts that the coming Redeemer, Who shall bruise the serpent's head, shall be the "woman's Seed," He is predicting the virgin birth.

Isaiah's "virgin" passage has been one of the focal points of modernistic onslaught during the past half dozen decades. The words of the passage are:

> Therefore the Lord Himself shall give you a sign; Behold, A VIRGIN SHALL CONCEIVE, and bear a son, and shall call His Name Immanuel (Isaiah 7:14).

The statement is just a little too plain to be passed up unnoticed, so the liberalistic enemies of God's Word make a desperate effort to break the force of the passage by discrediting the translation of the Hebrew word *almah* which is rendered by the translators, "virgin." Their claim is that this word does not necessarily mean "virgin" but that it sometimes means a married woman. The advocates of this false position have been led astray by the unbelief of the Hebrew scholar Gesenius, for it is in his lexicon that the effort is made to overthrow the Scriptures on this point. Gesenius was a German rationalist. When he wrote his discussion of *almah*, his rationalism overcame his scholarship, and he sought to make the word mean *a youthful spouse recently married*. Tregelles, one of the greatest Greek and Hebrew scholars of all times, in the following pointed and convincing rebuke, takes Gesenius to task for his faulty scholarship:

> The object in view in seeking to undermine the opinion which would assign the signification of VIRGIN to this word, is clearly to raise a discrepancy between Isaiah 7:14, and Matthew 1:23: nothing which has been stated does, however, really give us any ground for assigning another

(CONTINUED ON PAGE 333)

"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts."

—Dr. Ethridge, Superintendent of the Department of Natural History in the British Museum.

EVOLUTION AND ITS DANGER

BY W. BELL DAWSON M.A., D.S.C., F.R.S.C.

A SCIENTIST answers Evolution with six unanswerable arguments and raises the red flag of danger. Professor Dawson is an eminent, godly scientist residing in Canada.

THE word "evolution" is used with so many different meanings that it is first necessary to say in what sense we are using it.

For several distinct kinds of progress and development are all termed an evolution. But here, we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; for example, a fish into a lizard or bird.

(1). The physical world—If there is any change of one kind of creature into another, this ought to accord with the behavior of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally is disintegration; or the breaking up of higher elements to form lower ones in the series. So where the laws of nature are most simple and definite, there is no indication of evolution.

(2). The past—Of all the sciences, geology affords the best field in which to trace the succession of living beings. We find there two outstanding features: First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world today. This is most clearly seen in the types or classes that have been longest in the world—such as the corals, shells, and cuttle-fish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged; and they are true also of the organs of the body, such as the "multiple eye" of the crab or house-fly, which shows no development from the earliest times. It was perfect from the first.

(3). The present—If any type of creatures should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

(4). The cause of change—If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause when the chemical elements of which their bodies are made testify against spontaneous uplift. Darwin was well aware that unless some reason could be found, his theory of evolution would fail. Yet the three causes or compelling impulses which he proposed to explain upward progress, have proved inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favor evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

(5). The moral side—If mankind has risen from the animal level and his intelligence has developed through his own endeavor to cope with nature, what is the meaning of sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far and that the future is in his own hands. This is clearly the logical conclusion to which evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernistic a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

(6). Christianity—The outstanding doctrine of Christianity is that man is responsible for his wrongdoing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutonary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the atheist, who stresses this outcome of evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If evolution must be taught, its place is amongst the advanced classes in the university. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

EVOLUTION
vs.
THE BIBLE

BY WILLIAM JENNINGS BRYAN

William Jennings Bryan was a man of great wisdom and great faith. This article is an excerpt from his last speech on Evolution prepared for the famous Scopes trial in Dayton, Tennesee. The court room atmosphere is clearly seen in this historic document. It is used by express permission of the Bible Institute Colportage Association of Chicago.

INDICTMENTS AGAINST EVOLUTION

Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the Word of God. This indictment we prove by comparing the processes described as evolutionary with the text of Genesis. It not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrine of reproduction according to kind the greatest scientific principle known.

Our second indictment is that the evoluionary hypothesis, carried to its logical conclusion, disputes every vital truth of the Bible. Its tendency, natural, if not inevitable, is to lead those who really accept it, first to agnosticism, and then to atheism. Evolutionists attack the truth of the Bible, not openly at first, but by using weasel words like "poetical," "symbolical," and "allegorical" to suck the meaning out of the inspired record of man's creation.

CALLS DARWIN AS WITNESS

We call as our first witness, Charles Darwin. He began life a Christian. On page 39, Vol. I, of *The Life and Letters of Charles Darwin*, by his son, Francis Darwin, he says, speaking of the period from 1828 to 1831, "I did not then in the least doubt the strict and literal truth of every word in the Bible.

"When I was collecting facts for *The Origin*, my beliefs in what is called a personal God was as firm as that of Dr. Pusey himself." It may be a surprise to your honor and to you, gentlemen of the jury, as it was to me, to learn that Darwin passed three years at Cambridge studying for the ministry.

This was Darwin as a young man, before he came under the influence of the doctrine that man came from a lower order of animals. The change wrought in his religious views will be found in a letter written to a German youth in 1879, and printed on page 277 of Vol. I of the life and letters above referred to.

The letter begins: "I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully—nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting and vague probabilities."

DANGER IN SCIENTIFIC RESEARCH

Note that science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. Stated plainly, that simply means that "the habit of scientific research" makes one cautious in accepting the only evidence that we have of Christ's existence, mission, teaching, crucixion, and resurrection, namely the evidence found in the Bible.

To make this interpretation of his words the only possible one, he adds, "For myself, I do not believe that there ever has been any revelation." In rejecting the Bible as a revelation from God, he rejects the Bible's conception of God, and he rejects also the supernatural Christ of Whom the Bible, and the Bible alone, tells. And it will be observed, he refuses to express any opinion as to a future life.

Now let us follow with his son's exposition of his father's views as they are given in extracts from a biography written in 1876.

Here is Darwin's language as quoted by his son:

GIVES DARWIN'S SON'S QUOTATION

"During these two years (Oct., 1838, to Jan., 1839), I was led to think much about religion. Whilst on board the Beagle I was quite orthodox and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. When thus reflecting, I felt compelled to look for a first cause, having an intelligent mind in some degree analogous to man; and I deserved to be called an atheist.

"This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the *Origin of the Species;* it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt: can the mind of man, which has as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?

"I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I, for one, must be content to remain an agnostic."

HOW DARWIN'S BELIEF FADED

When Darwin entered upon his scientific career he was "quite orthodox and quoted the Bible as an unanswerable authority on some point of morality." Even when he wrote *The Origin of the Species* the thought of "a first cause, having an intelligent mind in some degree analogous to man" was strong in his mind. It was after that time that "very gradually, with many fluctuations," his belief in God became weaker.

He traces this decline for us and concludes by telling us that he cannot pretend to throw the least light on such abstruse problems—the religious problems above referred to. Then comes the flat statement that he "must be content to remain an agnostic" and to make clear what he means by the word agnostic he says that "the mystery of the beginning of all things is insoluble by us"—not by him alone, but by everybody. Here we have the effect of evolution upon its most distinguished exponent; it led him from an orthodox Christian, believing every word of the Bible and in a personal God, down and down and down to helpless and hopeless agnosticism.

But there is one sentence upon which I reserved comment—it throws light upon his downward pathway. "Then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?"

How can any teacher tell his students that evolution does not tend to destroy his religious faith? How can an honest teacher conceal from his students the effect of evolution upon Darwin himself? And is it not stranger still that preachers who advocate evolution never speak of Darwin's loss of faith, due to his belief in evolution?

The parents of Tennessee have reason enough to fear the effect of evolution upon the minds of their children. Belief in evolution cannot bring to those who hold such a belief any compensation for the loss of faith in God, trust in the Bible and belief in the supernatural character of Christ. It is belief in evolution that has caused so many scientists and so many Christians to reject the miracles of the Bible and then give up, one after another, every vital truth of Christianity.

MIRACLE NOT A STUMBLING BLOCK

The miracle should not be a stumbling block to any one. It raises but three questions: First, could God perform a miracle? Yes, the God Who created the universe can do anything He wants to with it. He can temporarily suspend any law that He has made or He may employ higher laws that we do not understand.

Second: Would God perform a miracle? To answer that question in the negative, one would have to know more about God's plans and purposes than a finite mind can know, and yet some are so wedded to evolution that they deny that God would perform a miracle merely because a miracle is inconsistent wit evolution.

If we believe that God can perform a miracl and might desire to do so, we are prepared to cor sider with open mind the third question, namely, Di God perform the miracles recorded in the Bible? Th same evidence that establishes the authority of th Bible establishes the truth of the record of miracl performed.

Now let me read to the honorable court and t you, gentlemen of the jury, one of the most patheti confessions that has come to my notice. George Joh Romanes, a distinguished biologist, sometimes called th successor of Darwin, was prominent enough to be give extended space in both the Encyclopedia Britannic and the Encyclopedia Americana.

QUOTES FROM THE BOOK OF THEISM

Like Darwin, he was reared in the orthodox faitl and, like Darwin, was led away from it by evolutio (see *Thoughts on Religion*, page 180). For twenty five years he could not pray. Soon after he becam an agnostic, he wrote a book entitled *A Candid Exam ination of Theism*, published it under the assume name, *Thysicus*. In this book (see page 29, *Though on Religion*), he says:

> And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the "new faith" is a desirable substitute for the waning spendor of "the old," I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from hence the precept "work while it is day" will doubtless but gain in intensified force from the terribly intensified meaning of the words that "the night cometh when no man can work," yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to void the sharpest pang of which my nature is susceptible.

Do these evolutionists stop to think of the crim they commit when they take faith out of the hearts o men and women and lead them out into a starle night? What pleasure can they find in robbing a hu man being of "the hallowed glory of that creed" th Romanes once cherished, and in substituting "the lone mystery of existence" as he found it? Can the fathe and mothers of Tennessee be blamed for trying protect their children from such a tragedy?

If any one has been led to complain of the seve ity of the punishment that hangs over the defendar let him compare this crime and its mild punis ment with the crimes for which greater punishment prescribed. What is the taking of a few dollars fro one in day or night in comparison with the crime leading one away from God and away from Chris

REPEATS WORDS OF CHRIST

Shakespeare regards the robbing one of his go name as much more grave than the stealing of h

(Continued on page 333)

The Seven "I Ams"

BY THE EDITOR

WHEN we use the form of the verb "to be," "I am," we mean one thing, but when the Lord Jesus uses it, it means something entirely different. The illumination of these "I am's" in the Apocalypse is expertly accomplished by the editor through the use of other Scriptures. —E. E. L.

WE HAVE studied the seven commands of our Lord Jesus as they appear in Revelation 1:8-20. We have found that the seven commands concern the writing of the Book of the Revelation and that they self-evidently thrust the message of the book into the two coming dispensations—The Tribulation and Kingdom.

Before leaving the "seven command section" of the Revelation we should carefully study the remaining verses of the section. In these verses we shall observe:

1. The seven "I ams" of the One who gives the commands,

2. The seven activities of the One Who gives the commands, and

3. The seven-fold description of the One who gives the commands.

I. THE SEVEN "I AMS"

WHEN Jesus gives the seven vital commands concerning the book of the Revelation, He carefully identifies Himself to John so that the full authority vested in Him may be evident to the Apostle and the sweeping importance of the seven commands may be appreciated. The seven "I ams" declared by Jesus in verses 8-20 are as follows,

1. I am Alpha and Omega—vs. 8
2. (I am) the Beginning and the Ending—vs. 8
3. I am Alpha and Omega—vs. 11
4. (I am) the First and the Last—vs. 11
5. I am the First and the Last—vs. 17
6. I am He that liveth and was dead—vs. 18
7. I am alive for evermore—vs. 18

It is an amazing seven-fold pronouncement of the "I am." Verse eight connects the "I am" with that beautiful and message-filled title "Him Which is, and Which was, and Which is to come."* The "I ams" reinforce the truth of this threefold title, which we found in John's Salutation (Rev. 1:4-7). It is important for us to particularly remind ourselves that the Lord Himself hath established the connection between the threefold title and the "I am." His words are,

> I am Alpha and Omega, the Beginning and the Ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty (Rev. 1:8).

This verse explicitly declares that the Lord of the threefold title, that is, Jehovah, is one and the same Lord as the "I am." "Jehovah" is the Old Testament name of the second person of the Trinity, our Lord and Saviour Jesus Christ. Thus we are brought to the conclusion that "I am" is one of the biblical names for the Lord Jesus. The conclusion is correct. The first occurrence of the expression "I am" in connection with God stands directly identified with God's covenant with Abraham to give him a son who shall found the great nation of Israel. The passage is in Genesis 15:1. In this passage God is called Jehovah (translated Lord), the Old Testament name of our Lord Jesus, in which He is set forth as the self-existent One. The passage says,

> After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I AM thy shield, and thy exceeding great reward.

From that place onward in the Scripture, the Lord is many times referred to by His "I am" titles, but always in connection with some of His wondrous dealings with His chosen people, Israel.

When Israel was in Egyptian bondage and her groanings were daily going up to God, the Lord spake to Moses at the Burning Bush, ordering him to enter Egypt and become the liberator of Israel. But Moses was fearsome and asked who he should declare to the Israelites had sent him. God gives an illuminating reply.

> And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Exod. 3:14).

It is "I am," the endlessly existing One Who comes to the rescue of Israel, His glory. None can deny the Jewish connection of the "I am" in this passage.

When our Lord Jesus was here upon earth and walking among men, the Jews frequently questioned Him with the view of trapping Him in His Own words. On one occasion the repartee was getting more than ordinarily warm when the Jews flashed at the Saviour the questions,

> Art thou greater than our father Abraham? Whom makest thou thyself? (John 8:53).

In the course of His answer He declared Himself to be the "I am," unmistakably averring His deity and His immutable eternality. His words were,

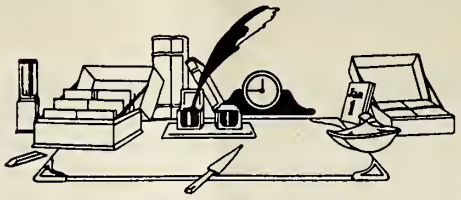
> Verily, verily, I say unto you, Before Abraham was, I AM! (John 8:58).

It is one of the outstanding utterances of Scripture. He does not say, "I was." He does not say, "I will be." He points to a moment approximately two thousand years gone by and then startles His hearers by

(CONTINUED ON PAGE 332)

* This title of the Lord was discussed under John's Salutation, third study of the Book of the Revelation, March 1938, page 74.

THE EDITOR'S MAIL BAG



It is joy indeed to know that the ministry of the printed page has been used of God to bring help and encouragement to the hearts of those who receive it from month to month. Each issue of "Grace and Truth" is not only sent forth with fervent prayer for God's blessing upon it, but every article is prepared in a spirit of prayer. May God continue to use the ministry of the magazine to proclaim the unsearchable riches of His GRACE and to valiantly defend the TRUTH.

The following is a testimony from a young man in Canada:

> "Grace and Truth" has been handed to me every month for some time by my sister. So far the Lord has not opened the way for me to subscribe for it, but I read and study it with much blessing. Along with Mr. —— and Rev. —— and many others in Canada, I feel it preaches and teaches the Gospel as Jesus meant it to be taught. It is, "Grace and Truth." I am president of a Men's Bible class and feel the responsibility and I use your magazine largely in the preparation of the lessons. I wish I could attend your school for training. Sound teaching as yours is very necessary in this day of confusion of religions.

This is a pastor preaching the Word in Michigan:

> I look forward to each copy of "Grace and Truth" as it is filled with instructive and inspirational messages.

From Massachusetts comes this most heartening word:

> I am enclosing a check for $1.50 for a year's subscription to "Grace and Truth." In years past I was a subscriber, but somehow I let my subscription lapse and I have been very sorry, for its influence was very inspiring to me. So here is an old subscriber getting back into the "Grace and Truth" fold.

There is much rejoicing in our hearts because this, our brother, has returned once again to the happy "Grace and Truth" family.

A word of cheer comes from a member of the Family in Washington, D.C. She says:

> I enjoy "Grace and Truth" immensely, I find the Sunday-school lesson helps better than any I have found.

Another member of the Family appreciates the Sunday-school lesson helps:

> We read the "Grace and Truth" with much profit and great pleasure and particularly appreciate the study of the Sunday-school lesson as set forth therein.

An earnest Christian woman receives much spiritual upbuilding from the monthly visits of the magazine:

> I might add how much I enjoy my magazine from month to month. I find in its pages a depth of explanation and love and comfort and exhortation that no other Christian magazine ever contains in my estimation, and I have read many.

This subscriber looks to the magazine for news concerning the Missionaries of the Berean African Missionary Society:

> I have enjoyed reading the "Belgium-Congo Travelog" by Rev. Irving M. Lindquist, and am so glad that they are so far on the way to their chosen field. Undoubtedly by now, they have reached their destination, and no doubt have some conception of what their work will be. I am looking forward to the September number for further news from the field.

Now for an interesting Bible question:

> I am asking a great favor of you but know no one else in this world to whom I can turn for my information. I should like to know the symbolic meaning of the precious stones mentioned in Rev. 21.

It is quite unique that not only this reader refers to these stones as "precious" but the world at large uses the right word for these stones, the jasper, sapphire, chalcedony, emerald, etc., because the symbolic meaning of these stones throughout the Scripture is that which is PRECIOUS TO GOD. Unfortunately most of these stones are now called by jewelers semi-precious, but in the sight of God they stand for that which is fully and completely precious to Him.

In Old Testament times the priest wore many of these stones upon his breast when he went into the holy place before the very presence of God; and these stones on his breast represented the twelve tribes of Israel, those men and women who made up the nation of Israel. In type, God was saying, "Just as truly as those precious stones are upon the breast and heart of the priest, just so truly are My precious people upon My heart this day."

In a word, when we study the Old Testament passage, we find that precious stones were used as symbols of God's precious ones, His people. Sometimes, the precious stones are used to include all of God's believing ones. But in every case you will find that precious stones throughout the Word of God stand for those who have trusted Him, either the rank and file of believers, or some of God's own ministers or prophets (I Pet. 2:5-6).

In the case of the passage which you ask about in the 21st of the Revelation, this is very remarkably proved. As you will observe in the verses to which I have referred, verses 19 and 20, the foundation of the city is made up of these precious stones. And they are named: "The first foundation was jasper; the second, sapphire;" etc., etc., down through the twelve foundations. Then since you wanted to know what these twelve stones definitely stand for, you will find the answer to your question in Revelation 21:14, "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Again we find the demonstration of the thing which I have already called your attention to, the fact that the precious stones which are used in the foundation of the city which is to come down out of heaven, stand for some of the men who have lived here upon the earth who are precious to our God and our Father. What a glorious thing it is to know that the Bible is self-interpreting.

It is unique and illuminating that the same "precious ones" who shall constitute the foundation stones of the wall of the city, shall also be the ones whom the Lord shall honor by placing them on twelve thrones to judge the twelve tribes of Israel in that coming day. In view of the wild international anti-Semitic spirit of the hour, it is most instructive to see the lofty position to which the chosen people of God are lifted, when God Himself takes the reins of government.

BOOK  REVIEWS

Conducted by The Editor

DOCTOR HAPPY

"Doctor Happy" offers a sweet, helpful story centered about one young woman who faced family troubles aright, and found her God working for her. Full of interest, life and sparkle, this book shows the secret of happy homes, to wit, a Christ-centered home. It is a modern, homey, wholesome tale.

"DOCTOR HAPPY," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 184 pages. Price, $1.00, cloth.

TESTING TIME

In this interesting story, staged in the South, an exemplary, Christian home life is portrayed. The romances of two brothers who entered the Civil war on opposite sides, lend added zest to the narrative. The Christian characters are not fanatical and are scriptural in their actions and dealings, except in their failure to present a clear, Gospel message to their unsaved contacts. In this the book is weak and lacking in spiritual uplift.

"TESTING TIME," by David P. Allison. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 222 pages. Price, $1.00, cloth.

THE SEAL OF THE SEVEN

The author has caught a glimpse of the marvelous symmetry of God's Book. He has searched and gathered together some of the remarkable outlines contained in the Book. He has worked on the promise that the Bible is built on sevens and the evidence is in his favor. He does not claim for his work, perfection, but rather that he has erected the "scaffolding" from which others shall work. A keen Bible student will get much help from this highly suggestive material.

"THE SEAL OF THE SEVEN," by T. E. P. Woods. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 181 pages. Price, $2.00, cloth.

THE TEMPLE IN THE HEART

This book contains a number of short articles on Christian living, including such subjects as love, guidance, obedience, putting first things first, and pride being one of the greatest handicaps in the Christian life. The saints of the Bible are quoted, as being not only the Word's tools, but friends of God—Co-workers.

"THE TEMPLE IN THE HEART," by James Reid. Publishers, Cokesbury Press, Nashville, Tennessee. 330 pages. Price, $2.00, cloth.

SUNRISE MEDITATIONS

A choice collection of meditations, many of which were given over W. M. B. I. with marked blessing. The book is divided into three parts, first, the "Meditation" followed by the "Arrows" (illustrations) then "Thoughts for the Day." The meditations are clearly outlined and sound in doctrine. The illustrations hit the mark, and the daily thoughts are sparkling and stimulating. Every pastor, teacher, and layman would do well to include this book in his library. It far surpasses any devotional book that has come to our attention.

"SUNRISE MEDITATIONS," by Wendell P. Loveless. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 156 pages. Price, $.60, paper, $1.00, cloth.

THE RESURRECTION OF THE HUMAN BODY

In this exposition, the writer gives clear, scriptural proof that the grave is not the goal of man, and that the Bible teaches that those who have died are in existence today and their bodies shall be resurrected. He gives proof from the Scriptures that resurrection is of the body only. Chas. H. Spurgeon is quoted as saying: "Everything that God does is wonderful until we get used to it." So why should the truth about resurrection be incredible? Mention is made of several false doctrines and their contentions, which are refuted. The book is helpful for one who has doubts on the subject, and encouraging and comforting to the believer.

"THE RESURRECTION OF THE HUMAN BODY," by Norman H. Camp. Publishers, The Bible Institute Colportage Ass'n, 843-845 North Wells St., Chicago, Illinois. 127 pages. Price, $.75, cloth.

BOOKLETS AND PAMPHLETS

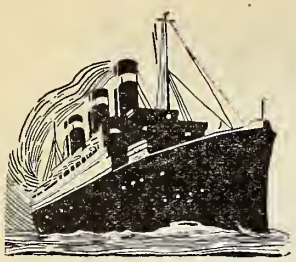
"THREE UNCLEAN SPIRITS LIKE FROGS," by Louis S. Bauman, Long Beach, California. In this booklet are discussed the deplorable conditions produced by Socialism, Communism, and Fascism, and America's indifference which is opening the door to all of them. It also contains a discussion of the "everlasting Jew, who is the miracle of this age, and the first wonder of the world." The lawlessness of this age produces dictators, dictators produce tyrants, and tyrants produce slaves. The writer shows how recent events are beginning to fit into the prophetic picture, and states that some of the former presidents of the U.S.A. have predicted present conditions. It is an interesting, straight-forward discussion. 70 pages. Price, 25 cents,paper.

"THE CHRISTIAN'S CITIZENSHIP," by M. H. Duncan, B.A., M.A. Publishers, Bible Institute Colportage Ass'n, Chicago, Illinois. The writer accents the fact that the Christian's duty is not to reform the world, but to preach regeneration. Man's greatest sin is unbelief and Calvary is man's only hope. 31 pages. Price 10 cents per copy.

"GEORGE BERNARD SHAW," by Newman Watts. Publishers, Britain for Christ Crusade, 29 Paternoster Row, London, E.C. 4, England. A booklet with a corrective note. The writer reveals the atheism in the writings and plays of George Bernard Shaw and sounds a strong warning against this man who seems to influence the judgment of so many people. Shaw is truly a tool of the devil as revealed by his own statements. Price, 5 cents each. 9 pages.

"THE SECOND COMING OF JESUS CHRIST," by Mel Morris. Publishers, The Bible Cyclorama Inc., South Shepherd Drive and Harold Ave., Houston, Texas. This is a compilation of scripture passages depicting the events of the tribulational period. Accompanying this is a chart, visualizing the rapture and what follows, a new method of teaching but not unattractive. 37 pages. Price, $.50, paper,

"THE BRIGHT SIDE OF DEATH," by Dr. A. C. Dixon. Publishers, John Young, 143 Washington St., Binghampton, N. Y. One who is grieving over loved ones gone before, can derive much comfort from this booklet. It is a scriptural picture of the state and surroundings of departed Christians, for whom, to be with Christ is far better than remaining here in the body. The writer also makes clear the fact that saints do not become angels. He warns against consulting spiritists. 61 pages. Price, 25 cents, paper.



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

Monday, October 10, marked the first anniversary since the incorporation of the Berean African Missionary Society. In accordance with the By-laws, a meeting of the friends and donors of the Society was called for that evening at 7:30. A splendid group gathered at the general meeting to hear the reports of what had been accomplished by the Society during the past year, a year which proved to be filled with emergencies, but which, under the able leadership of the President, Attorney H. A. Davis, and his splendid group of Directors, was also found to be a year of blessing and wonderful growth in this venture of faith.

A letter from Rev. Irving M. Lindquist giving many interesting details concerning the activities on the field was read to the group. The friends were very much impressed and pleased with the way the Lord had been opening the way before our missionaries, and especially happy over the selection of a mission site.

The report of the Treasurer, Mr. William J. Girvin, was a revelation of the Lord's watchcare over the work as well as an indication of the faithfulness of God's people in giving toward the furtherance of the Gospel.

Two new directors were elected, Mr. Walter J. Van Westenberg and Mr. Earl Hartman, and the President, Attorney H. A. Davis, whose term expired, was re-elected.

Following the general meeting, the Directors met for the election of officers. All the officers were re-elected by unanimous vote.

A vote of thanks was given for the faithful service rendered by each one of the officers during the past year, especially to those who bore the heavy load of responsibility.

Both the friends and the Directors of the Society were made to thank God for the advancement which had been made during the past year and were made especially to thank Him for the faithful group of men and women who made possible the carrying on of this work. May the special blessing of God rest upon each and every one of them as they continue to fellowship with us in bearing the Message to those who have never heard.

PARCEL DEPUTATION TRIP

While we are remembering the missionaries "at the front" let us not forget our missionary who is in the homeland seeking to raise the support of those who are on the field. Mr. Leonard W. Parcel is working in Oklahoma and Kansas during the month of November. We ask the faithful prayer cooperation of our constituency on his behalf that many open doors may be granted him and that the Lord shall prosper his efforts by raising up many new friends and donors to stand by the B. A. M. It is only through prayer that our missionary work has been carried on thus far, and we are assured that through prayer this can be the most successful trip that Mr. Parcel has experienced. We have the promise, "If ye ask . . . I will do."

SOME MISSIONARY EXPERIENCES

(Taken from a recent letter from Rev. Lindquist.)

"Albert and Mamie went to our mission site on Wednesday, September 7th, and Mr. Hunt and I followed on foot on Saturday. We had stayed behind to get the loads ready for the porters. There were seventy-five porters and yet we did not have enough to carry the stuff that we wanted to take in. (The legal load for two porters is forty kilos or eighty-eight pounds.) Mr. Hunt and I started walking about 4:00 P. M. and walked until 8:00 P. M. by the light of a gas lantern we had. One of the porters was carrying Mr. Hunt's camp bed and he had been instructed to stop and wait for us at a village about half-way in, or about ten miles. Well, we arrived at that village, where there was a government rest house, at 8:00 P. M. and no bed. The porter had gone on to Kasongo. By good fortune one of the porters carrying some of the groceries had decided to stay at this village for the night so we got a can of corned beef and one of peas and had something to eat without having to eat the native food. We were footsore and weary, and no beds. Mr. Hunt succeeded in raking up two native chairs, similar to steamer chairs, and he spent the night in one of them by the fire. I couldn't sleep in those things, so I climbed up on a woven cane platform on which the state man puts his bed when he stays there. We had worked all day getting the porters off with their loads and then walking ten miles in Africa, which is far different from walking in America, so I was so dead tired that I was soon asleep. The boys had built a fire right in the room and they were supposed to keep it going, but they didn't, and I got cold up on my platform, so I had to replenish it several times during the night. But we finally got through it and started on the remainder of our journey Sunday morning. Before leaving, Mr. Hunt talked to the natives, at their insistence, about Jesus. He spoke to them in Kingwana, the language spoken by most of the tribes around here. It is a trade language and the vocabulary is very limited. We stopped at one more village where Mr. Hunt again taught the natives. When we were about five miles from Kasongo we were so tired that Mr. Hunt sent a runner on in to try to get one or two tipois (hammocks) to meet us. Mrs. Amie had learned that we were walking in, and had already dispatched ten men with tipois who met us about three miles from Kasongo. She also sent some sandwiches and coffee and GOOD water and we stopped to devour them. We got a good scolding for trying to walk in when we arrived, but as we told Mrs. Amie, we did not have any men left to carry us after we had sent in the supplies, and even at that, we had to leave some of the supplies at the end of the path."

COMFORTABLY SITUATED

The last letter received from Rev. Irving M. Lindquist indicated that Mrs. Amie and Miss Johnson had been at the new mission site since the early part of September. As stated before, our missionary party is staying at the government rest house until our own building can be erected. While the men were repacking the supplies and baggage and sending them in by porters, Mrs. Amie, Miss Johnson and Mrs. Jansen were receiving them and making the house comfortable. Mr. Lindquist says, "They have fixed the government house real nice and set up my new Montgomery Ward extra length bed (he is over six feet tall) so I am sleeping in the best bed I have had since leaving the U. S. A.

CLEARING GROUND

The ground clearing operations have already begun, and Mr. Lindquist writes, "Albert, Mr. Hunt, and I got to work on our hill. We were unable to get much help other than the boys, so we have had to do much of the work ourselves. It is just at the time when the natives must clear the land for their gardens just before the rainy season sets in, and it is almost impossible to get help. In two months Chief Songo says that he can get us plenty of men, but we need them now. We explored for and cut a new trail up the mountain, which is some job when you can't see more than ten feet ahead of you in the jungle, and there is no way of seeing just what the contour of the hill is. We tried to ascertain the longest

(CONTINUED ON PAGE 331)

N THE HARVEST FIELD



Conducted by Florence Taft Fowler

The October "Amazon Valley Indian," official bulletin the Inland South America Missionary Union, under hich Mr. and Mrs. Harvey Hammond are laboring as issionaries in Colombia, requests prayer for the health Mrs. Harvey Hammond. The Hammonds were students the Denver Bible Institute a few years ago. No recent ord to the school has come from them. Let us bear to e Lord faithfully this special need of Mrs. Hammond r improved health.

In the September 25 issue of the First Baptist Church ulletin of Tucson, Arizona we note the following news em concerning a former D. B. I. student, Rev. D. Wayne obertson: "We wish to acknowledge the unusually ficient service which Brother Wayne Robertson has ren- red during the two weeks he has been assisting the istor (Dr. Richard S. Beal). He has made a large number contacts with very satisfactory results." This item speaks r itself. We rejoice with the Robertsons in this new field service to which the Lord has led, and especially regard e privilege which the Lord has given brother Robertson laboring with so esteemed and able a minister as Dr. eal—mighty and valorous in the ranks of fundamentalism. r. Beal is a member of the Board of Directors of the enver Bible Institute.

Recent word from Miss Anna Thorrell, class of '25, writ- n from Cumuna, Venezuela, September 6, says, "This is deed a work of faith and I am constantly facing problems hich can be met only in answer to prayer. In the month June I received only $5.00 toward my support, but God as able to meet my needs and did so in a very unexpected id exceptional way. He again proved that He was able furnish 'a table in the wilderness.' I spent that month Puerto de la Cruz, another port where the oil company opening up new work. A new Gospel work is also devel- ping there as a result of Christians moving in from dis- nt places to find employment. The Lord gave me a class children, and amongst them eleven confessed Him as eir Saviour. Then my heart overflowed with joy and anksgiving."

Wedding bells again! This time it was for Miss Elfrieda imler, class of '36, who was united in marriage to Mr. aymond Olander, former student of D. B. I. and graduate the Moody Bible Institute. The beautiful wedding solem- zed on Saturday, October 1, at the Gospel Tabernacle hurch of which Mr. Olander is the pastor at Racine, Visconsin, was especially impressive. There were ten tendants, one of whom was Miss Anna Marie Marsh, rmer D. B. I. student. Mr. Paul Whaley, class of '36, sisting in the service, sang, "In the Heart of Jesus." May od's richest and choicest blessings attend the lives these young people in the new home that is formed, id may the Lord grant them many happy years of fruitful rvice in the ministry of His precious Word to others, r which ministry both are so ably fitted.

A letter from Rev. Archie Hallen, Mangungu, Idiofa, frica, dated August 13, tells its own interesting bit of ews: "A few weeks ago we had the rare privilege of ntertaining your missionary party of five as they passed rough on their way to Leopoldville to their field of bor. We enjoyed their fellowship very much and were eased to make the acquaintance of Mr. Lindquist and e rest. We were already acquainted with Mrs. Amie as e came out to the same field in 1927 to which she belonged id are now laboring in a new tribe adjoining it. We are quainted with Miss Katherine Harder. In fact, she was our missionary party coming out to the field eleven ars ago, and her station is not so far from here."

"Back to Calvary Evangelism" is the slogan of the angelistic program of the Rev. V. F. Anderson and party ho present the Gospel in sane, sincere, scriptural fashion. ev. Anderson with Mr. and Mrs. Behm in charge of the usic and children's work, have recently conducted an angelistic meeting for Rev. Terrell Butler ('35) of Santa Fe, New Mexico. From September 18 to October 16 they held tent meetings at Superior, Arizona, in cooperation with Rev. Clifford Peterson, D. B. I. '32.

The Sunday-school of the Berean Fundamental Church, North Patte, Nebraska. whose pastor is the Rev. Ivan E. Olsen, '36, reports 247 in the classes on Sunday, October 16. This is the highest mark but the attendance is increasing from Sunday to Sunday. We rejoice in the growth of this splendid work for God.

PERSONALS

Word has just reached us that Mr. and Mrs. Otto Deming, former students of D. B. I., laboring in Africa, are the happy parents of a baby girl born recently.

On October 12, Ivan Daniel arrived to gladden the home of Rev. and Mrs. Ivan Olsen of North Platte, Nebraska.

CAMPUS NEWS FLASHES

Monday, October 18, was a "red letter" day for Juniors and Seniors at D. B. I., the Junior class "doing the honors" with a day of outing at Institute Park. The day in the hills ended with a candle-light devotional service in "Faith Cottage," which was reported to be of unusual spiritual blessing.

The Campus Gospel Center reports an attendance of seventy-four at the Sunday School, October 16. The attendance and interest are growing as a result of the neighborhood visitation of the students on Wednesdays. The prayer meetings of the Campus Gospel Center on Wednesday evenings are proving to be of rich blessing.

The testimony of a number of visitors at the Campus recently has brought special blessing.

Dr. Wiebe of Hillsboro, Kansas, a consecrated Christian doctor, has a Sanitarium ministering to the physical needs of the Lord's servants. May the Lord richly bless this ministry of Dr. and Mrs. Wiebe.

Mrs. H. Andres, of Falfurrias, Texas, many years missionary to Turkey, founder of a large home for children, gave a message to the women students at the noon hour on September 17. Forced to return from her missionary field because of ill health, her testimony rings true here in the homeland as she carries on for the Lord.

The Rev. and Mrs. A. F. Havernale, missionaries from Koloa, Kanai, Hawaii, called home to Kansas by the serious illness of the Rev. Havernale's mother, gave vivid information on the resources, climate, and people of the Islands, and brought stirring accounts of the response of the people to the Gospel. Pray for these faithful messengers of the Cross that they may soon return to the work of their Bible School where young people are being trained for the Lord in Hawaii.

The unique testimony of the Rev. Mark J. Goodger, America's hiking evangelist, as he told of God's watchcare and protection through most trying experiences while travelling in forty-eight states, Canada, and Mexico, preaching the Gospel to the "hitch-hikers" on the main highways of America, brought rich blessing to students and staff. In the two years since he began this unique work, Mr. Goodger has won more than six hundred to the Lord of the fifteen thousand to whom he has individually presented the Gospel. More than 115,000 tracts, Gospels, Testaments, and Bibles have been distributed, and 102 runaway boys have been saved and restored to their homes. Many mothers whose sons have run away from home seek his help in restoring their boys. Pray for this Spirit-filled servant of God in this unusually difficult ministry. He seeks openings in churches and missions on Sundays. Arizona and southern California will be his winter territory.

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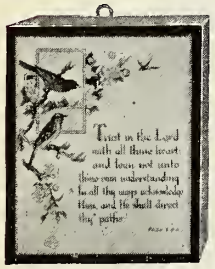
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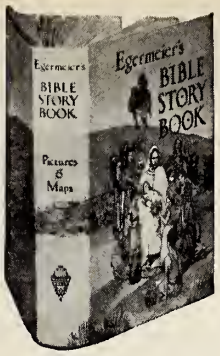
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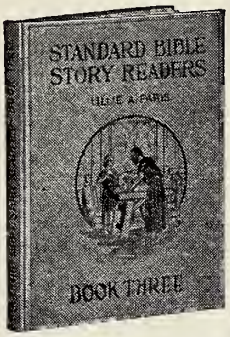
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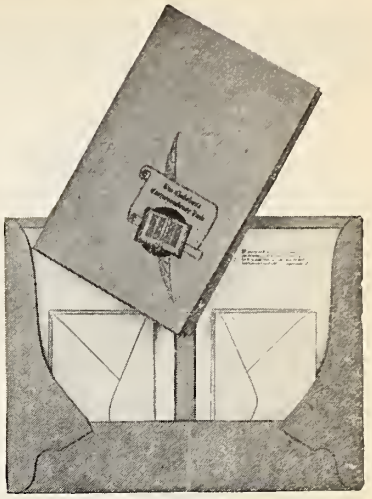


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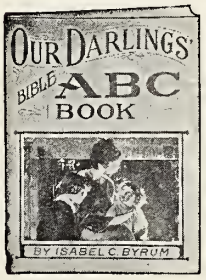
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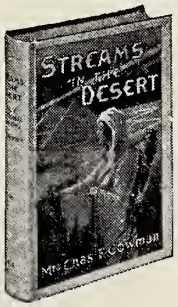
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BIBLE SEED THOUGHTS



Conducted by Charles R. Johnson

STRENGTH, COMFORT AND SANCTIFICATION

I. THE FATHER
- A. "Thou strengthenedst me" Ps. 138:3
- B. "I will comfort you" Isa. 66:13
- C. Sanctified by God the Father" Jude 1

II. THE SON
- A. "Christ, Which strengtheneth me" Phil 4:13
- B. "If any consolation in Christ" Phil. 2:1
- C. "Sanctified in Christ Jesus" I Cor. 1:2

III. THE SPIRIT
- A. "Strengthened with might by His Spirit" Eph. 3:16
- B. "The Comforter . . . the Holy Ghost" John 14:26
- C. "Sanctified by the Holy Ghost" Rom. 15:16

—E. H. B.

THE NEW BIRTH

I. THE NEED
John 3:3

II. THE NATURE
John 3:5-8

III. THE MYSTERY
John 3:4, 9

IV. THE METHOD
John 3:8

V. THE RESULT
John 3:15-16, 18, 36

—M. F. J.

CHRIST

I. FULFILLER OF THE PROPHECIES OF GOD
Luke 24:27

II. FORETELLER OF THE PURPOSES OF GOD
Matt. 16:21

III. FORTH-TELLER OF THE PROMISES OF GOD
II Pet. 1:4

IV. FIRST FRUITS OF THE POWER OF GOD
I Cor. 15:20

V. FELLOWSHIP OF THE PEACE OF GOD
Phil. 4:5-7

VI. FOUNTAIN OF THE PRAISE OF GOD
Rev. 1:5

VII. FULNESS OF THE PARADISE OF GOD
Rev. 22:3-5

—A. M.

THE POSSIBILITIES OF FAITH

I. ABEL WORSHIPPED BY FAITH
Heb. 11:4

II. ENOCH WALKED BY FAITH
Heb. 11:5

III. NOAH WITNESSED BY FAITH
Heb. 11:7

IV. ABRAHAM OBEYED BY FAITH
Heb. 11.8-10

V. ISAAC AND JACOB OVERCAME BY FAITH
Heb. 11:20-21

VI. JOSEPH WAITED BY FAITH
Heb. 11:22

—C. F.

THREE FOUNDATIONS FOR OUR BELIEF

I. REVELATION
John 1:36-37

II. INVESTIGATION
John 1:38-40

III. ATTESTATION
John 1:41-42

—W. D. C.

"LAUNCH OUT INTO THE DEEP"

I. THE DEEP OF FAILURE
"Master, we have toiled all night and have taken nothing"

II. THE DEEP OF SPIRITUAL EXPERIENCE
"Launch out into the deep, and let down your nets for a draught"

III. THE DEEP OF OBEDIENCE
"Nevertheless, at Thy word will I let down the net"

IV. THE DEEP OF UNITY
"And they beckoned unto their partners, which were in the other ship, that they should come and help them"

V. THE DEEP OF DIVINE REVELATION
"Depart from me; for I am a sinful man, O Lord"

VI. THE DEEP OF SERVICE
"Fear not; from henceforth thou shalt catch men"

VII. THE DEEP OF SURRENDER
"They forsook all and followed Him"

—H. L.

THE DAYS OF YOUTH

SUNSHINE SAM



By Florence Taft Fowler

"Strange," Mrs Thurston thought aloud, "Strange how Mrs. Moore drove over here seven miles to tell me about that meetin'! Must be somethin' real. Then they're comin' back to get us—all that way. Whoever would have thought it? Not me. She never had much dealin' with us since their horse broke its leg in the post hole by our barn. Accident, it was, of course. But they wouldn't speak for a long time. Well, well! Surprises never end."

When Sam came in from his chores which he had performed methodically, his mother had a steaming supper on the table. There was not much, but it was tasty and nourishing. As they sat down to the table Mrs. Thurston began, "Sam, you know I've never been to church except when your pa died. I never wanted to go years ago when they used to have meetin's down at the Valley Church when your pa and I was married. Since then I couldn't have stood it to go if they'd had church. Church makes me think of funerals," and she brushed away a tear with the corner of her apron.

"Sam," she continued, "your pa was a good man. He told me once if anything ever happened to him it would be all right—he wasn't afraid to go. Somehow, he was always different and quiet-like and never seemed to worry, or get upset at things the way I do. Once when we thought we'd lose the farm I found him behind the barn prayin.'

And Sam sat and looked at his mother in wonder. She had never told him these things before. She always worked so hard and worried and fretted about everything and was always scolding him.

"When we was first married"—she went on, "He was almost killed in an accident. We thought he would die, and his folks sent for the preacher. He talked to your pa and when he got well he was not the same as he used to be. But he never talked about religious things. Maybe 'twas that I wouldn't listen. I'd always walk away out of hearin'. Most religious folks I knew was hypocrites. Somehow now, I know I was wrong. I never saw it till Mrs. Moore was here today. Maybe things'll be right some day."

Sam wished things would be right too. He noticed his mother had scarcely eaten her supper as he rose from the table to get ready to go to church. As he scrubbed his face and hands and put on clean clothes at his mother's instruction, Sam's mind was in a whirl.

"Would things be right some day? Wasn't anybody ever happy?" he wondered. "Yes, I guess Sally Lee Moore was happy the way she sang. Maybe Mom would be happy some day," he thought.

When the Moores rattled into the yard in their old Ford, Sam and mother piled in and the car rattled down the road again, fifteen miles to the Valley Church.

As the car drove up the service had begun and the people were singing. Sam had never heard such singing. He never had been inside a church before. It was new and interesting to him.

As the evangelist announced another song, he was startled as they came to the chorus and he heard again the words,

> Oh, there's sunshine, blessed sunshine
> While the peaceful happy moments roll;
> When Jesus shows His smiling face,
> There is sunshine in my soul.

Sam sat up in interest and delight. He liked that song. It was about sunshine and happiness, and somebody called Jesus. Then he wondered, "Who is Jesus?" He had heard the name used by bad men, but he had never heard it in a nice song till Sally Lee Moore sang it at school that day.

Then the preacher prayed. He was talking to God and to Jesus. It seemed as if they must be in the room the way he talked to them. Sam looked around and could not see anyone who seemed so wonderful. The preacher's eyes were closed and people said he was blind so Sam knew he could not see the persons to whom he was talking so earnestly and simply. So Sam sat in wonderment.

When the evangelist arose to preach after the congregation had sung another song, he told of Jesus, Who left His throne in the glory-land—a wonderful place where God lived and where the angels bowed down and worshipped Him. The place was called Heaven. He told of the wonder and beauty of it all. To Sam it seemed too wonderful to be real. He had never heard of such a place and wished he could go there.

As the blind preacher told how God loved the people of the world so much that He gave His Son, the Lord Jesus Christ to die; how Jesus was hated by the people He wanted to save and was nailed to a wooden cross and left there to die, Sam wanted to cry out in protest as he could picture Him in his mind, hanging there on the cross. He told how Jesus loved the people and had cured them of their diseases and fed them when they were hungry to show them He was the One sent by God to save them from their sins; He loved them far more than any father or mother could ever love their children; He saw the people of the world in their sin and misery, sorrow and unhappiness and wanted everyone to come to Him that He might save their souls from eternal sorrow and death. When the evangelist pictured Jesus on the cross of Calvary with all the sins of the people of the world heaped on Him and God forsaking His Son because He could not look upon the sin, Sam listened intently with a great lump in his throat.

And then the preacher told how the sins of the people in that very room had nailed the Lord Jesus to the cross—the lies they told, their anger, their fighting, and many other sins were named. Sam thought the preacher, even though he was blind, had seen the things he had done. Sam had begun to see himself and his need of a Saviour.

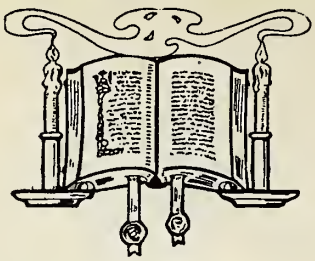
"Yes, he had put Jesus there on the cross. Sam Thurston's sins were black too," and his soul was in agony as he realized what he had done to this wonderful One who had loved him so much.

But Sam had not yet heard the most thrilling thing of all. And the preacher went on. What a wonderful story! He had a Bible in his hand and told the people the words of the Book. Though he could not see to read them, he quoted from memory verse after verse. The One who died on the cross was put in the grave and after three days came forth alive again. All the sins of all the world were blotted out. Now Jesus was alive and then one day He went back to heaven, but some day He would come back to earth again.

Sam felt disappointed when he learned that Jesus had gone away.

He wanted Him to stay if He loved people so much and had died for them, and had done such wonderful things for them. He had never heard such a wonderful story. The

(CONTINUED ON PAGE 331)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 10 **Sunday, December 4, 1938**

THE SIN OF LYING

Lesson Text: Exodus 20:16; Matthew 15:19-20; John 8:42-47; Ephesians 4:25
Devotional Reading: Revelation 21:21-27

Golden Text:

"Behold, Thou desirest truth in the inward parts" (Psalm 51:6).

Could a subject be chosen which would be applicable to a greater number of people? We often say, "If the shoe fits, wear it." This is certainly a case of a perfect fit. Now we begin to excuse ourselves by pointing to a good record of telling the truth or by the plea that we are not HABITUAL liars. The naked fact is that all men are liars and that all of us have corrupted the truth at one time or another. The four Scriptures given to us fall into three sections: I. The Fact of Lying (Exod. 20:16; Matt. 15:19-20); II. The Father of Lies (John 8:42-47); III. The Forbiddance of Lying (Eph. 4:25).

I. THE FACT OF LYING

Exodus 20:16; Matthew 15:19-20

In these three verses we find the irrefutable fact of lying presented. The Exodus passage gives the SENSE or interpretation of the subject, Matthew 15:19a the SEAT, and Matthew 15:19b-20 the SOCIETY of lying.

The SENSE of lying is adduced from the very expression used by the Holy Spirit in the passage before us. "Thou shalt not bear FALSE WITNESS against thy neighbor." A lie is something false, a misrepresentation, an untruth. A lie is something referred to as a falsehood. There are big lies and little lies, black lies and white lies, serious lies and harmless lies—but in each and every case a lie is a lie. If it is a falsity, untrue to known facts, then it is a lie.

The SEAT of lying is the heart. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness." This clear statement in the nineteenth verse is preceded by an even clearer one in the eighteenth verse, "But those things which proceed out of the mouth come forth from the heart." Why blame the mouth for our lies? It is the heart that is desperately wicked, that volcano of corruption from which spue the occasional eruptions.

The SOCIETY of lying is given in this same portion of Matthew: "Evil thoughts, murders, adulteries, thefts, and blasphemies." Observe what heinous sins are linked with lying. We do not mean that every liar is guilty of the above deeds but that he has opened the door to an association which is far reaching in its probabilities. In other words, a liar is a potential murderer. A good piece of advice is the following: "Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental but they are ugly soot from the smoke of the pit." A man is known by the company he keeps and likewise lying is indicated by its evil companionship.

But what about the origin of lying? Who told the first one and how did he find out how to do it? These questions are answered in the next point.

II. THE FATHER OF LIES

John 8:42-47

The Devil is the father of lies according to verse forty-four in this passage. But someone has carefully observed that the Devil, although the father of lies, like great inventors seems to have lost some of his reputation because of the continual improvements that have been made upon him. However, all jesting aside, no one would dispute the Devil's right to the position given him by the Saviour.

As far as God's Word reveals, the Devil is the founder and sponsor of all sin. In Ezekiel the twenty-eighth chapter we have God's Own statement that the Devil was perfect until iniquity was found in him. John, the apostle, confirms this by the following statement: "He that committeth sin is of the devil; for the devil sinneth from the beginning" (I John 3:8). We see the old serpent in action in the Garden of Eden as he says to Eve, "Thou shalt not surely die." This was perhaps his first lie to a human being, but he has been lying ever since.

It is bad enough for the Devil to have fallen from his lofty position, but it is even worse that some men although well informed, should be so wicked that Jesus would have to identify them with Satan. He said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do" (vs. 44). These same men claimed to be children of God and of Abraham, but Jesus had to disagree with them on the ground that if they were the children of God and Abraham then they would demonstrate it by their works (vs. 39).

In vivid contrast to that given above, we see running through this discussion a description of One Who is the Son of God. It is true that literally, Jesus referred to the

on of God but as sons, all of us are to pattern after the on. Verses 45, 46, and 47 show us that a son of God must ave a MOUTH that SPEAKS THE TRUTH, a HEART iat SHUNS EVIL, and EARS that are SENSITIVE TO OD'S VOICE. These are the characteristics that dis-nguish us from others who do not love God.

III. THE FORBIDDANCE OF LYING

Ephesians 4:25

This passage is located in the immediate context of a recious but despised truth, the Soul and the Old and lew Nature. Verse twenty-two is an exhortation to elievers to PUT OFF the old man or old nature, and verse wenty-four is an exhortation for them to PUT ON the new ian. Verse twenty-five is a specific explanation of what the postle Paul means by the above order. There are several ther sins listed subsequent to lying in this same passage, ut lying is given the first place in the list. "Wherefore utting away lying." It is as though Paul were saying, Believer in Christ, lying is one of those dirty old rags elonging to the old man who is moving out of your ouse. Get rid of the rags so that even the smell of him vill not be around." This is the NEGATIVE command gainst the sin of lying.

The POSITIVE command is seen in the next phrase, Speak every man truth with his neighbor." This method f teaching is a familiar Pauline trait. In verse twenty-wo, the negative command is "Put off . . . the old man" nd in verse twenty-four we have the positive, which is, Put on the new man." In verse twenty-eight the nega-ive command is "Steal no more," and in the same verse he positive command is, "Let him labor." In verse twenty-ine, we have another double command on our subject, Let no corrupt communication proceed out of your mouth, ut that which is good," and in verses 31-32 we have a ifth command presented as the others were, "Let all itterness . . . be put away from you," and "Be ye kind ne to another." When one thing is taken away from a erson, something else must be given in its place. When soul is told NOT to do a thing, they must be informed s to what they CAN do. In the case of lying it is simple —just tell the truth instead of a lie.

The truth is the easiest thing in the world to tell be-ause one need not remember what he told before—just ell the facts. He who tells a lie is not aware of how reat a task he undertakes, for he must invent twenty nore lies to maintain that one. Someone has said that a liar needs the best memory in the world, else he will ross himself.

In regard to telling the truth, we would add that truth s not truth unless it is the WHOLE truth. Half a fact is a whole falsehood. Observes a sage of other years, Falsehood is never so successful as when she baits her ook with truth, and no opinions so fatally mislead us, as those that are not wholly wrong; as no timepieces so effectually deceive the wearer as those that are sometimes right."

God not only forbids lying but He indicates His atti-tude toward it by the occasional utterances of denuncia-tion and penalty. In Proverbs 6:12-19, we have a list of the six special things that God hates—a lying tongue is placed second in the list. In Genesis twelve, we have the account of Abraham and Sarah lying to Pharaoh. On discovery of the lie, Pharoah rebuked Abraham sharply (vss. 18-19) and rightly so. Catch our God's abhorrence of lying in this verse: "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8), also verse twenty-seven, "And there shall in no wise enter into it (the holy city) anything that . . . maketh a lie." In the light of the rest of Scripture we know that this passage refers to unbelieving liars—believing liars shall enter the city, but they shall be short in rewards (see I Cor. 3:11-15). Lying displeases God—why should we make God unhappy?

The third phrase of our verse gives us the reason for the need of truth telling. "For we are members one of another." This has a twofold meaning—first, that lying will grieve the head—Jesus Christ (Eph. 4:15); and sec-ond, that lying will injure our fellow members of the Body (Eph. 4:16). This fourth chapter of Ephesians is a marvelous presentation of Body truth, and the verse about lying which we are studying takes its place as one of the requisites for a godly Christian life.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Because the heart of the lesson text deals with the Lord's scathing words to dishonest religionists, we give here a sheaf of comments concerning the dishonesty of the modernists of today:

The "New York Times," a few years ago, in commenting on the dismissal of Prof. Slaten from William Jewell College, said: "A man has the right to believe and teach anything that he conscientiously holds to in this free country; but he hasn't the right to teach what is destructive error to the very people who are giving him his support while he teaches."

The editor of the "Chicago Daily Chronicle" said in part, with reference to the teaching of George Burman Foster in the University of Chicago: "We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion without being called to account for it; but this is not what we arraign these divinity professors for. They are to be criticised upon other grounds. Is there no place to assail Christianity but a divinity school? Is there no one to write infidel books but the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? Mr. Mangasarian delivers infidel lectures every Sunday in Orchestra Hall, and no one is shocked; but when professional defenders of Christianity jump on it and assassinate it, the public, even the agnostic public, cannot but despise them."

The then editor of "The Presbyterian," when Fosdick was still with them, said: "Dr. Fosdick takes the same view of the authority of the Bible and of the essential doctrines taught in it and accepted by the church, as did Col. Robert Ingersoll. They both reject the Old Testament, and rehearse its mistakes. They accept the New Testament in its social teachings of Christ, but reject all of its great fundamentals. Both Dr. Fosdick and Col. Ingersoll were brought up in the church. The difference between the two is this: When Col. Ingersoll knew his beliefs were antagonistic to the church, he withdrew and carried on his propaganda independently, accepting the responsibility and maintenance of the same himself. Dr. Fosdick is determined to remain inside the church and fight her by the boring process within her own walls, and compel the church to maintain him and his propaganda. How does this differ from the purpose and action of bandits who force their way into a home and compel its occupants to yield their property or their lives?"

Since these protests and others like them were made, the religious pirates have so nearly succeeded in stealing the churches, schools, endowments, missionary societies, and church press, that little protest is any more heard. But God will not forget the perfidy, and already He has raised up independent agencies that He is increasingly blessing.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Are all men declared to be liars? (Ps. 62:9; 116:11; Rom. 3:4)

2. What is God's attitude toward the sin of falsification? (Exod. 33:1, 7; Deut. 5:20; Ps. 101:5, 7; Luke 19:16; Col. 3:6)

3. Can any man escape the ultimate consequences of persistent falsification? (Ps. 15:1-4; Prov. 19:5; 26:18; Isa. 44:24-28; Rev. 21:8)

4. What six things are cataloged as sins that God especially hates? (Prov. 6:16-19)

5. What was the method employed in the Old Testament days in dealing with those guilty of bearing false witness? (Deut. 19:16-21; 13:5)

6. From whence do lies originate? (Gen. 3; John 8:44)

7. From whence do lies emanate? (Jer. 17:9; Matt. 15:19)

8. Are believers also prone to bear false witness? (Eph. 4:22; Col. 3:9)

9. How can the Christian overcome the sin of deception? (Prov. 16:23-24; Eph. 4:24-32; 5:15-21; Phil. 4:13; Col. 3:1-17)

10. Is lying one of the outstanding sins characteristic of this present evil age? (I Tim. 4:1-3; II Tim. 3:1-7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

How would you like to learn something so well you would never forget it? We all like to learn that way, don't we?

Let's talk about two things in our lesson today that God wants us ALWAYS to remember. We find them in the Golden Text: "Behold, Thou desirest truth in the inward parts." That sounds a bit hard, does it not? But it really isn't. David, the king of Israel, is talking to God, and he speaks of these two things we want to remember. He says to God, "Thou desirest truth," that is, God wants truth. And then David tells the Lord that the place where truth should be is "in the inward parts" and that means in our very hearts and thoughts. So here are the two things God wants of us: (1) God wants truth (2) God wants it in our hearts.

If we are to have truth in our hearts, we should never tell a lie, big or little, "white" or "black" about anything or anybody. To lie is to "bear false witness." God says "Thou shalt not bear false witness." God sees our heart, you know, so He knows when we tell something that is not true, even if no one else knows it is a lie. Lying is a sin, and it just comes out of the mouth because it is already in the heart. You see, it isn't just your lips that lie. ALL bad things come right out of the inside, and the bad inside is what tells the lie.

But, how can you be true inside, and say the things that are always true and pleasing to the Lord? Jesus says "I am the Truth!" So, if you let the Lord Jesus come into your heart to save you, He will put the Truth inside. He is always true. And He will help you to remember so you can always tell the truth. Will you let Jesus come into your heart today?

Yours in the love of the Truth,
Aunt Anna

Two books and twelve month's visits of "Grace and Truth" for only $1.50—see inside back cover.

Fourth Quarter, Lesson 11 **Sunday, December 11, 193**

THE SIN OF COVETOUSNESS

Lesson Text: Exodus 20:17; Luke 12:13-21
Devotional Reading: Proverbs 22:22-28

Golden Text:

"Thou shalt not covet" (Exod. 20:17).

This lesson is one that covers a very large scope. We are free to say that in this sin lies the root of all other sins. We shall study: I. The Principle of Covetousness (Exod. 20:17); II. An Example of Covetousness (Luke 12:13-15); III. A Parable of Covetousness (Luke 12:16-21).

I. THE PRINCIPLE OF COVETOUSNESS

Exodus 20:17

When God makes a law, He does not leave loopholes through which clever and wary men may pass. Modern criminal lawyers spend much of their time in finding "flaws" in man-made laws. But no man can escape the stipulations in God's Law. The tenth commandment is a good example of the thoroughness with which God meets a problem. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." There is nothing left out for He concludes the commandment by saying "nor anything that is thy neighbor's."

The sin of covetousness is, as we have already observed, the root of all evil. To covet is to have an unlawful desire for something belonging to someone else. Out of this sin comes greed, and greed will cause a man to withhold from his parents necessities which they deserve, thus breaking one of the commandments. It is covetousness that causes a man to steal another man's wife thus committing adultery. It is covetousness that causes a man to disrespect God, thinking of himself more highly than he ought to think. Paul refers to this last phase which covers the first four commandments in Colossians 3:5: "Covetousness, which is idolatry." Thus the entire law is broken and the whole realm of human interrelation is disorganized and broken up by the disobedience to the tenth commandment. Men need to see that the wish is the father to the thought and that the thought is the father to the deed. All sin begins with desire and covetousness is a sinful desire.

II. AN EXAMPLE OF COVETOUSNESS

Luke 12:13-15

Jesus was earnestly teaching the multitude when He was suddenly interrupted by the amazing request of this man. He said, "Master, speak to my brother, that he divide the inheritance with me" (vs. 13). Here was a man who sought to interest the Lord Jesus in his own financial affairs. Surely the Lord is not disinterested in the phase of men's lives but the welfare of their souls must come first. Had the man come to Jesus with a question about eternal life or even a problem concerning the physical body, he would have received the same attention the many others received during our Lord's earthly ministry.

There is another sad feature about this man's request—a family quarrel is revealed. Of all people God expects those of the same flesh and blood to live amicably. Here was a case of two brothers fighting over an inheritance. Doubtless the father had left the possessions to his favorite son. The favorite son should have been willing to divide with his brother and the brother should have been happy to have had his father's wishes carried out. The murder of Abel was the result of the jealousy of one member of the Adamic family. The trouble between Jacob and Esau was caused mostly by Jacob's avarice. Joseph's unfortunate experience in the pit was the result of family difficulties with his jealous brethren.

Christ's answer to the man, "Man, who made Me a judge or a divider over you?" (vs. 14) was a rebuke to him. This was a problem for the magistrates and Christ was a spiritual leader at this time, not a civil leader. There will come a day when He will sit on David's throne in the Kingdom and rule the earth (Isa. 9:7; Luke 1:32, 33), but at this time He was not running competition to earthly judges. Turning to the people, He taught them a lesson from this example. He said, "Beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth" (vs. 15). The Lord analyzes this poor man's trouble—he was guilty of covetousness. In Bible times, a man's wealth was measured by his grain, sheep, cattle, asses, and servants. Today his wealth is measured by real estate and bank accounts. A man's wealth may give him the respect of his fellow men but it takes more than that to impress God. Gold and silver has little weight with God, it is faith that impresses Him. One need only turn to Hebrews eleven to get a glimpse of man as God sees him.

III. A PARABLE OF COVETOUSNESS

Luke 12:16-21

The Lord now resorts to a parable to further emphasize the evil of covetousness. This parable was concerning a rich man who must have been an excellent financier. As the story goes, his land produced plentifully and he stored his grain carefully away. His goods increased

until he lacked space to store them, therefore, he built greater barns. No doubt he was an outstanding man in his community because of his wealth. However, there is no indication that generosity or benevolence found its way into his heart; he seemed fully occupied with acquiring gain for himself.

This man was really interested in an "old age pension," for himself. He was cagerly piling up wealth and planning for the years when he would be less active. The way this rich man summed up his situation was, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (vs. 19). Life ahead looked pleasant to him for he had an abundance to care for himself. Houscs, lands, goods and all that could be desired of earthly provision were in his hands, but was this sufficient for his soul?

Note the words of the Lord, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? (vs. 20). A rather timely questioning we would say. Full provision for the body which must soon decay, but no provision for the soul which lives eternally. It reminds us of the story told concerning an enthusiastic young chap who was talking with a godly old man concerning the future. The old gentleman was deeply interested as this youth laid down his plans to go to college and train to be a doctor. It was a worthy ambition, and the elder man said, "And what then?" The young man raced ahead in revealing his plans that after graduation from the medical course he would settle in a small town and take up his professon; through an unusual case he would make a name for himself and thus be added to a hospital staff in one of the largest cities. "And what then?" was the kindly old man's reply. The young man continued his story of how he would establish a home and raise his children to follow worthy professions that they too would make a name for themselves. "And what then?" came from the elder. Well, the time of retiring would come when all the children were settled in business and homes for themselves and this famous doctor could take it easy now. "And what then?" was the persistent question. The youth's face sobered somewhat and hc said "I suppose I would die." "And what then?" the godly man asked. The boy had not thought this far ahead. But that is the point on which the most definite plans are made. We know not the day nor the hour when death will come and then begins an endless eternity. What then? Every soul should be able to say, "And then I will be with my blessed Saviour." How important that we do not leave the Lord out of our lives.

The rich man in our story had been eager to acquire wealth but the most important gain he could make had been overlooked. Covetousness makes the soul so engrossed in earthly posscssions that eternal verities are passed by. The soul that is satisfied on the basis of Hebrews 13:5, "Let your conversation be without covetousness, and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" is the truly rich soul. Our gain should be that set forth by Timothy, "Godliness with contentment is great gain" (I Tim. 6:6).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Years ago, one summer afternoon, a steamer crowded with passengers, many of them miners from the California gold fields, was speeding along the Mississippi River. Striking suddenly against the wreck of another vessel, which, unknown to the captain, lay near the surface of the water, her bow was stove in and she began to fill rapidly. The deck was a scene of wild confusion. Boats were launched but were not sufficient to carry a fourth of the passengers. The rest, divesting themselves of their garments, cast themselves into the river, "some on boards and some on broken pieces of the ship." Some minutes after the last one had quitted the sinking ship, a man appeared on deck. Siezing a spar, he leaped into the water, but instead of floating as the others had done, he sank instantly as if he had been a stone. His body was afterward recovered, and it was found that he had employed the quarter of an hour in which his fellow passengers had been trying to save their lives, in rifling the trunks of the miners. All around his waist their bags of gold were fastened. In fifteen minutes he had gained more gold than most men earn in a lifetime; but what was he profited, seeing that he lost himself?

—"The Illustrator"

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POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What are some of the characteristics of the covetous? (Prov. 21:24-26)
2. What is God's attitude toward the covetous? (Ps. 10:3)
3. With what sins is covetousness classed? I Cor. 5:10-11; 6:10; Eph. 5:3, 5; I Tim. 3:3; Col. 3:5)
4. Are men naturally covetous? (Rom. 1:28-38; 3:10, 28; Jer. 17:9; 6:13; 8:10; Ezek. 3:31)
5. Should covetousness be found in believers? (Col. 3:1-10)
6. What virtue should replace covetousness? (Heb. 13:5; Phil. 4:11-12; I Tim. 6:6-8)
7. When will covetousness be especially manifested? (II Tim. 3:1-2; II Pet. 2:1-3)
8. How may we direct our desires in right channels? (Ps. 37:4; Isa. 58:13-14)
9. Why are we warned to especially avoid the seemingly small sin of covetousness? (I Tim. 6:10)
10. In what realm is it scriptural to be covetous? (I Cor. 12:4, 27-31; 14:1, 12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Our study today is another one of God's commands. If God had not given us the commandments, we would not know what sinners we are, would we? Now, we can read our hearts by the words God has given us.

Most boys and girls like to read. Do you? Then here is something new for us to read today! Let's read our hearts.

If you will let the Lord Jesus come into your heart, He will teach you to just want Him and His plan for you. The only thing we should ever "covet" or wish for is His way and His best for us. He will make us satisfied with Himself.

God says, "Thou shalt not covet anything that is thy neighbor's." What does "covet" mean? It means just this: To wish for or to want something very much, or even to be eager to get something which belongs to someone else; to long for something or to have a craving for that thing. Did you ever wish you had a ball, or a doll, or a pair of skates, or a dress, or a hat, or a nice new suit, or an automobile, or just anything that belonged to a friend of yours? Or perhaps it belonged to someone you didn't like. Or did you ever wish you had as much money as your neighbor had, so you could buy everything you wanted? Did you ever think those thoughts?

All right then, you have just read your heart and you yourself know you were coveting. God reads your heart too. He sees all that is there. He says, "Thou shalt not covet." It is a sin to want something someone else has.

Did you know that people who steal, rob, and destroy other people's property began these wicked things just by coveting, wanting what other people have? Now you do not want to covet, do you?

I am satisfied with Jesus
I am satisfied with Him.
Ever keeps me singing,
Keeps the joybells ringing—
I am satisfied with Him.

Lovingly,
Aunt Anna

CHRIST'S NEW COMMANDMENT

Lesson Text: Matt. 5:43-48; 22:34-40

Devotional Reading: Rom. 5:1-8
John 13:34-35; 15:12-14

Golden Text:

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

There is nothing new about love—it is as old as God Himself. It is something new, however, for a man to really exercise love. Our Scriptures concern enemies, the law, and friends. The Lord Jesus tries to inculcate some new ideas concerning these three subjects, which ideas are not new to Him but new to those listening. Our outline is: I. A New Attitude toward Enemies (Matt. 5:43-48), II. A New Aspect of the Law (Matt. 22:34-40), III. A New Attitude toward Friends (John 13:34-35; 15:12-14).

I. A NEW ATTITUDE TOWARD ENEMIES

Matt. 5:43-45

The first utterance of Jesus on this subject is to remind the disciples of the generally accepted law on the subject. "Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.'" The first part of this is a quotation from Leviticus 19:18 but the phrase, "hate thine enemy" cannot be found in the Old Testament. Jesus got this from the Rabbinical interpretation of "neighbor." They reasoned that love was for neighbors and hate was for all who were not neighbors. Jesus was not changing any law of God but was changing a law of man. The new law was, "Love your enemies." This was indeed a new thing to the disciples' ears as it would be to all Jews.

The Lord is always so anticipating in His dealing with man—He knows what the next question will be and answers it ahead of time. Someone would be sure to ask how one could love his enemies. The threefold answer s given in verse 44, "BLESS, them that curse you, DO GOOD to them that hate you, and PRAY for them that despitefully use you, and persecute you." This is clear enough and anyone, by God's grace, can obey the orders. Paul referred to the same thing in Romans 12:20, which is a quotation from Proverbs 25:21-22: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Paul also said in the fourteenth verse, "Bless them which persecute you: bless and curse not."

Having told them how to love their enemies, He next tells them why they should do such an unusual thing. "That ye may be the children of your Father Which is in heaven," is His first reason. His meaning is that they, by loving their enemies, will be acting more like God's children. A loving heart does not QUALIFY one for sonship—it IDENTIFIES one's sonship (John 13:35).

Another reason for loving enemies is given in this same verse. God makes His sun to shine upon all men whether good or bad and likewise the blessing of rain. Surely we can go as far as God does and love our enemies as well as our friends. Of course there is a shade of difference in the type of love. With God His love is one of compassion to the wicked, and one of complacency to the just. Our love should be of the same kind.

A third reason is given in verses 46 and 47 on the why of loving enemies. Jesus reasons that Christians ought to be different, sufficiently different that the casual observer could pick them out from the crowd. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Everybody loves the person who loves them. But Christ wants Christians to go a step further—love those who do not love them. Christians are truly "a peculiar people" (Tit. 2:14). The former ungodly associates do not understand the change that has come over a separated Christian's life. They, in the language of Peter, "wonder that you do not join them" (I Pet. 4:4, Fenton Trans.).

II. THE NEW ASPECT OF THE LAW

Matt. 22:34-40

Verse thirty-four of this chapter draws back the curtain and lets us have a behind-the-scenes glimpse of the opposition to Christ.

The Pharisees are all excited because their allies the Saducees, have just been "floored" by Christ (vss. 23-33). They are telling each other that something must be done about this "upstart" who blasphemes by calling Himself the Son of God. A few notes from the meeting would sound something like this, "We really ought to kill Him but must wait until public sentiment swings against Him. On many occasions different ones of our number have pitted their wits against this fellow only to come off in ignominious defeat. There was that time when His disciples plucked grain on the Sabbath (Luke 6:1-5). His answer to our objection was to rush to a precedent established by David. How did He know about that instance? This fellow is really clever. Then there was the provocation of healing a man's hand on the Sabbath (Mark 3:1-6). We thought we had Him then but alas He shamed us before the people by saying that it was lawful to do good on the Sabbath. This thing must stop or we will lose our 'faces' with the public." Someone in the meeting raises his voice above the din of angry words and says, "I know of a scheme. Let's employ the cleverest lawyer (scribe) we know about and get him to draw Christ into a discussion about the law. We are the law doctors and know all the loopholes." Everybody shouts their approval. The lawyer is decided upon and the question as well. "We will ask Christ which of the ten commandments is the greatest." Little do they care which one Christ may choose for they will choose another one and try to embarrass and humiliate Him before the people.

The plan is formulated and in verse thirty-six we see it executed. The lawyer asks Christ which is the greatest commandment of the Law. Christ has a perfect answer waiting for him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (vss. 37-40). The Lord dodged a controversy by not taking any position as to any one of the commandments. He summarized the entire law and gave the lawyer and his Pharisee backers a lesson in the law that they had never received in a rabbinical school. Notice that He placed love to God FIRST and love toward man SECOND. Love to God will find earthly expression in love toward man.

The division of the law made by Christ is thought by some to be the division made by God on the two tables of stone given to Moses. The first stone containing the first four commandments (Exod. 20) Godward in aspect, and the second one containing the last six sommandments, manward in aspect. The letter of the law is found in Exodus twenty and in the Talmud but the spirit of the law is found here in Christ's answer. We who are under grace are not under law, that is the letter (Romans 6:15) but we are under the spirit of the law (Ephesians 4:25-28; Philippians 4:8). It is this new aspect of the Law that Christ wants us to heed.

III. THE NEW ATTITUDE TOWARD FRIENDS

John 13:34-35; 15:12-14

In both of these passages Christ is talking to His intimate companions—the disciples. He does not refer to enemies this time. He is concerned about their love for one another. Judas has just left (verse 30) and Christ does not want the others to be affected by His influence. Then there was the case of the two sons of Zebedee, James and John, seeking a place of prominence over their

colleagues (Mark 10:35-45). These things and others showed the Lord that the disciples needed to start loving one another before they could love a lost world.

We often hear of trademarks on goods and commodities. These labels or trademarks identify the article as having been made by a reputable manufacturer who will stand back of his product. In verse thirty-five, Christ gives the trademark or label of a Christian, "By this shall all men know that ye are My disciples, if ye have love one to another." Some Christians may need to hang a sign board on their coats notifying the world of their identity. But this is not necessary, for all men will recognize us if "the love of God is shed abroad in our hearts" (Rom. 5:5).

The last Scripture in the fifteenth chapter gives us a little additional interpretation of loving our friends. "Greater love hath no man than this, that a man lay down his life for his friends." True love for those who are counted as our friends will cause us to sacrifice in order to help them. "Bear ye one another's burdens and so fulfil the law of Christ" is more than a good memory verse. It is intensely practical. The Weymouth translation of Philippians 2:3-4 is a good place for all Christians to hang their hats: "Let every one regard the rest as being of more account than himself; each fixing his attention, not simply on his own interests, but also on those of others."

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

It was the custom for many years for the prisoners in the penitentiary at San Quentin, California, to stage what I call the "Demonstration of Hate." As the old year drew to its close, each man stood at the door of his cell with any implement or utensil upon which he could lay his hand. At the stroke of twelve, the storm broke in all its fury. The prisoners beat against the bars of their cells and littered the yard with shattered furniture. Their pent-up resentment, anger and despair found expression in ear-splitting shrieks and curses. For hours the storm lasted. At times it would die down, only to rise again in a roar of rage and defiance. The authorities at the prison did their utmost to quell the disturbance. They took away the privileges of the men, they turned the hose upon them, but all in vain.

Then came Warden Hoyle with his belief in the power of kindness. On Christmas Eve, as he walked through the prison, he noticed that practically every man had hung his sock outside the door. The prisoners had never received anything, but they liked to renew the custom of a far-off and innocent childhood. The new Warden went out and bought all the candy and fruit available in the markets of the town, and put something in each sock. The days of the holiday week passed one after another. At length there came the last day of the old year. It is nine o'clock on New Year's Eve—ten, eleven. Then comes the stroke of twelve. The silence of the night is broken only by the ripple of the waves as they gently beat upon the shore. The Demonstration of Hate is quelled and permanently abandoned. What force cannot do, love has accomplished. —"The Watchman-Examiner"

Would that men would so respond to God's great gift of His Son!

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Where does true love originate? (I John 4:7-8, 16, 19)

2. What is the greatest expression of God's love? (I John 4:9-10)

3. What is the effect of the love of God when manifested in the life of the believer? (Gal. 5:13; I John 4:7-11, 16, 18, 20-21; I Pet. 4:8; Gal. 5:6)

4. What should be the believer's attitude toward those who would despitefully use them? (Matt. 5:10-12; I Pet. 4:14)

5. Who is my neighbor? (Luke 10:25-37; Rom. 15:1-2; Phil. 2:3-4; Gal. 6:2; I Cor. 9:19-23)

6. Is love essential to fruitful Christian living? (John 15:8-11; I Cor. 13)

7. To what extent should we love our friends? (John 13:34-35; 15:13; Eph. 5:1-2)

8. What is the test of our love for the Lord Jesus? (John 13:35-38; 14:15, 21, 23; I John 5:3)

9. What is the test of true friendship? (Prov. 18:24; 17:1; John 15:13-15)

10. Do we choose to serve Him or are we of His choosing? (John 6:70; 13:18; 15:16; I Cor. 3:9; Eph. 2:10, 19-22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Did you ever feel that the ten commandments of the Bible are too hard for you to keep? Let me surprise you by saying that God wants you to feel that way. That is why He gave them. They are perfect. We are sinners. Therefore we cannot keep God's perfect law. He wants us to see that we are sinners. Only one person ever kept God's laws perfectly and did no sin. That was Jesus.

So God gave us the commandments to make us realize our need of the Lord Jesus so we would come to Him. Have you come to Him? Have you found Him as your Saviour? Have you let Jesus into your heart? If you have, then here is a new commandment, one you can keep. It is given in the Golden Text: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:24).

Jesus said that this is the greatest commandment of all, that we love one another. He said if we love one another, then everybody will know we belong to Him. We cannot truly love others until Jesus comes in. When Jesus comes in, then we do things for others because His love comes into our hearts and makes us want to do lovely things for others. Those who do not love Jesus do nice things for other people so they will get something in return. They are kind to people so people will be kind to them. They give gifts to others so that others will give gifts to them. That is self-love, not Christ's love.

But if Jesus is in our hearts, He puts His Own love there so that we can even love those whom we used to dislike and love even our enemies.

Do others know that you belong to Jesus because they see His love in you?

Let the love of Jesus shine within,
Into every corner of your heart.

In His love,

Aunt Anna

Fourth Quarter, Lesson 13 **Sunday, December 25, 1938**

GOD'S GREAT LOVE

Lesson Text: Matthew 2:1-12
Devotional Reading: Romans 8:35-39

Golden Text:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Each year at this season we come to the presentation of the Christmas story. Although old, yet it may be new to some and fresh to everyone if we but find new interesting details. The Santa Claus racket and myth has so overshadowed Christ at Christmas time that we teachers

need to stress the real significance of Christmas. Our passage presents three types of emotions: I. The Lord's Love (Matt. 2:1-2); II. King Herod's Hate (Matt. 2:3-8); III. The Wise Men's Worship (Matt. 2:9-12).

I. THE LORD'S LOVE

Matt. 2:1-2

As we employ the name of the Lord in this discussion we mean both God the Father and God the Son. A mutual love was necessary for the carrying out of the redemption plan. "God so loved the world, that He gave His only begotten Son," and of this Son it was said, "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:5).

The opening words of this second chapter, "Now when Jesus was born," indicate that the details of Jesus' birth have already been given. By looking at chapter one we find these vital details: Jesus was born of a virgin, i.e., He had no human father (vs. 18), Jesus was the promised Messiah or Saviour according to prophecy (vss. 21-23). Jesus was heir to David's throne legally through his foster father, Joseph (vss. 16, 17, 20). There is, however, an added bit of information given in this opening verse: the place of Jesus' birth which was Bethlehem. That Jesus should be born in Bethlehem does not seem to be so remarkable until we look at the evidence. Bethlehem was a small village about six miles from Jerusalem and was the home of David and of Ruth and Boaz. That Mary and Joseph should go to this village at this time, for their home was in Nazareth, is nothing short of a miracle. The Romans decided that the Jews should be taxed and that each Jew should register in his own city. Joseph was of the line of David so he and Mary went to Bethlehem (Luke 2:1-7). But the miracle is that all this should occur the exact year, month, and day of Jesus' birth. The reason for all this is that God had a promise to keep. Micah 5:2 reads, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel."

Another character is introduced into the picture: King Herod. This king was a cold-blooded unscrupulous tyrant whose hands dripped with innocent blood. History reveals his conquest of Palestine for Rome and the slaughter of the Sanhedrin. We shall meet him again in our lesson.

Next on the scene are wise men from the east. We shall give more time to them under our third point. These wise men came looking for one whom they called "King of the Jews." The Holy Spirit never gets His terms or titles mixed. In all Jewish books Jesus is called "King of the Jews" never, "Head of the Jews." This title is reserved for the Pauline books and refers to the body of Christ. He is the Head of the Body, not King (Eph. 4:15). "King" is a title used in connection with a Kingdom and the Body age is not the Kingdom age.

Here is a question which no one can answer: "Why did God choose physical birth as the method of Christ's incarnation? He could have performed another type of miracle and kept Him from that particular experience. But here is a question which all can answer: "Why did Christ come into the world at all?" The answer is given in our Golden Text, "GOD SO LOVED THAT HE GAVE." God's love was big enough to provide a big enough salvation for the biggest sinner in the world.

II. KING HEROD'S HATE

Matt. 2:3-8

King Herod was, as we have already observed, a very wicked man. He even went so far in his ruthless rule as to have his wife, whom he sincerely loved, executed. He was a man who kept his job by force and any hint of a rival brought instant action prompted by insane jealousy. In these six verses we have three phases of Herod's hate—his DISTRESS, his DEMAND, his DESIGN.

His DISTRESS is seen in the words, "He was troubled, and all Jerusalem with him" (vs. 3). The wise men did not come to Herod for information, but they made no effort to keep their mission a secret and the king soon heard about it. He did not like the news for he was the king and yet these strangers from the East were looking for another King. The Jews were an indomitable people and King Herod knew that more trouble wa ahead. He imagined that the Jewish leaders (he had nc quite killed all of them) had something to do with th new threat or at least had some information about it, s he called them all into a big pow wow.

His DEMAND of them was that they tell him wher Christ should be born (vs. 4). We catch a hint here tha the old rascal of a king knew something about a prom ised Jewish Messiah but needed more information. Ha Herod but known it, the Sanhedrin hated this Babe a much as he. But they did know the Scriptures and wer forced to quote Micah 5:2 which we discussed above. Wha a rebuke to those Jewish priests that they should KNOV of Christ's prophesied birth and yet be too blind an cold to go to His manger crib but six miles away. Ye Jesus "came unto His Own and His Own received Hir not." Gentile wise men "walk off" with the privilege c worshipping the "King of the Jews," under the very nose of the Jewish leaders.

Herod's DESIGN is seen in his words to the wise mer for he called them into his office and dealt suavely wit them. It is said that he "enquired of them diligently (vs. 7). He was deceitful with them, for he tried to leav the impression upon their hearts that he was also a seeke of the Christ. He requested that upon finding the Chris child that they come back and tell him so he also coul go and worship (vs. 8). This was a lie—this hint abou worshipping Christ. The proof that Herod meant to d harm to Christ is found in verse twelve where God warn the wise men not to give Herod the information as t Christ's whereabouts. Verse sixteen shows Herod's rag when he found out that the wise men went home b another route. God's path is the best. He knows th pitfalls and the "Herods" who lie in wait and when H puts out a red flag, we had better take another path.

III. THE WISE MEN'S WORSHIP

Matt. 2:9-12

The wise men are outstanding examples of men wh were well pleasing to God. They lived up to their ligh and will receive the reward in glory which might hav been the Sanhedrin's had it recognized Jesus as the King

We first of all admired them because THEY FOL LOWED THE STAR. They had spiritual perceptio enough to recognize the voice and leading of God. O course, this star was the result of a miracle. God ma have used a regular star or He may have created a spe cial one. At any rate it served as a guide to these mer There may have been two, three, four, or more men—th only number we are sure of is that it was plural—mor than one. The most important thing is not the numbe but what they did. They followed a guide which led then to Christ. Any guide which leads one away from Chris is false and unsafe.

The wise men were so grateful when they saw th Christ-child that they REJOICED WITH GREAT JOY They were rewarded at the end of their journey. Go never takes men on a "wild goose chase"—He knows th end from the beginning. The wise men were both thank ful and happy because they had found the Lord. Says th Psalmist, "Happy is he that hath the God of Jacob" (Ps 146:5).

In verse eleven we see them as they WORSHIPPEI THE BABE. They fell down and offered praises unt God for His Son incarnate in human flesh. They recog nized Him as Deity and bowed in homage to their Sav iour and King. Others may have stood by and admire this beautiful Babe but that will not secure them a plac in heaven—they must worship Him. Someone has aske if the Babe in the manger could save a soul. The answe is NO unless He shed His blood. "Without the shedding of blood there is no remission of sins" (Heb. 9:22).

Last of all, the wise men PRESENTED THEI GIFTS unto Christ. These were gold, frankincense, an myrrh. It was not the size of the gifts that counted; i was the love that prompted them. The widow's mite ca outweigh the rich man's millions because she gave all sh had, whereas the rich man may have much left over. Pau says, "God loveth a cheerful giver." Notice the qalifica tion—cheerful. This means ungrudgingly, unstintedly, an unselfishly.

The wise men returned home happy because they ha

found their Lord and we do not hear of them again. However, their act of faith shall never be forgotten.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

A man stood on the seashore one day. His heart was happy. He watched a ship as it pulled from the shore and nosed its way back toward the Orient. Looking over his shoulder he saw another man who was weeping. His tears were not tears of sorrow, but of joy mingled with sorrow. Said the man who had contributed his wealth, "Sir, why do you weep? I am happy. Do you see that boat? It is bearing one million dollars to the shores of the great Orient to be used to preach the Gospel." Said the other man, "Sir, I have no million dollars to give to God, but my daughter is on that boat on her way to China to carry the Gospel message." The man who had given his millions bowed his head in shame and said, "I have given nothing."

—"The Baptist News," Elyria, Ohio

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How was God's love manifested to the world? (John 3:16; Rom. 5:8; I John 4:9-10)
2. How can the dimensions of God's love be computed? (Eph. 3:17-19)
3. Does God love the sinner? (John 3:16; Eph. 2:4; Rom. 5:8; Titus 3:4-5)
4. What can separate the believer from the love of God? (Ps. 89:33; Jer. 31:3; Rom. 8:37-39)
5. Does God especially love Israel because they are superior to other peoples? (Deut. 7:7-8, 13)
6. Is hatred born of the Spirit of God? (Gal. 5:20)
7. What is the natural man's attitude toward God? (Rom. 1:28-32; 3:11; 8:7-8)
8. Does God hate? (Ps. 5:5; 45:7)
9. Who alone is worthy of all worship and honor? (I Tim. 6:16; Rev. 4:11; 5:12; 19:7)
10. How can we worship Christ? (John 4:23-24; Phil. 3:3; Heb. 13:15-16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Today we have the most wonderful story in the Bible told in the most wonderful verse in the Bible: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

That is truly the Christmas story. "God so loved the world that He gave His Son." That means that God loved us SO MUCH that He could not let the world go any longer without sending Jesus to be our Saviour, because we needed Jesus so much. We like gifts that we need, don't we? God made us the gift of His Son because you and I needed Him so much.

When Jesus was born, the angels of heaven were so glad that Jesus had come into the world to be our Saviour that they came to earth to sing about His wonderful birth. Then God put a new star in the sky that day so that people in far off lands would know, too, that the Saviour had come from God to men. God wanted everyone to know that Jesus was born and that He came to die on the cross for the people of the world to save them from their sins.

But when people celebrate Christmas, most of them forget that Christmas means that Christ was born to be the Saviour of the world. They forget that He died on Calvary's cross that they might believe in Him as their own Saviour and be saved. Jesus is God's gift. "God so loved that He gave His Son."

If you have not already trusted Jesus as your very own Saviour, will you let Him in today? He is God's love-gift to you. Would you refuse the most wonderful gift in all the world? God is giving His BEST gift, Jesus, **Who died for you.** If you will receive God's gift, His Son, the Lord Jesus, you will have a happier Christmas than you ever had before. You will know then that God so loved you that He gave Jesus for you.

Yours for a happy Christmas in Jesus our Saviour,

Aunt Anna

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 318)

axis of it, and then we had the boys cut a narrow path as straight as we could set up the stakes. The two axes in the Montgomery Ward order surely stood us in good stead. We could use more of them."

Mr. Lindquist finds that they are needing considerably more equipment for their work. He says there are so many implements that would be helpful to them just now. He realizes, as he views the situation, and we are realizing at the home base, that the initial expense in a new missionary work is very great. But what a privilege it is to give at any cost toward the spreading of the Gospel. As Dr. Augustus H. Strong has so aptly said,

> What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?

So we bespeak the prayers of our colaborers during these beginning days of our missionary enterprise, that God shall raise up many more prayer-helpers and contributors so that the work may continue to go forward to His glory.

THE DAYS OF YOUTH

(CONTINUED FROM PAGE 323)

preacher said he had gone to heaven again but He would come back. He wondered when He would come back. He wanted Jesus.

Then the preacher said, "Is there anyone here to-night who wants this Saviour to save you from your sins; to come into your heart and give you His life; to make you joyous and happy? He shed His blood for you! He died that you might live! Will you take Jesus to-night?" His voice was filled with earnest pleading. "If you'll take Him as your very own, if you really want the Lord Jesus to come into your heart, will you come to the front of the room and take me by the hand and let us know that you do take Jesus? Your coming up front will not save you. Jesus only can save! It is nothing we can do. He did it all on Calvary's Cross. Will you come to Him as we sing?"

The congregation arose from their seats and began to sing.

Sam had to move. Something inside impelled him to move. He was the first one to take the preacher's hand. As the blind evangelist placed his arm about Sam's shoulder he spoke kindly and gently, "Do you want the Lord Jesus to save you? Do you take Him now as your own Saviour, my boy?" Sam answered, "I do want Him! Yes, I do take Him!" and into Sam's heart a peace and happiness he could not have expressed had quietly come. It seemed to him that Jesus was right there. He knew that He had come into his heart. He had never been so happy.

Then others came: one of the boys he knew at school, and several other people came, and then Sam's mother. He was so thrilled he almost burst.

When Sam reached home with his mother, after the Moores had again rattled away in their old car, Sam's mother drew him near to her and exclaimed, "Sam, oh Sam, it's different, everything's different now! Sam, you look so happy too!"

"Mom, I AM! Le's thank Jesus for savin' us," said Sam eagerly.

Together, they knelt and poured out their hearts in

thanksgiving and praise to their new-found Saviour and Friend Who was so near and real to them.

The next morning Sam was eager to get to school. As he hurried along the path the birds in the trees were gaily singing; the sky was bluer than he had ever seen it before as he looked up and thought of the One Who lived beyond the clouds; the flowers beside the road nodded their heads in the breeze and Sam saw them and had an inspiration. He started picking the prettiest ones till he had a gorgeous bouquet of lovely wild flowers.

Upon reaching the schoolhouse (for Sam was early), a few children were playing outside. He went immediately inside. Miss Prine was at her desk. "Miss Prine, I brought these for you," said Sam as he handed her the bouquet.

"Why Sam, how nice of you! They are beautiful! Thank you, Sam! My, you are all sunshine this morning," and Miss Prine smiled and patted him on the shoulder.

Gayly, Sam rushed outside. He wanted to see Bob Benson before school, but he had not come yet. Some of the boys called him for a game, but just then Miss Prine came to the door and rang the hand bell for school to begin. As he marched in with the boys, he saw Bob running to get in line before the bell stopped ringing.

When Sam was called to the blackboard in the arithmetic class that morning, he marched bravely up, worked out his problem, and explained it to the class. Then he looked at Miss Prine with a broad smile and took his seat. Miss Prine smiled too, and the boys and girls looked at one another and wondered.

At the noon hour, Miss Prine heard one of the boys call out lustily as he passed the open window, "Hi there, Sunshine Sam, come over here and play dodge ball with us!" It was Bob Benson's voice.

In a moment she heard from the opposite side of the building someone going past the window, whistling the tune,

> Oh, there's sunshine, blessed sunshine,
> While the peaceful, happy moments roll;
> When Jesus shows His smiling face,
> There is sunshine in my soul.

And the whistling was lost in the shouting and laughter of the boys play, but she knew it was Sam.

THE SEVEN "I AMS"

(CONTINUED FROM PAGE 315)

employing the present tense. It is His Own graphic way of saying to the Jews, "No matter where you go in the past or in the future, it is all 'the present' to Me."

"I AM!" But the specially unique thing about this passage is that Jesus declares He is the "I am" in direct connection with the name of Abraham, instead of making the assertion in connection with many other possibilities. While the Saviour was upon earth He discussed various Old Testament worthies, but chose to make His outstanding statement concerning the "I am" in connection with him who was the founder of the nation Israel and the Father of the faithful. In His various discourses our Lord spoke of Lot (Luke 17:28-29) and David (Matt. 22:43-45) and Solomon (Matt. 6:29) and Moses (Matt. 8:4) and Jonah (Matt. 12:40-41) and the Queen of Sheba (Matt. 12:42) and Isaiah (Matt. 15:7) and others, but it was when speaking of Abraham that He declared "Before Abraham was, I am." It would take considerable hardihood to repudiate the connection of the "I am" with the elect nation in this passage.

The Saviour employs the "I AM" in combination with a number of precious truths which are calculated to bring blessing to the child of God. These combinations are spoken of as the "I am" titles of the Lord. Some of these titles are

> I am the Bread of Life (John 6:35),
> I am the Light of the world (John 9:5),
> I am the Door (John 10:7),
> I am the good Shepherd (John 10:11),
> I am the Son of God (John 10:36),
> I am the Resurrection and the Life (John 11:25),
> I am the Way, the Truth, and the Life (John 14:6),
> I am the true Vine (John 15:1),
> I am He, the Christ (John 6:26).

Each one of these "I am" titles carries its own measure o blessed revelation of divine truth. Each one is filled wit comfort for the soul of him who has placed his faith i the Lord Jesus. Each one of the "I am" titles conve some phase of His loving ministry for His chosen natio Israel. These titles are chiefly found in John, a boo of outstandingly Jewish message.

The book of Acts, that wonderful transitional boo with its unique combination of Jewish and Church mes sage, because it does possess the Jewish element refe to our Lord Jesus by His "I am" titles in several passag (Acts 7:32; 9:5; 22:8; 26:15). And the book of First Pete addressed to the Jews of the dispersion, sets forth th Lord as calling Himself by one of the "I am" titles—"B ye holy, for I AM Holy."

Thus we have seen that the striking little expressio "I am," used as a name of Deity, like the name Jehova is one of the appellations of God which stands especiall connected with God's dealing with Israel. We have foun the expression "I am" applied directly to the Lord in th Old Testament, the Gospels, the Acts, the Epistle of Pete These sources all bear a universally recognized Jewish cas But in the writings of Paul, the Apostle whom God gav to the Church, the expression "I am" as applied to Go does not have EVEN ONE OCCURRENCE. This startlin fact is inescapably eloquent. The "I am" titles are applie to Deity by the Holy Spirit when He is dealing with Israe The Lord Jesus applies seven "I am" titles to Himself i the first chapter of the Revelation, hence the book o the Revelation is a book with a distinctly Jewish messag It should be grouped with the recognized Jewish book of the Bible.

The seven "I am" titles of Revelation One carry a sin gle message. Some of the statements are actually identica while some exhibit interesting variety, but the inner thoug presented is always the same, although sometimes a proached from differing angles.

The boiled down statement of these seven "I ams" that our Lord Jesus is the ruler of both life and death The varieties of expression are merely different ways o saying the same thing. He sometimes says He is the "A pha and Omega." These are the first and last letters o the Greek alphabet, consequently this expression is a fig urative way of saying He is the Beginning and the En He sometimes, in these revealing "I ams" employs the ver language just suggested, saying, "I am the Beginning an the Ending," and other times says, "I am the First and th Last." Perhaps the most pointed and graphic expression o His allness in the entire group of "I am" titles is foun in the last two of these unique utterances. These la two "I ams" declare the Lord was alive, became dead, an then emerged from death into life victorious and mor than conqueror. In other words, He began as the Princ of life, and although murdered by cruel and wicked hand He has throttled death and has come forth still manifestin Himself as the One Who is Life's Eternal Source. He indeed and in truth the "Alpha and Omega." He fully an alone, merits the title "the First and the Last." He death's Destroyer and life's King. "Almighty" is His nam

The very language by which He speaks of Himself i the Revelation has already been used by the Holy Spir in Isaiah.

> I the Lord, (Jehovah) the first, with the last;
> I am He (Isa. 41:4).

And again within a few chapters we find the words,

> Thus saith the Lord (Jehovah), the King of
> Israel . . . I am the First and the Last (Isa. 46:6).

These remarkable statements occur in the midst of Isaiah prophecies to Israel of the coming glory in the Kingdo of the Lord. A third statement reads,

> I am He; I am the First, I also am the Last
> (Isa. 48:12).

It is significant that the statements of Isaiah and th statements of the Revelation are made by the same perso —Jehovah, the Lord Jesus, the Second Person of th trinity. And that both in Old and New Testaments, thes

ıtements occur in immediate conjunction with prophecies the restoraton of Israel and the personal reign of the ord in the coming Kingdom.

As has been proved, the expression "I am" used in conction with the characters and attributes of Deity, are ed throughout Scripture when God is dealing in special shion with the Jew. Its first occurrence (Gen. 15:1) ands connected with the covenant given to Abraham to ing in the Kingdom, in which God has promised to bring essing to all nations through Israel.

The seven "I am's" loom large in the first chapter of e Revelation. Their presence in Revelation one gives portunity to properly relate the chapter with the rest of ripture. When it is remembered that the Pauline letters mpletely omit any reference to the "I am's," it becomes ident that Revelation one, the chapter which indicates e general character of the whole book of Revelation, is t in any wise a church chapter. And when it is further nembered that the Holy Spirit employs the "I am" titles the Old Testament connecting them with the coming ngdom, and that Jesus used the "I am" titles when He s here preaching "the Kingdom is at hand," the right- placing of Revelation one into the midst of Israel's rilling future becomes self-evidently, the correct produre.

Furthermore, the final indication of the correct underanding of the "I am" titles has been kept back by the oly Spirit until the very closing chapters of the Revelan. Here the truth we have been observing elsewhere in ripture becomes even more convincingly clear. Revelan twenty-one brings us face to face with Kingdom glory d blessedness. The Holy Spirit is describing that wonous age when God shall wipe away all tears, when there all be no more death, when sorrow and sighing shall be more, and when the former things are passed away. he brings us to this blessed climax, we behold the one of God and the Divine Throne-sitter Who is imediately represented as saying,

> I AM Alpha and Omega, the Beginning and the End (Rev. 21:6).

hat a precious denoument. What a blessed confirmation where the "I am" titles belong. When the first chapter the Revelation, throbbing as it does with the Lord's am" titles, is tied up to the Old Testament "I am's" which eathe of Israel's future power and glory, and when we d the significant facts that no "I am" title finds its way o the church books and the book of the Revelation ses by inducting us into the glory of the coming Kingm while there burst from the throne itself the ringing rds,

> I am Alpha and Omega.

e "I am" titles of Jesus Christ point to the coming ngdom. The "I am" titles find a seven-fold expression Revelation one. It is God Himself making truth inesably clear to our souls. The book of Revelation will ry us into the mysteries of the future. It will take us to the hour when Israel shall be restored and Christ, loving and the gracious One, the mighty "I am" shall e as King over the nations of the world.

The One Who gives the seven commands to John conning the writing of the Revelation is none other than One Who said "I AM that I AM" and "Before raham was, I AM." And "Abraham, I AM thy shield l thy exceeding great reward."

The day of the restoration of Israel and the coming the Kingdom is just around the corner. O blessed am," come quickly. O Beloved Alpha and Omega, ke no tarrying.

EVOLUTION VS. THE BIBLE

(CONTINUED FROM PAGE 314)

se. But we have a higher authority than Shakespeare invoke in this connection. He Who spoke as never man ke thus describes the crimes that are committed against young: "It is impossible but that offenses will come. t woe unto him through whom they come. It were ter for him that a millstone were hanged about his neck, and that he were cast into the sea, than he should offend one of these little ones."

Christ did not overdraw the picture. Who is able to set a price upon the life of a child—a child into whom a mother has poured her life and for whom a father has labored? What may noble life mean to the child itself, to the parents and to the world?

And, it must be remembered that we can measure the effect on only that part of life which is spent on earth; we have no way of calculating the effect on that infinite circle of life of which existence here is but a small arc.

The soul is immortal, and religion deals with the soul; the logical effect of the evolutionary hypothesis is to undermine religion and thus affect the soul. I recently received a list of questions that were to be discussed in a prominent Eastern school for women. The second question in the list reads, "Is religion an obsolescent function that should be allowed to atrophy quietly, without arousing the passionate prejudices of outworn superstition?"

The real attack of evolution, it will be seen, is not upon orthodox Christianity, or even upon Christianity, but upon religion—the most basic fact in man's existence and the most practical thing in life.

EVOLUTION OR THE VIRGIN BIRTH?

(CONTINUED FROM PAGE 311)

> meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it VIRGIN in the very passage where it must to their minds have occasioned a difficulty. ALMAH in the Punic language signified VIRGIN, as Gesenius rightly states in Thessalonians, on the Authority of Jerome. The absolute authority of the New Testament is, however, quite sufficient to settle the question to a Christian. (Note on page 634 of the Tregelles Edition of Gesenius—Hebrew and English Lexicon.)

Furthermore, the Holy Spirit's use of the word "almah" in the Old Testament settles the question once for all to the thoughtful student. The word occurs only six other times in addition to the Isaiah passage, and those six occurrences constitute an impregnable argument and an inescapable demonstration that "almah" in the Old Testament means "virgin" and nothing but "virgin."

That great student of the ancient languages, Robert Dick Wilson, has made a special study of the history and meaning of the word "almah." He gives the result of his investigation in The Princeton Theological Review (April 1926), in which he throws the entire weight of his mature scholarship on the side of the "virgin" meaning.

When Isaiah declared, "a virgin shall conceive," it was nothing less than a reliable, bona-fide, inspired revelation that the coming King of Israel and Redeemer of the race virgin-born.

Jeremiah's much discussed passage is another Old Testament finger of light pointing to the virgin birth of our Lord Jesus. Jeremiah says:

> How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man (Jer. 31:22).

Like the passage in Isaiah, many attacks have been made upon this Jeremiah prophecy. The very fact that "Modernists" and all other types of skeptics have been determined that this passage should be disposed of is indication of their having recognized that it bore out the truth of God instead of their poor, wretched, materialism.

Jeremiah utters an amazing sentence, "a woman shall compass a man," evidently meaning that a man shall be brought into being by a woman without the cooperation of a husband. And God refers to this virgin-birth prophecy by the startlingly illuminating comment, "the Lord hath created a new thing in the earth."

A painstaking study of this remarkable passage brings to light some striking facts in confirmation of this view. (1) The expression "created" points to the fact that the body of Christ was not manifested in the womb of the virgin by human begetting but by a divine miracle. (2)

The words "a new thing," used to describe a woman compassing a man, plainly indicate that the woman becoming a mother and still remaining a virgin is the astonishing novelty referred to by the prophet. (3) The entire context is a declaration of blessings which only come from our Lord Jesus Christ. In the midst of this striking setting the Holy Spirit presents the Man Who is born of woman, and has no human father, but instead is "created a new thing." (4) When the prophet says "a woman shall compass a Man," the Hebrew word for "man" means a mighty one, a strong one. This is just the sort of language used throughout God's Word to point to the Lord Jesus Himself. (5) In verse fifteen of this same chapter in Jeremiah is a statement quoted by Matthew in direct connection with events centering about the birth of our Lord (Matt. 2:18), showing that it is not by any manner of means an absurdity to say that the birth of the Saviour was in the mind of the Spirit when Jeremiah 31 was written.

In view of all these considerations, the truth becomes crystal clear. Jeremiah taught with unmistakable plainness that great essential of the Gospel—the virgin birth of our Lord and Saviour Jesus Christ.

It is pitiful the extremes to which liberalistic translators will go, when they come to such a passage as this. They do not shrink from unscholarly tactics in their determination to strip the inspired text of its true message. Sometimes their efforts to obscure the truth of the virgin birth put them to humorous shifts. An example is the rendering of this very passage (Jer. 31:22) found in one of the widely used translations:

> For the Lord hath created a new thing in the the earth: a woman shall COURT a man.

The word translated "court" means "revolve," "border," "compass," or "surround." It has never meant "court." One would almost think the translators had become jocular. From the days of Joseph and Potiphar's wife to the present hour there has been nothing new about a woman courting a man. It seems incredible that such an inadequate, not to say silly translation, should be seriously offered. Only a frenzied determination to becloud God's testimony on the virgin birth of the Messiah could persuade men of intelligence to employ such unethical methods.

Yes, the Old Testament writers saw the truth of the virgin birth of the Messiah and taught it sanely and plainly. Moses recorded the divine words in Eden, so that none need wonder as to their meaning and message. Isaiah fearlessly plunged into the very gist of the truth and prophesied that a virgin should conceive. And he used the right word. Jeremiah followed closely in the train of Moses and Isaiah, declaring the thrilling "new thing," which for all eternity shall bring joy and gladness to those who have reaped the benefits of grace divine. Those who proclaim that the Old Testament does not teach the virgin birth need to be more perfectly instructed in the things of God.

And what is the attitude of evolution toward these things? The evolutionary theory logically turns its back on Genesis 3:15; crosses swords with Isaiah 7:14; and laughs Jeremiah 31:22 out of court. This alone is enough to condemn the theory, independent of the fact that its most ardent devotees are compelled to reluctantly confess that it remains to the present hour an "unproved hypothesis."

Believer in Christ Jesus, where do you stand on this vital issue? Even though the situation be distasteful to you, the exigencies of this awful hour of drifting from the truth of God have placed you where you are compelled to decide! Evolution or the virgin birth—which?

II. THE VIRGIN BIRTH IS DECLARED BY THE WRITERS OF THE NEW TESTAMENT

The New Testament narrative of the virgin birth leaves nothing to be required or desired. The statements are full, and clear, and satisfying. If language means anything, the New Testament narrative conclusively and finally settles all disputes on the theme so vital to the gospel message.

The "opening gun" of the Holy Spirit's discussion of the story of the virgin birth is in Matthew 1:18:

> Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, she was found with child OF THE HOLY GHOST.

To reject the virgin birth is to reject the record. So far as the statements themselves are concerned, the enemies of the truth are cornered. Those who desire to say that Joseph was the actual father of Jesus are confronted by the startling words, "BEFORE THEY CAME TOGETHER," and those whose unclean imaginations seek to accuse the virgin Mary of adultery with some unknown libertine are confronted by the telling phrase "with child OF THE HOLY GHOST." So far as the truth being protected by the revelation is concerned, the protection is complete. It is the sin of rejecting God's Word which has beclouded the issue. Unbelief lies at the root of all the jangling, and arguing, and denying, which have characterized the investigation of this important subject. Let simple faith be in the heart, and doubt and perplexity are dispelled. When faith hears the Word of God saying, "with child OF THE HOLY GHOST," discussion is ended forever. The case is settled.

But God, Who knows the Christ-rejecting spirit of the heart of man, in order to make assurance doubly sure carries the plot of the story rapidly forward to an amazing angelic testimony:

> Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
>
> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST (Matt. 1:19-20).

Here is divine repetition with a vengeance! Why should God find it necessary to thus reiterate truth? And after truth has been so faithfully declared and redeclared, what a revelation of the fact that the heart of man is only evil continually when man persists in turning a deaf ear to God's Word!

Following the testimony of the angel, Matthew, the author of the text we are studying, throws in a singularly valuable observation, quoting the passage from Isaiah 7:14 which speaks of the virgin and her Son.

> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, BEHOLD, A VIRGIN SHALL BE WITH CHILD, and shall bring forth a Son, and they shall call His Name Emmanuel, which, being interpreted, is, God with us (Matt. 1:22-23).

And once more. God has taught the truth of the virgin birth. To those who might still entertain question as to the meaning of the Old Testament word translated "virgin" this passage considered as a whole gives the New Testament definition of the word, for, as we have seen, the context presents a woman who was "found with child" and who had not "come together" with her husband, and of whom it is specifically said, "that which is conceived in her is of the Holy Ghost." There stands the inspired description of the woman and the astonishing circumstances. And then the writer says, "This was done that it might be fulfilled . . . Behold, a virgin shall be with child." Two things stand forth—the virgin in the Matthew passage is an undefiled woman who miraculously bears a child, and the virgin in the Isaiah passage is identically the same woman because Matthew categorically declares that the New Testament incident is the fulfilment of the Old Testament prediction. Hence, we have it shown to us from the very pages of the inspired Book that God's meaning for the word which Isaiah employed in Isaiah 7:14 is VIRGIN.

The story of the begetting and birth of the Lord Jesus as told by Luke shows that Mary was at first greatly perplexed at this "new thing" which God was bringing to pass as some of the skeptics still profess to be.

> And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, . . . Then said Mary unto the angel, How shall this be, seeing I know not a man? (Luke 1:30, 31, 34).

Dr. Rimmer's latest book plus a year's subscription to "Grace and Truth"—see inside cover.

ary's astonishment at the angelic announcement, and r simple statement of her chastity and virginity, con-tute a further evidence and demonstration of the vir-n birth. Despite these clear declarations of the virgin th in Matthew and Luke, there has arisen sort of custom among "Modernists" to cast back to the Gospel John and say, "If the virgin birth be so important, why John silent on it?" The widespread use of this so lled "silence argument" is quite astonishing when we rn the facts in the case.

The question which confronts us is, Is John really ent on the virgin birth? Is the "silence argument" of e "Modernist" and others (who are invariably evolu-nists) founded on fact? Is it an evidence of scholastic ining to say that John is silent on the virgin birth? Is ere any evidence that these cock-sure enemies of the ord of God might actually be mistaken? The answer these inquiries furnished by mature biblical research a vindication of the truth that our Lord Jesus Christ the virgin-born Son of Mary.

The early Church Fathers, Irenaeus and Tertullian, row valuable light on this subject. In discussing John 12-13 they show that the version of the sacred text ed by them reads slightly differently from our present rsion. And yet the slight difference in the text made great difference in the message. Tertullian (A.D. 145-)), says:

> What then is the meaning of this passage, "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God?" . . . I have confuted those (the gnostics of his day) who have tampered with it. They maintain that it was written thus (in the plural) "Who were born, not of blood, nor the will of the flesh, nor of the will of man, but of God," as if designating those who were before mentioned as "believing in His name" . . . But how can this be . . . ? The expression is in the singular number, as referring to the Lord, "He was born of God" . . . He is not of blood, nor of the will of the flesh, nor of man, because it was by the will of God that the Word was made flesh.

And Irenaeus (A.D. 120-202) says:

> He to whom the Father Which is in heaven has revealed Him, knows Him, so that he understands that He Who "was not born either by the will of the flesh, or by the will of man" is the Son of Man, this is Christ, the Son of the living God.

us John 1:12-13 as it stood in the version used by Iren-us and Tertullian shows that the words were not a ref-ence to the new birth of the Christian, but to the virgin th of the Christ.

> But as many as received Him, to them gave He power to become the sons of God, even to them that believe on HIS NAME WHO WAS BORN, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD (John 1: 12-13).

at Tertullian had given special study to the grammar the passage is shown by his illuminating observation he expression is in the singular—WHO WAS BORN." t this rendering of John 1:12-13 be once accepted, and tantly we see that John has given an unusually clear timony on the virgin birth. John's passage under this nslation now is seen to declare that the Lord Jesus s not born of bloods (see Rotherham, Emphatic Dia-ot, Am. Rev. Marg., Eng. Greek New Test), because was of only one blood, the blood of His mother; and us was not born of the will of the flesh, because He was the product of human desire, and Jesus was not born by will of man, because He did not have a human father. ch an understanding of the passage furnishes a fuller d more satisfactory meaning for the various expres-ns employed than any other known exposition and thermore falls into glorious and convincing harmony h the balance of Scripture. And thus it is evident that re is strong reason for believing, in spite of our pres-faulty translation, that John spoke most clearly lorsing the virgin birth.

And the apostle Paul is not one whit behind the other iters of the New Testament in proclaiming the virgin birth of the Saviour. It is in his epistle to the Galatians that he clearly takes his stand:

> But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law (Gal. 4:5).

"God sent forth His Son, made of a woman." These words declare that our blessed Lord shared in our humanity by the fact that He was born of a woman. They also reveal the astonishing means which were employed by God to protect that humanity from the stain of sin, to wit, the amazing fact that here was a birth which took place without the cooperation of a man. The striking expression, "made of a woman," is in close, fitting agreement with the balance of Scripture—"the Seed of the woman" (Gen. 3:15); "a virgin shall conceive" (Isa. 7:14); "a woman shall compass a man" (Jer. 31:22); "before they came together" (Matt. 1:18); "that which is conceived in her is of the Holy Ghost" (Matt. 1:20); "I know not a man" (Luke 1:34). The fact that Paul, in teaching the humanity of Christ, mentions His mother and completely omits the father, when a mention of the father would under ordinary circumstances be strong proof of humanity, is an incontestable case of the eloquence of a meaning-filled silence. Paul was indeed showing forth the truth that the Christ was man; but His humanity is presented as having come by way of the woman. He had no human father from whom to derive humanity.

Furthermore, Paul unhesitatingly links the truth of the virgin birth to the redemptive work of the Saviour. This is a bold stroke and becomes the inspired and sufficient answer to those who cavilingly inquire, "Why stress the virgin birth?" It is a good thing to let these words of Paul burn into our very souls, for they are key-words to a vital truth,

MADE OF A WOMAN . . . TO REDEEM.

There it stands. He was virgin-born to redeem a race. He was virgin-born because none other than a virgin-born One could redeem. Thus we see that all the far-reaching blessings of Calvary hang on the virgin birth. The salvation of the souls of men would be swept away if there were no virgin birth. Destroy this truth, and the substitutionary tragedy of Calvary degenerates into a one night stand of the Passion Play of Ober-Ammergau—a sort of a gesture of Deity, to create a nice impression. Let God's people face it with open hearts—the virgin birth is placed by the Holy Spirit in a position which is foundational, vital, essential, fundamental, and inescapable.

But perhaps the most unique virgin-birth passage in the New Testament is back in Matthew. It is found in Matthew's setting forth of the genealogy of our Lord. Matthew does a thing with the genealogy which was often done in the days gone by. He thrusts the list of names into uniform arbitrary groups of fourteen each. This was regarded as the correct way to present a royal line. The ancestral lists of the ancient Pharaohs of Egypt were given a similar handling on the tablets which archaeologists have dug up. And is not this genealogy in Matthew the genealogy of a King? The point which is of special interest to us in this investigation involves the last of the groups of fourteen. Matthew says it is fourteen generations "from the carrying away into Babylon unto Christ," and then he gives the list of the generations. He presents them as follows:

FOURTEEN GENERATIONS

"From the carrying away into Babylon unto Christ" (Matt. 1:17).

1. Jechonias	vs. 12	8. Aehim	vs. 14
2. Salathiel	vs. 12	9. Eliud	vs. 15
3. Zorobabel	vs. 13	10. Eleazar	vs. 15
4. Abiud	vs. 13	11 Matthan	vs. 15
5. Eliakim	vs. 13	12. Jacob	vs. 16
6. Azor	vs. 14	13. Joseph	vs. 16
7. Sadoc	vs. 14	14. Holy Spirit	vss. 18-21

The thing that stands out is that the list demands the introduction of the Holy Spirit into the genealogy, because if Joseph were the father of Jesus, then there are only thirteen generations, but the Holy Spirit of God begot the Child, and hence, steps into the place of the fourteenth generation. It is another biblical indication of

that basic truth of Scripture—the virgin birth.

And what response does evolution give to these convincing declarations from the inspired Word of God? An up-to-date sample of the evolutionist's response to Bible truth appears in the newsprint of this date (Jan. 25, 1930). An imposing group of dyed-in-the-wool evolutionists representing five of the leading colleges and universities of the eastern part of the United States, issue a more or less formal letter addressed to the educational and religious leaders of America, criticising Christianity, and appealing for the modernization of religion. They brazenly allude to the creed of orthodox Christians as "myth" and "superstition." They frankly declare that they are working along distinctly evolutionary lines and then produce in clear language the inevitable result of evolutionary teaching. We quote directly from the Press.

> Dr. Holmes (the leader of this demand for modernized religion) classed among the medieval superstitions the doctrine of the virgin birth.

Believer in Christ Jesus, we are living in an hour of chaos and dissolution. The confusion of religions, and "science falsely so called" are hurling the souls of men into indescribable, immeasurable, ungovernable anarchy. Rebellion against God and His Word stalks abroad at noonday while the One Who is altogether lovely is spurned, hated, rejected, trampled under foot. And living at the very heart of this awful restlessness and turbulency in the souls of men is the unproved, beast-centered theory of evolution. Neutrality is cowardice. Evolution or virgin birth—which?

(Continued in next issue)

EVOLUTION THE ROOT OF ATHEISM

(Continued from page 309)

of creation if it is a method at all . . ."

In another lecture, this professor denied God on the basis of evolution in these words: "Let us consider the cost of evolution in blood and suffering—and see if any other than a cruel monster would purchase human life at such a price. Suppose a man set out to train fighting cocks—and his method consisted of pitting dogs against dogs, and cats against cats, and all life against all other life; suppose he did this year after year and made his farm run red with blood, and then after many years, suppose he finally turned his attention to training fighting cocks—what would you say of that man? Would you not think him both a fool and a fiend? What would be the sense of pitting dogs against dogs—if cocks were the objective? Well, what of the evolutionary struggle for existence? If the evolution of man was the objective, then what was the purpose in the titanic struggle of the great mastodons? If, truly, there is a God back of evolution and He was intent on the creative evolution of man through bloody struggle, why didn't He get to the point? Why didn't He minimize the bloodshed and slaughter? Why didn't He make the struggle, and the slaughter, count for something? Why all the useless and cruel struggle of beasts marked for extinction? The sanguinary struggle of the giant monstrosities spawned by evolution delayed—it did not advance—the evolutionary progress. The advent of the first ape-like man was retarded by thousands of years through this senseless struggle of misfits and monstrosities . . . If you set out to make a suit of clothes, you don't spend years and years evolving masquerade costumes that don't fit you. If an intelligent Being set out to evolve a man, He wouldn't spend millions of years evolving grotesque mistakes, animals without a chance to escape extinction. The whole history of evolution reveals and witnesses that there is no Intelligence back of the process. You cannot UNDERSTAND evolution and believe in God."

The foregoing is simply a sample of the way professional crusaders for godlessness are using evolution as the basis for atheism, just as they are using evolution as the foundation stone of all the other ISMS which afflict America and the world. If this constitutes a MISUSE or a MISTAKEN use of the doctrine—let the religious evolutionists demonstrate the fact! If evolution is truly an ennobling rather than a degrading doctrine, if it truly is a pillar of support to religion rather than to atheism, let us see the proof, let us see it DEMONSTRATED. The thousands of sermons preached on "Evolution Gives Me a Larger Conception of God," "Evolution Ennobles and Enhances Religion"—they have not reached the scholars of the nation: nor have they reached the youth of the land. The thousands of essays written on the general theme, "I Believe in God and Evolution," have been written in vain. Dr. Leuba bears witness to this fact in his afore-mentioned article in "Harpers"; for in that article he shows that despite the efforts of the "reconcilers," a constantly increasing percentage of scientists are finding evolution and religion irreconcilable. He proves this by comparing the result of the 1933 investigation of the religious beliefs of American scientists with the result of a similar survey which he made back in 1914: "In the inquiry of 1914 the believers amounted to 42 per cent, against 56 per cent; and the doubters to 17 per cent, against 14 per cent. A MARKED INCREASE IN UNBELIEF DURING THE LAST TWO DECADES IS THUS RECORDED." More and more scientists find it impossible to believe in both God and evolution. More and more of the scientific evolutionists are becoming agnostics and atheists. The romantic "reconciliations" of religion and evolution have not reached or impressed them!

We have already seen that the "light" of the religious evolutionists has not dawned upon our great educational centers. Our university professors and high school teachers have not been persuaded to teach evolution as "God's method of creation"; instead, they increasingly teach it as the proof and pillar of atheism. And as a result, atheism is rampantly on the increase among students as well as among professors. In his investigation of the religious beliefs of students, Dr. Leuba found that in a large and progressive American college, which he calls College A, in 1933, only 27 per cent of the Seniors were believers. In 1914, he found that at this same college 70 per cent of the Seniors were believers. (At another college, which he calls College B, in 1933, Dr. Leuba found that only 5 per cent of the Seniors believed in immortality!) Dr. Leuba also gives some interesting figures regarding the religious beliefs of Freshmen entering college. At College A, he found, in 1914, that 80 per cent of the new students were believers. But in 1933 only 42 per cent were believers. Why? Because between 1914 and 1933 the teaching of evolution was WIDELY INTRODUCED INTO THE HIGH SCHOOLS! Before 1914, evolutionary teachings to the extent that they were prevalent at all, were largely confined to the colleges; they seldom seeped down into the high schools. But during the past two decades, the secondary schools have become saturated with evolutionary teachings. What is the result? Dr. Leuba's survey shows that over 50 per cent of our high school students are being converted into disbelievers before they graduate from secondary school and enter college! The religious evolutionists tell us that one can make evolutionists without making atheists, that evolution can be taught without destroying or disturbing religious belief. But the evidence shows that our high school teachers have not been successful in doing this. The religious evolutionists should either SHOW THEM HOW or admit that it can't be done.

Is it not time for a "showdown"? Is it not time to demand of the "compromisers" and the "reconcilers" that they show something in the way of results for their efforts, their promises, their boasts? Let them wrest evolution, as an intellectual weapon, from the atheists! Let them demonstrate their oft-repeated claim that evolution is the friend and not the foe of religion! Let them make their widely-heralded "light" effective and penetrating where it is needed most—in secular educational circles! Let them refute the scholarly arguments of the atheist professors who use evolution as the foundation stone of their godless gospel! Let them do this—or confess their own futility and falsity. Let them do this—or concede that they are decoys and dupes of the forces of atheism. Let them do this—or STOP OPERATING AS FALSE PROPHETS WHO ARE GIVING AID AND ASSISTANCE TO THE ENEMIES OF RELIGION.

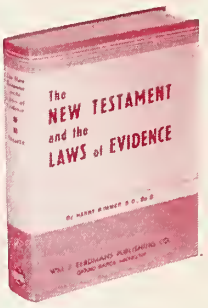
The responsibility, the obligation, rests upon the religious evolutionists: they must demonstrate that their doctrine of evolution can and will produce the kind of fruitage which they loudly claim for it—or they must be prepared to accept the status of false prophets, misleaders, who intentionally or otherwise are advancing the growth and spread of the leprous ISMS which are poisoning the life of the Christian world.

OUR 1938 CHRISTMAS GIFT OFFER

During the month of DECEMBER (December and January for foreign) the "*Grace and Truth*" office will give *absolutely free* with every $1.50 subscription (new or renewal) to "*Grace and Truth*" magazine, books as indicated in either of the two following offers:

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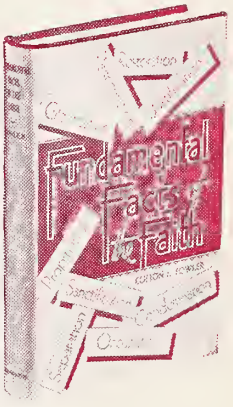
Dr. Harry Rimmer's latest book, "THE NEW TESTAMENT AND THE LAWS OF EVIDENCE."

This beautiful, cloth bound book ($1.00 retail value) was released November 11. It is the author's latest work and will make a splendid Christmas gift.

In reviewing this book the editor of this magazine says: "With convincing argument the author pulverizes antagonism to cripture, piles high unanswerable demonstration of the reliability of New Testament writers and with the fearlessness of a Crusader, carries the battle for the integrity of Scripture into the enemies' country."

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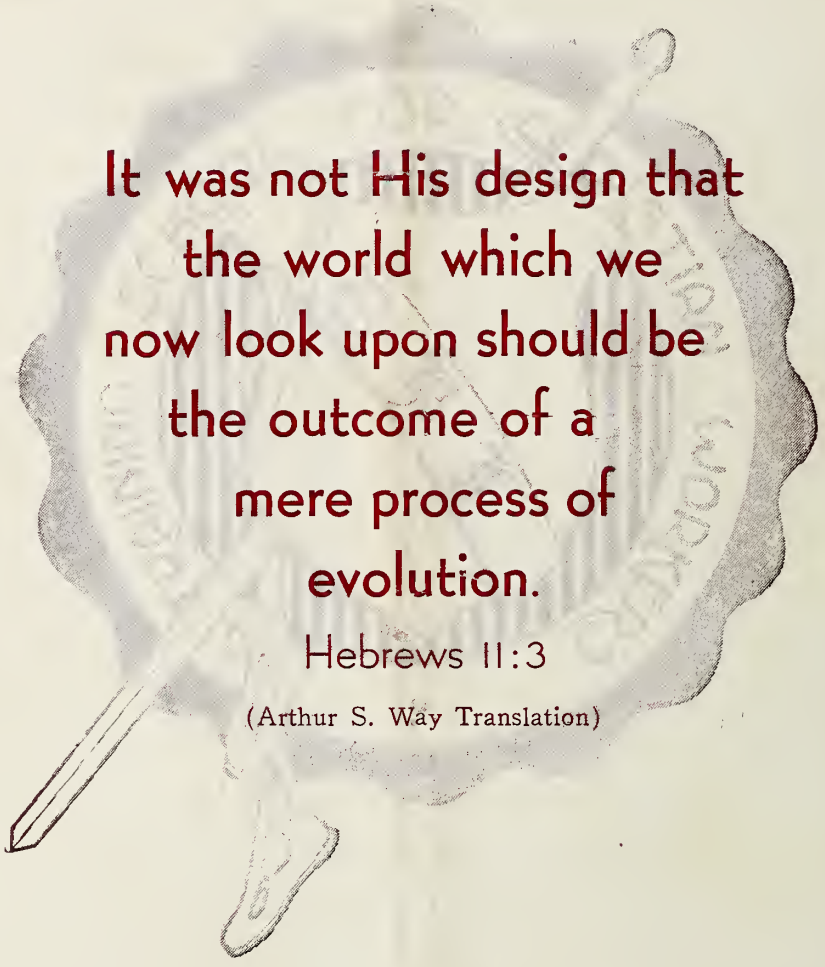
These two books are by Clifton L. Fowler, the editor of this magazine. "Fundamental Facts" has enjoyed a good circulation, and "The Vine and the Branches" is a new booklet expounding John 15:1-8.

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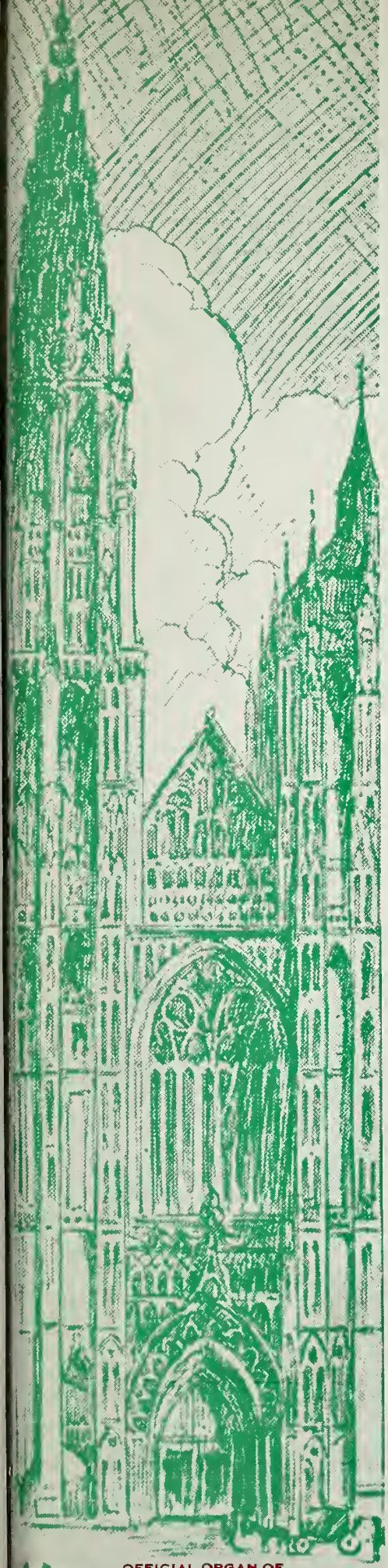
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It was not His design that the world which we now look upon should be the outcome of a mere process of evolution.

Hebrews 11:3

(Arthur S. Way Translation)



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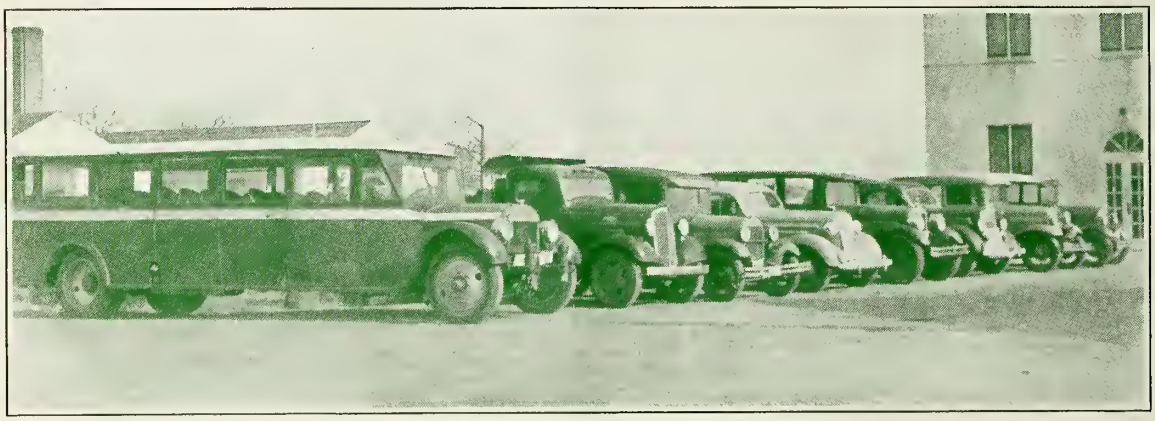
VIRGIN BIRTH NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

December · · · 1938

Do You Want To Help Meet a Real Need? . . .



D. B. I. Transportation Units

The transportation problem of the Institute is a real item of expense in the operation of the work of the school. Daily, facilities must be provided to transport members of the staff and student body, laboring in our downtown printshop and office. Each Sunday the entire student body must be conveyed to the city in order that they might fulfil their preaching and teaching assignments.

The picture above presents a view of the various automotive units in operation at the present time. Many of them are rather ancient models and in need of replacement. Nevertheless until such time as the Lord makes it possible to secure more up-to-date equipment, they must serve the purpose.

The need of procuring new licenses for each unit is the particular matter we lay before the friends of the Institute for prayerful consideration. License plates totaling approximately $78.00 must be purchased before the first of the year for the following:

1 Mack Bus	$25.00
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1 Ford Panel	5.75
1 Chevrolet Sedan	5.75
I Peerless Sedan	7.50
1 Ford V8	5.75
I Ford Tudor	5.75
I Ford Tudor	5.75
Total	$78.00

Would the Lord have you make a contribution to the work of the Institute by sending us a check for one or more of the above amounts?

Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10: 28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

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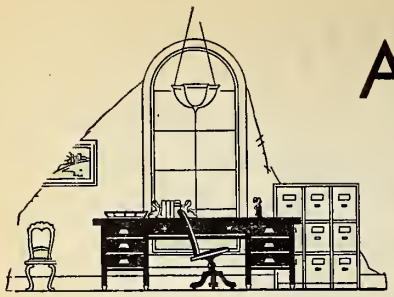
IN THE VIRGIN BIRTH NUMBER

page

As the Editor Sees It 338
A Scientist's Viewpoint of the Virgin Birth—*Harry Rimmer* 339
Did the Church Fathers Believe in the Virgin Birth—*Archie H. Yetter* 341
Evolution or the Virgin Birth—Which?—*The Editor* 343
Christ's Birth and the Adamic Barrier—*H. H. Stewart* 344
"It Is Indeed Pathetic"—*The Editor* 345
The Seven Activities—*The Editor* 346
The Berean African Missionary Society—*Rose Encinas* 348
Book Reviews—*The Editor* 350
In the Harvest Field—*Florence Taft Fowler* 351
Light on the Lesson—*Sunday School Lesson Staff* 352

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AS THE EDITOR SEES IT

VIRGIN BIRTH NUMBER

At this Christmas season the editors of *"Grace and Truth"* feel the need of a re-accent of the Virgin Birth of our Lord Jesus Christ. Each time one reads such derogatory statements as the one printed below, he becomes increasingly conscious of the necessity of a clearer and bolder proclamation of divine truth.

> There have been thousands and thousands of immaculate conceptions, and consequently I am constrained to think that Jesus might have been one Who was thus begotten. Any child that is begotten by parents who love each other with pure holy love, is immaculately conceived and will, probably, live to be a bright and shining light in the world.

EVOLUTION NUMBER

The value and blessing of the topical Bible study plan of *"Grace and Truth"* is clearly attested to in the following testimony received in the last few days by our office.

> December 10, 1938
>
> Your issue of the magazine on "Evolution" came, I believe at a good time for the young people in High School here.
>
> signed ————————

The Managing Editor will welcome suggestions from our readers concerning future topical Bible studies.



HEARTY GREETINGS

The Editor of *"Grace and Truth"* together with all the members of the staff extend in Jesus' Name to the great family of our beloved magazine heartiest Christmas greetings and best wishes for a Happy New Year. May this new year mean that the entire *"Grace and Truth"* family shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ and shall be blessedly enlarged by the power of the Holy Spirit both in their knowledge of the truths of the Word of God and in the transformation which He is so eager to see realized in our daily lives.

AN EXPLANATION

Our readers may not understand why *"Grace and Truth"* has been arriving at the latter end of each month instead of the first part as it really should. The answer to this regrettable tardiness is threefold:

1. Our editorial staff and printing department are under-manned. We must depend upon donated labor and part-time student labor for the operation of the office and shop.

2. Our machinery, such as the Linotype and the big cylinder press, are both old and in constant need of repair. The hand-fed cylinder press runs very slowly thus increasing the hours of printing each issue.

3. Our print shop has been located in downtown Denver—8 miles away from the Campus where all the workmen live. This eight mile drive, at least twice every day, costs heavily in lost time, gasoline, wear on tires and automobiles. This condition has existed since our purchase of the Campus nine years ago.

You perhaps are asking, "What are you doing about these things?" We have cried to God for a long time to make provision whereby we could operate our valued printing department more efficiently and God is answering our prayers in His Own good time.

We shall give more complete announcement in our next issue of a recent provision of a commodious building near the Campus where all of our printing machinery and offices may be installed. We are now looking to the installation of a reconditioned automatic press to replace our 30 year old press. Pray with us and watch for further details next month. —E. E. L.

A Scientist's Viewpoint of the Virgin Birth

BY HARRY RIMMER, D.D., SC.D.

A VALUABLE type of study—Dr. Rimmer calls upon such witnesses as Mary, Joseph, the Angel, and Luke to give their story of the Virgin Birth. This creditable article is reprinted by permission of the publishers.

THE EVIDENCE CONSIDERED

No MAN can call himself either a thinker or student, who forms opinions or conclusions apart from credible evidence. No court of law, no experimental laboratory, no true scientific investigation could function without evidence. What evidence have we to substantiate the claim of Christians—that their Saviour and Lord was virgin-born? Some of it at least has been carefully preserved in the records, and in an orderly fashion I now purpose to examine with you the witnesses.

THE HEAVENLY WITNESS

THE first witness to the virgin birth of Jesus Christ that we will consider now is an angel, whose name was Gabriel. This angel was one of the archangels of God. He dwelt before the throne of the Most High God. He knew Jesus Christ in His pre-incarnate glory and sovereignty. He was perhaps a sharer with Deity in the work of creation. He was God's messenger to men. To a woman named Mary this angel appeared and startled her with a salutation unique indeed: "Hail, thou art highly favored! The Lord is with thee." Now, Mary was greatly concerned at this peculiar salutation and asked what manner of address it might be. And the angel said unto her, "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a Son and shalt call His name Jesus. *He shall be great and shall be called the Son of the Highest*, and the Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." Then Mary was deeply concerned; she asked a natural question, "How can this be possible that I give birth to a son for I have never known a man?" And the testimony of the angel continued, "*The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee, wherefore also the 'Holy Thing' Which is begotten shall be called the Son of God.*" (You know He was not to be called the "Son of Joseph," He was to be called the "Son of God.") And the angel departed.

WHOSE SON WAS HE?

SOMETIME ago in a city on the Pacific coast I listened to an eloquent earnest preacher preaching on this subject, "Was Jesus Christ the Son of Joseph and Does It Matter?" The conclusion the preacher reached was in all probability Jesus Christ *was* the Son of Joseph, but whether He was or not, it did not matter. Now I take a radically opposite view. According to the evidence, Jesus Christ was *not* the son of Joseph, and certainly *it does matter*. I want you to consider with me the testimony of Joseph himself.

THE EVIDENCE OF JOSEPH

WHAT a man Joseph must have been! He had been picked by Almighty God to be the legal sponsor for the advent into the flesh of the Christ Who was to be the Saviour of all the world. I think we all agree that Mary was the queen among women; then Joseph must have been as much of a man, typifying the ideal of manhood as Mary personified the sweetness and grace of womanhood. These two had been united by God in a love that was deep and lasting and real; Joseph and Mary were engaged to be married. But before the day of their wedding came, Joseph made a heart-breaking discovery. He found that the girl he loved and trusted and hoped to make his wife was about to become a mother. Now the Hebrew law of betrothal was a close, binding, legal contract, and it could not be broken without a public action and sufficient cause. The law of Israel declared that if a woman was found guilty of adultery she should be taken out to a public place and stoned to death. Here then was the dilemma of Joseph. He was a just, a devout, a holy Jew. He wanted to keep the law, yet he loved this woman with all the power of his soul and his spirit and his heart. He knew that if he denounced her before the council she must be stoned to death. He thought she had gone astray; he thought that she had deeply wronged him; his heart was grieved, but his love was triumphant above all. He was lying awake at night trying to conceive some way to put her aside without public action, that he might save her from death and himself from disgrace. To this troubled man at night there came again this angel of God. Speaking to Joseph the angel said, "Fear not to take Mary unto thee as thy wife, for that which is conceived in her is of the Holy Spirit." And Joseph did as the angel of the Lord commanded him, and took unto him Mary as his wife; *and he knew her not until she* had brought forth a Son. And this Son was named JESUS. I like the testimony of this man Joseph. He says that their marriage was not consummated until atfer Jesus was born, and he should have known more than any of the modern critics. *He* says that he was *not* the father of Jesus.

THE TESTIMONY OF MARY

THE third witness is Mary, the mother of the Babe. I want you to notice the testimony of Mary's dilemma. If Joseph was not the father of Jesus and Jesus was not virgin-born, then He must have been

the unnamed son of his mother's sin! What calumny and shame they heap upon Mary who say that Christ was not virgin born! And what shame they heap upon the Lord Jesus Christ who say that He was not the child of God! They say, then, that He was the shameful product of His mother's lust! A Child born of adultery! A creature of shame! Joseph, the husband of Mary was *not* the father of Jesus! Then who was? The modern critic says an "unknown, unnamed man." The Book of God says "the Holy Ghost." *You take your choice between these two.*

Then note again the testimony to Mary's character if Jesus was not Divinely Conceived. What a woman Mary must have been if Jesus was not the child of God, but the Holy Ghost!

We have before us a picture of some women standing under a darkening sky at the foot of the cross. And one of these women was the mother of the One Who was to suffer death on the tree. Mary had perhaps been present at the trial of Jesus. She had watched Him beaten; she saw His flesh torn with the rod, and the salt and the vinegar rubbed in to make it more unbearable. She saw her Son crowned with thorns. She saw the calumny and hatred of the mob; the physical suffering of the Child to Whom she had given birth. Her heart broke when He fainted under the weight of the cross. And then she saw His brutal and inhuman persecutors take her naked Son, that Son that she had held in her lap and crooned to sleep —she saw them stretch Him out on the cross and drive a great spike through each hand. When this Man was a prattling Babe He played around the carpenter shop of His father Joseph. A baby playing with a hammer will often inflict some slight damage upon his tender flesh, and Mary had kissed the hand of the bruised Babe! Now she stood there and watched them as they drove the nails through those hands that she had loved. Every thud of the hammer stroke striking on the head of the nail struck a death knell to the bottom of her soul. Then she saw them take those tender feet, those feet she had kissed and cuddled as a babe, and crossing them, with fiendish strokes they drove a nail through those tender feet; *and she said not a word.* You know they crucified Jesus Christ because He said He was the Son of God, and had no father by the flesh. Certainly Mary must have known the truth! *Oh, God, what a creature she must have been to stand before that awful scene knowing that Christ was not virgin born, and allow her Son to be crucified for His belief in His own heart!* She was the most wretched woman that ever stood on the face of the earth! She could have cried out and told them the truth, that Christ was not virgin born, and they would have let Him go. She needed only to name His father. But her lips were silent; while her heart broke. She knew the truth; she could not deny His divine origin; *He had no father by the flesh.*

THE DOCTOR SPEAKS

Recently a Doctor; (a Doctor of Divinity, a Doctor of Law, a Doctor of Literature, a doctor of almost anything that the modern college can "doctor") took part in a certain so called "Bible" conference out on the Pacific Coast. In the course of the conference this doctor and scholar said that Jesus Christ was in all probability the unnamed, illegitimate son of Joseph! I do not feel qualified to contradict the evidence of a doctor, but there is another doctor who testified, too, and I want you to look now at the evidence of a doctor named Luke.

Luke was a practicing physician, and I judge he was a good one. At any rate, we know that Luke was a successful medical practitioner. How do we know that? Well, they called him "Luke, the beloved physician." Did you ever know a doctor to be "beloved" who buried all his patients? A doctor is only "beloved" when he saves life, and Luke was a "beloved physician." His business was life and death; he dealt with birth and all those thinge concerning the physical aspect of birth. I do not say that Luke was the doctor who officiated at the birth of Jesus, probably not, but he was living then and he was engaged in the practice of medicine. He got the story from the lips of Mary, and get the story from him.

Luke, the doctor, says that Jesus Christ was virgin born; that a biological miracle actually occurred and He had no father in the flesh. I think I would take the word of the doctor who was living at the time Christ was born, who knew the circumstances of the case and talked with eye-witnesses, who talked with the mother, and the husband who was the sponsor and the legal authority for Jesus Christ's presence; *against the word of a doctor by courtesy so called, who knows nothing of the fact and who was born two thousand years later.*

THE TESTIMONY OF JESUS

I recently heard another man whose exalted learning had made him wise beyond that which is written. This man said that the Lord Jesus Christ never claimed to be the Son of God. "Oh, yes," he said, "He was A SON of God; we are all sons of God, and in that sense He was our elder brother."

This man tells us that Jesus Christ was divine. "Oh, yes," he says, "we are all divine. In us is the spark of divinity and you have only to blow upon it to make it burn into a flame." This fellow said that Jesus was divine, but He was not Deity, that He never claimed to be the Son of God. In spite of his learning, that man was ignorant. The testimony is so plain that a wayfaring man, though a fool, cannot miss his way. I am constrained to believe that those who deny the virgin birth of Jesus Christ are either ignorant of the plain statement of the Scriptures, or they repudiate the Scriptural authority.

I want you to take the testimony of our Lord Jesus Christ. Certainly He knew about His birth above all others. He had a great deal to say on the subject of His divine origin. Will you study and analyze this closely?

(Continued on page 349)

Did the Church Fathers Believe in the Virgin Birth?

WE WHO live in the twentieth Century need to have our faith strengthened by the corroborating testimony of the godly men who lived at a date much closer to our Lord's incarnation.

Mr. Yetter's research has been very thorough, and the ringing testimonies of eight church fathers are the result of his work.

BY ARCHIE H. YETTER

What think ye of Christ? Whose Son is He?" (Matt. 22:42). This vital question which was put to the Pharisees by our Lord Jesus Christ must be faced and answered by every man. Many and varied are the answers of men to this question today. Our answer will either uphold the truth of God's Word, or it will deny it. Our answer will either attribute to Jesus Christ a sinless, unique, and Divine sonship, putting Him on the high level of equality with God, the Father, or it will inescapably mark Him as a sinful fallen, and illegitimate human son of an unknown father, placing Him on a level even lower than that of ordinary mankind. Such a blasphemous and soul-damning answer is being given in smooth and deceptive language by some so called ministers of Christ today. But when we turn to the writings of the Church Fathers, who lived in the early days of the Christian Church, we find them with unanimous voice answering, Jesus Christ is the Virgin-born Son of God.

We shall call attention to the clear testimonies of eight of the outstanding Church Fathers beginning with Justin Martyr of the second century and concluding with Cyril of the fifth century. In order to aid our readers in noting the varied approach of these writers to the question of the Virgin Birth we shall present their answers under the following outline: 1. The Fact of the Virgin Birth Declared; 2. The Enactment of the Virgin Birth Demanded; 3. The Confession of the Virgin Birth Described; 4. The Object of the Virgin Birth Defined; 5. The Truth of the Virgin Birth Derived; 6. The Miracle of the Virgin Birth Delineated; 7. The Divinity of the Virgin Birth Demonstrated; 8. The Purpose of the Virgin Birth Deduced.

I. THE FACT OF THE VIRGIN BIRTH DECLARED

As Justin stared intently at the fine-looking old man, the aged one met his gaze and asked, "Do you know me, that you gaze upon me so earnestly?" Justin replied that he was searching for truth. Hearing this, the aged Christian pointed him to the written truth the Bible, and to the Living Truth, Jesus Christ. Thus at the age of thirty Justin was won for Christ and became an outstanding defender of "the Faith." He was martyred about A.D. 165, thus gaining the name, Justin Martyr.

In his testimony concerning the Virgin Birth he stresses the predictions of the Prophets and clearly explains their meaning.

"We find it foretold in the books of the Prophets, that Jesus our Christ should come born of a Virgin . . . and this was foretold before His coming . . . hear how He was foretold in express terms by Isaiah as about to be born of a Virgin; it is spoken thus, 'Behold, a Virgin shall conceive, and bear a Son; and they shall say of His Name, "God with us;" for the *things that are considered to be incredible and impossible* with men, the same God declared beforehand by the Spirit of Prophecy to be about to come to pass; that when they have come to pass, they should not be disbelieved . . . I will try to explain its expressions. The words then, 'Behold, a Virgin shall conceive,' signify that the Virgin should conceive without intercourse; for, if she had intercourse with any one whomsoever, she was no longer a Virgin, but the power of God coming upon the Virgin overshadowed her, and caused her, being a virgin to conceive; and the angel of God who was sent at that time brought her good tidings, saying, 'Behold, thou shalt conceive in thy womb of the Holy Ghost, and shall bring forth a Son, and He shall be called the Son of the Most High." (Works of S. Justin Martyr, Library of the Fathers, Pp. 25-26)

II. THE ENACTMENT OF THE VIRGIN BIRTH DEMANDED

The necessity of the Virgin Birth is urged by Irenaeus, Bishop of Lyons who lived A.D. 140-200, on the basis that the prophets had predicted it, and the curse pronounced on Jechonias required it.

"The Elders have translated Esaias as having said . . .'Behold a Virgin shall conceive, and bring forth a Son and ye shall call His name Emmanuel.' . . . We see the Holy Ghost hath diligently signified by these sayings, His Birth, that it is of the Virgin, and His Substance, that He is God . . . And besides this, neither could He be King, if at least He were the Son of Joseph; nor heir, as Jeremiah saith. For Joseph is set forth as the son of Joacim, and Jechonias, as Matthew also expounds his origin. But Jechonias and his issue were all degraded from the Kingdom, Jeremiah thus speaking; 'As I live, saith the Lord, though Jeconias the son of Joacim King of Juda were the signet on my right hand, I will take him off thence and deliver him into the hand of them that seek thy life.' And again, 'Jeconias is dishonored, as a vessel whereof is no use, in that he is cast out into a land which he knew not. O Earth, hear the word of the Lord: Write thou this man a degraded person, for there shall not grow up of his seed one sitting upon the throne of David, a Prince in Juda.' . . . Such therefore as say that He was born of Joseph, and hath His hope therein, make themselves out to be degraded from the Kingdom, falling under the curse and reproach which was directed

against Jechonias and his seed. Yea, to this end were these words spoken of Jechonias, the Spirit foreknowing the sayings of these evil teachers: to teach them that He shall not be born of his seed, i. e., of Joseph, but according to God's promise from the womb of David is raised up an Eternal King, Who sums up all in Himself" (Irenaeus, Library of the Fathers, Pp. 290, 292, 293).

III. THE CONFESSION OF THE VIRGIN BIRTH DESCRIBED

Tertullian was converted when a man of mature years, A.D. 196. He had a goodly knowledge of Roman law if he was not actually engaged in its practice. He possessed a fiery eloquence which was not always tempered with kindness. His statement of the creed of the Church leaves no room for doubt as to the things "most surely believed among" them.

"Now the rule of faith—that we may at this point confess what it is that we maintain—is that whereby it is believed that there is in any wise but One God, and no other than the Creator of the world, Who, by His own Word first of all sent forth, brought all things out of nothing: that this Word is called His Son, Who, with the name of God, was in divers manners seen by the Patriarchs, ever heard in the Prophets, brought down at last by the Spirit and the power of God the Father into the Virgin Mary, made flesh in her womb, and being born of her, appeared under the character of Jesus Christ . . . was nailed to the cross; rose again the third day, was taken up to Heaven, and sat down at the right hand of the Father; sent in His stead the power of the Holy Spirit, to work upon believers; and that He shall come in glory to take the saints to the enjoyment of eternal life, and of the heavenly promises, and to condemn the ungodly to everlasting fire, having caused the resurrection of both classes to take place, with the restoration of their bodies" (Tertullian, Library of the Fathers, Pp. 446, 447).

IV. THE OBJECT OF THE VIRGIN BIRTH DEFINED

By the sea-shore at Alexandria, Alexander, the bishop, came upon a group of boys playing, and such play! One of their number was the bishop, and he was baptizing the others. Alexander talked to the make-believe bishop, caught a glimpse of his genius, and obtained permission from his parents to take him into his own home and educate him. Thus the story is told of Athanasius whose love for the plain historical sense of Scripture, and for the Christ therein revealed, won for him the name of "Father of orthodoxy." Through forty-six years of conflict for "the faith" (A.D. 326-373) he carried on against tremendous opposition. His clear conception of the Scripture teaching, both concerning the Virgin Birth of our Lord, and the object of that birth, is evident in the following quotation: "Whereas the Lord always is, at length in the fulness of the ages, He became man; and whereas He is Son of God, He became Son of man also. And as to the object he will understand, that, wishing to annul our death, He took on Himself a body from the Virgin Mary; that by offering this unto the Father a sacrifice for all, who by fear of death were all our life through subject to bondage." (Athanasius, Treatises Against Arianism, Library of the Fathers, p. 22).

V. THE TRUTH OF THE VIRGIN BIRTH DERIVED

"Ambrose is bishop," cried a little child as Ambrose stood in the pulpit at Milan seeking to allay a storm of disagreement occasioned by an endeavor to elect a bishop. The people took this as a Divine sign and took up the cry, "Let Ambrose be bishop." His protests overruled, Ambrose was baptized, ordained, and consecrated Bishop of Milan, A.D. 374. He took his work seriously, disposed of his goods, and delved into the study of the Scriptures, preaching almost daily. His faithfulness to the Word of God is indicated in his letter to Siricius, in which he shows that the truth of the Virgin Birth is derived from the Scripture.

"If they will not believe the doctrines of the clergy, let them believe the oracles of Christ, let them believe the admonitions of angels who say, 'For with God nothing shall be impossible.' Let them give credit to the creed of the Apostles, which the Roman Church has always kept and preserved undefiled; Mary heard the voice of the angel, and she who before had said, 'How shall this be?' not asking from want of faith in the mode of generation, afterwards replied, 'Behold the handmaid of the Lord, be it unto me according to thy word.' This is the virgin who conceived, this is the virgin who brought forth a Son. For thus it is written, 'Behold a Virgin shall conceive and bear a Son;' declaring not only that she should conceive as a virgin, but also that she bring forth as a virgin." (Saint Ambrose, Letters, A Library of Fathers, P. 284).

VI. THE MIRACLE OF THE VIRGIN BIRTH DELINIATED

Brought up at the knee of a godly Christian mother, saturated with a knowledge of the Scriptures, and richly gifted by God with such eloquence that he was called "John of the golden mouth," this is John Chrysostom, (347-410 A.D.). His colorful ministry carried him to the heights of Patriarch of Constantinople, to expulsion and exile by a false synod, to restoration and exile, until at the third exile, enroute to a desert place, he died saying, 'Glory to God for all things.' His loyalty to the Word and his keen insight is indicated by his exposition of Matthew 1:22-23, in which he emphasizes the miraculous character of the virgin birth here deliniated.

"For he doth not merely say, 'Behold, the Virgin shall be with child,' but having first said, 'Behold, the Lord Himself shall give you a sign,' then he subjoins, 'Behold, the Virgin shall be with child.' Whereas, if she that was to give birth was not a virgin, but this happened in the way of marriage, what sort of a sign would the event be? For that which is a sign must be strange and extraordinary; else how could it be a sign?

(CONTINUED ON PAGE 368)

EVOLUTION OR THE VIRGIN BIRTH--WHICH?

BY THE EDITOR

(Concluded in this issue)

III. THE VIRGIN BIRTH IS DEMANDED BY THE SIN-CURSED CONDITION OF THE SONS OF ADAM

Every man born on this old footstool is a son of Adam. Every son of Adam is born under a curse brought upon the race by the sin of Adam. The statements of the inspired Word are clear.

> By one man's offense DEATH reigned (Rom. 5:17).
> By the offense of one, judgment came upon all men to CONDEMNATION (Rom. 5:18).
> By one man's disobedience many were made SINNERS (Rom. 5:19).

These Scriptures show plainly that some one stood in the position of federal headship to the entire race, so that the race fully participates in the awful results of the sin of that great head. Every Bible student knows that the federal head here referred to is Adam. Adam sins while a potential race is yet within his loins, and three appalling results rest upon the race. Adam disobeys God, and sin has laid hold of mankind. Adam sins against God, and the race carries the condemnation. Adam trangresses the will of God, and death reigns. Sin, condemnation, and death become the lot of the fallen sons of Adam as a fearful outgrowth of Adam's defection from God in the garden.

But the Spirit of God knows that the human heart rebels against the truth of man's lost and undone condition, hence we find still further declaration of the universality of the Adamic curse:

> In Adam all die (I Cor. 15:22).

Here is the very climax of directness and definiteness. By the sin of one the race is swept into death. In the first chapter of Genesis when God had finished creating Adam, the record explicitly states, "And God saw everything that He had made and behold it was *very good*," and that included Adam. As Adam sprang from the creative hand of God, he was perfect, he was good, yea, "very good." It did not take long, however, for the wretched subtlety of Satan to bring about the collapse of Adam's perfection. We soon find him hiding from the face of God, and now inspired revelation adds the tragic comment, "In Adam all die." (We cannot forego the observation that this does not bear very striking resemblance to evolution.)

It should be noted that although both the man and the woman participated in the original sin, and it takes both a man and a woman to produce offspring, yet God throws the responsibility on the man when He says, "By one man's offense death reigned"; "By one man's disobedience many were made sinners"; "In Adam all die." It is the man who transmits the seed of life. It is clearly recorded in the Scripture that Eve participated in the sin in the Garden of Eden, but God throws the entire weight of the moral obligation for the effect of that sin on the man instead of the woman. Thus we do not find the Scriptures saying "In Eve all die," but instead, "In Adam all die." God is simply revealing that the seed is in the male. This is strikingly illustrated in the genealogies. The mothers are almost entirely ignored—"Abraham begat," "Isaac begat," "Jacob begat," "Judah begat," "Phares begat," and thus to the end of the story, And when God records the children. He only occasionally mentions the daughters, but the records carefully enumerate "the sons of Noah," "the sons of Japheth," "the sons of Gomer," "the sons of Javan," "the sons of Ham," "the sons of Cush," and so on. All of this throws light on a truth, sometimes overlooked, that God has so designed His creation that the male carries and transmits the life-germ of the race.

But this is not all. Within life is character. When Adam transmits life, he transmits character as well. From this there is no escape. The testimony of the Word on this point is plain:

> The first man Adam was made a living soul . . .
> The first man is of the earth earthy . . .
> As is the earthy, such are they also that are earthy . . . (I Cor. 15:45, 47, 48).

The character which Adam transmitted to his offspring "is only evil continually." The record needs no explanation: "as is the earthy, such are they also that are earthy." "The natural man receiveth not the things of the Spirit." Adam had death to convey to his descendants, and convey it he did, for "in Adam all die." "By one man's disobedience many were made sinners." To have as a father a descendant of Adam is to confess what Adam had to give—and that is death, for by one man's offense death *reigned!* The curse works. The best the Adamic race of men can convey to their progeny is a physical life which is conscious, and a spiritual character which is death—separated from God and rebellious against even the divine grace. No wonder the apostle Paul is moved to quote from the Old Testament, the heart-crushing words, "There is none righteous, no, not one."

And all this has vital bearing on the question of the virgin birth.

(Continued on page 365)

Christ's Birth *and* the Adamic Barrier

BY H. H. STEWART

GOD does nothing unnecessarily. The virgin birth was an imperative link in God's chain of events leading up to the cross. Mr. Stewart, the Denver Bible Institute Evangelistic Director, proves this to be the case from God's Word in this short, pithy discussion.

"WHICH of you convinceth Me of sin?" is a question that our Lord Jesus Christ could, and did raise as He boldly confronted His accusers. "I find no fault in Him," Pilate was compelled to admit as he examined the evidence brought against Christ at His trial. "I have sinned in that I have betrayed the innocent blood," cried out Judas, conscience smitten for his perfidy. Interesting incidents are these because they show us that "all paths lead to Rome" when one tries to point out a sin in the Lord Jesus Christ. Many other attempts have been made by sinful men to liken Christ to themselves but, praise God, they have been abortive attempts. The Scriptures say, He "was in all points tempted like as we are, yet without sin"—even more than this, He "knew no sin." And this great fact presents an insolvable enigma to those who would deny His virgin birth and insist that He was conceived in sin. For it is essential to His sinless nature to be born of a virgin, for as a son of Adam He would of necessity have been "shapen in iniquity" as David confessed, and so must every other honest son of Adam admit.

Perhaps it were well here to go back to the third chapter of Genesis and investigate why it was necessary to evade an ordinary birth to escape a sinful nature.

> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
>
> Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden?
>
> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
>
> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
>
> And the serpent said unto the woman, Ye shall not surely die:
>
> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
>
> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
>
> And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
>
> And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel.
>
> And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hath eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life (Gen. 2:17; 3:1-6, 14-15, 17).

In these few passages we see God's specific command and minatory promise for disobeying; man's wilful disobedience, and God's executing His judgment.

The specific command and warning is simply stated in Genesis 2:17.

Genesis 3:1-7 deals with man's wilful disobedience. This came after Satan tempted and deceived Eve; yet Adam was not deceived but entered into the transgression with his eyes wide open (see I Tim. 2:14). It is interesting to note in connection with Satan's deception that he very subtly misrepresented God in two ways. First he told them that they should not surely die. This was true only in the sense that they did not die physically immediately, even though they did die spiritually then and there, and physically later. Secondly, he told them they would be as gods, and this was false for thus far they had enjoyed the purest delight known to man, walking in the light of the "thus saith the Lord." After they hearkened to Satan they had a "carnal mind" which "is at enmity with God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Thus instead of becoming as gods they had only a rebellious, sinful nature which exalted the ego and ever deceived them (see Eph. 4:22).

It is interesting to note as we view the fourteenth and seventeenth verses inclusively of this third chapter that God pronounced no further condemnation on Adam and Eve. They have already received recompense. So first of all God pronounces a curse on the literal serpent and then comes an amazing prophecy concerning the doom of the figurative serpent—Satan. And the instrumentality through which his punishment is to be meted out is the "Seed of the woman." Then God reveals to Adam and Eve in a fuller way the sorrows attendant upon their fallen state; He pronounces a curse on the ground. For man's sake God had to curse the ground in order that he might still have dominion over it. It would not do for a fallen creature to have dominion over a perfect earth.

Still more disastrous results of this transgression are revealed when we find that in Adam the whole human race plunged into sin and death:

> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5:12).
>
> For all have sinned, and come short of the glory of God (Rom. 3:23).

To deny this fallen condition of the race is not an uncommon thing, but to do so is to deceive ourselves and to make Him (God) a liar (see I John 1:8, 10). God's Word testifies to it, our lives testify to it, and even nature adds its confirmative groan under the curse.

(CONTINUED ON PAGE 367)

"IT IS INDEED PATHETIC"

Being a Brief Review of a Recent Book on Pentecostalism, Which Book Was Written by T. J. McCrossan.

BY THE EDITOR

The Editor analyzes both the man and his book with such graphic language as to leave none in doubt as to the real issue. —E. E. L.

"It is indeed pathetic." These are the words of the Mr. T. J. McCrossan in his book on Pentecostalism entitled, *Christ's Paralyzed Church X-rayed*. The inquiry which instantly leaps to the mind of the reader is, "What does Mr. McCrossan think is so pathetic?" We will let him answer for himself, from the first page of his preface:

> . . . false doctrines . . . have been taught by such good men as Doctors C. I. Scofield, James Gray, Chas. R. Erdman, A. C. Gaebelein, Campbell Morgan, Scroggie and company (for there are many partners in this company). All these good men reveal such a very meagre knowledge of Greek grammar . . . that they break grammatical rules, which they do not even know exist. IT IS INDEED PATHETIC!

Now the gentle reader knows what is so exceedingly "pathetic" that Mr. McCrossan has to put it at the very door of his text book on Pentecostalism and print it in specially introduced black face type.

The thing that is so "pathetic" is that the six giants of the Bible study world, mighty men of God whom Mr. McCrossan names, disagree with Mr. McCrossan. Because they disagree with Mr. McCrossan and are consequently not Pentecostalists, Mr. McCrossan resorts to calling them scurrilous names—illy conceived opprobrious epithets. It is always evidence of the weakness of a cause when its advocates have to descend to dirty cracks and calling ugly names. Of course, he tries to sugar coat the dose by first calling them "good men," "splendid men," "real men of God" and other patronizing cognomens, but when he gets them properly soft-soaped he, with surprising egotism, turns upon them with sickening belittlement, withering sarcasm, and insulting denunciation. "It is indeed pathetic!"

It is bad enough to be guilty of holding the Pentecostal views advocated by Mr. McCrossan—it is worse still to contend for such unworthy views with the unkind manner and self-important method which Mr. McCrossan sees fit to employ. Even if Mr. McCrossan were defending some thoroughly scriptural doctrine, we would still feel his ruthlessly attacking such men of God as he names in his book, to be both unethical and unchristian. Furthermore, his free and easy admiration for himself and his frequent enthusiastic expressions of that admiration are indelicate to say the least.

The astonishing cock-sureness of Mr. McCrossan and his sneering attitude toward the Bible teachers he has named, is illustrated by the following expressions used by him. We can give only a few examples. He refers to the six great Bible teachers as men of "defective training" and "stupendous ignorance." He says they were controlled by their "desires and prejudices" and that their teaching was "false and unscholarly." In fact, he says that the idea as taught by these Bible teachers, that the Church began at Pentecost is "unscholarly nonsense." This wholesale denunciation of these greatly blessed servants of God is made particularly interesting when we find him endorsing and commending his own book and his own scholarship in terms so glowing as to beggar description.

Mr. McCrossan's Greek translation work is usually quite acceptable. The chief objection to his Greek work is the pride and bigotry which leaps at the reader from every page of translational discussion. One would think that nobody ever knew anything about the Greek Aorist except himself and the group of distinguished Greek grammarians he constantly quotes with such deadening monotony. As a translator, Mr. McCrossan is in the main not objectionable, but as an interpreter, he is dangerous. He is a frank and outspoken "Flat-interpretationist." To him, the Jewish church of the Gospels is one and the same as the "Church which is His Body" in the Pauline letters. He fails to obey the Holy Spirit's injunction to "rightly divide the Word of truth."

This is typical of Pentecostal interpretation. Pentecostalists have always ignored the dispensational divisions between the Gospels and the message of the apostle Paul. There is nothing new about this method of interpretation with them. Pentecostalists have always been Flat-interpretationists. The only thing that is novel is Mr. McCrossan's heavy encrustations of Greek quotations and pedantic display of learning.

So when the author has proved (to his own satisfaction) that the church of the Gospels and the Church of the Epistles are one and the same, he swings at once into the promulgation of the familiar pentecostal line of extravagances. He teaches healing in the atonement and all the various fanatical doctrines which are attached to the pentecostal concept of the Baptism of the Holy Spirit. He vigorously endorses such notorious and admittedly dangerous Pentecostalists as Richey, Bosworth, Price, and Jeffrey. (We fear this brother has woefully neglected his much-married co-religionist,

(Continued on page 367)

THE SEVEN ACTIVITES

BY THE EDITOR

STUDIES IN THE BOOK OF THE REVELATION

THE next subject to be studied in the "Seven Command" section is

THE SEVEN ACTIVITIES

This has reference to the seven activities of the Lord Jesus which are set forth in Revelation 1:8-20. They are,

1. Declaring His Deity. He does this most effectively in the "Seven I Am's."

2. Issuing His Divine orders concerning the writing of the book of the Revelation. He does this quite thoroughly in the Seven Commands themselves.

3. Walking among the candlesticks. Rev. 1:12-13. (See 2:1.)

4. Sending forth from His mouth the sharp two-edged sword. Verse 16.

5. Comforting His servant, John, with His loving "Fear not." Verse 19.

6. Directing the work of the seven angels. Verses 16 and 20.

7. Handling the keys of Hades and Death. Verse 18.

The Seven Activities of our Lord which are narrated in this section are most significant. The nature of these activities leaves no doubt as to where they belong dispensationally. These Seven Activities of our Lord show plainly that chapter one of the Revelation belongs unquestionably in the future end time rather than in the opening days of the church age where it has been placed by some students.

In His First Activity we find Him declaring His Deity. He declares Himself to be "I Am." He asserts His eternality and supremacy over both death and life with a simplicitly and confidence which convinces. We instantly see that in this first activity He identifies Himself with Jehovah, the God of Israel by declaring Himself to be the "I Am." The palpable intention of the Lord in thus employing a so pronouncedly Jewish title in the opening vision of the great book of the Revelation is to make it clear to the reader of the Revelation that the Book bears a message concerning a Jewish Dispensation.

The Second Activity of our Lord Jesus as He is set forth in Revelation 1:8-20 is the issuing of His Divine orders relative to the writing of the visions which constitute the book of the Revelation. These orders or commands of the Lord have already been discussed. In giving these Seven Commands the Lord employs language, which, when rightly understood, reveals that the whole message of the book of the Revelation carries the reader into the coming Day of the Lord when the tribulational horrors shall usher in the Kingdom glories.

The Third Activity of the Lord Jesus is described in chapter 1:12-13.

> And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks: and in the midst of the seven candlesticks, one like unto the Son of Man.

The activity of our Lord evidently indicated in this passage is amplified in 2:1, where He is declared to be the One Who

> walketh in the midst of the seven golden candlesticks.

We are told specifically that "the seven golden candlesticks which thou sawest are the seven churches" (1:20). There has not been agreement among expositors as to the identification of these churches. The correct identification will of course locate the churches dispensationally, and give some inkling as to those who constitute their membership. But the fact which the Holy Spirit brings to us at the outset is that the candlesticks represent the churches. This is the inspired interpretation of the candlesticks and consequently is right.

Since the *special* inspired interpretation of these particular candlesticks is that they represent the churches, and the *general* symbolic meaning of candlesticks (or lampstand or light holders or lamps) in Scripture is testimony, we quickly catch God's message. These churches are to give forth the testimony. And since Jesus walks in the midst of the candlesticks, the testimony of these particular churches is to be given forth at a time of such special import that the Lord Jesus is personally identified with the testimony proclaimed, supervising and overseeing it. It is evidently to be a time of special darkness when the light shed abroad by the candles will be greatly needed.

These considerations give rise to several important and interesting questions, the answers to which will contribute to a scriptural understanding of the Third Activity of the Lord in Revelation 1:8-20. The questions are,

1. What is the significance when *God* is spoken of as "walking"?

2. With whom do candlesticks stand connected in Scripture?

3. What is the symbolic meaning of gold in the Bible?

4. What is the Holy Spirit's use of the word "church" in Scripture?

5. What is the "testimony" which specially comes before s in the book of the Revelation, and to whom is it entrus-ed?

We proceed at once to seek the Bible answer to these uestions.

The first question is, "What is the significance when od is spoken of as 'walking'?"

The hour is always momentous when God walks! Whenver God walks in the Bible, judgment is being typified r is actually impending. The walking of God invariably eclares the approach of divine wrath. God "walked" in den's garden when Adam sinned (Gen. 3:8, 24), and the dgment of the expulsion followed. And so thoroughly oes the Holy Spirit inspire Scripture that even in a book f Hebrew poetry like Job, when the walking of God in ie circuit of heaven is alluded to, the very next words emind us that wicked men of old were cut down by the dgment of the flood (Job 22:14-16). The "walking" of od stands connected with the coming of judgment on ose who sin.

And when we turn to passages about God's walking hich speak of various points in Israel's history, there ttaches to that "walking" an additional significance. We nd that when God's walking is spoken of in connection ith His chosen people Israel, the judgment which stands onnected with the walking falls upon the Gentiles, but eliverance from sorrow and persecution come to Israel. n Leviticus 26:12 God says to Israel, "I will walk among ou and be your God," and in the next verse He points ack to their miraculous escape from Egypt, being before iem instantly a reminder of His judgment on the Gentiles Egypt) and His deliverance for Israel. In Deuteronomy 3:14 the fact that judgment on Gentiles and deliverance Israel stands connected with God's "walking" is stated y Moses in so many words. His statement is, "The Lord ly God walketh in the midst of thy camp to deliver thee nd to give up thine enemies before thee." Language could arcely make God's purpose clearer. An outstanding inance of God's walking occurs in Matthew 14:25-26 when ur Lord Jesus walked on the water. This incident is a cognized type of the climax of the Tribulation and the econd Coming. The sea is uniformly used in Scripture as symbol of the nations. The storm is a picture of the ribulation. The boat load of twelve Jews tossed upon ie sea is a picture of Israel tossed and racked by the entile nations. At this moment in the picture the Lord omes trampling the nations under His feet and rescuing ie nation of Israel.

The answer to the question, "What is the significance hen God is spoken of as 'walking'?" becomes beautifully ear. God's walking stands connected with the Second oming of the Lord, because it is at the Second Coming iat God's judgment shall be manifested upon the Antiemitic Gentile nations, and His blessing of deliverance iall be bestowed upon His suffering people, Israel.

In our passage in the Revelation Jesus "walks" among e candlesticks. God is saying to us in this unique symolic activity of our Lord that this very first vision of the evelation has to do with that coming hour when God iall "walk," the Gentiles shall be judged, and Israel shall iter into the blessings of her long anticipated emancipaon and deliverance, because her Messiah has come back id rescued her.

And with whom do the candlesticks stand connected in cripture? This question has become important because e are frequently told that these candlesticks represent e churches of the age in which we live. In fact, the mmon view is that the candlesticks among which Jesus alks in Revelation one set forth the Church which is His ody, so frequently and so fully taught upon by the ostle Paul. We believe this view to be incorrect.

Biblical symbology never breaks down. This is because e Holy Spirit is directing and inspiring every writer the Bible and consequently never leads one writer to ploy a symbol in such a fashion as to contradict or conse the teaching of another writer. If one writer employs aven as a symbol of evil teaching, no writer will use leaven th some other meaning. The meaning of any given symol remains the same throughout the length of Scripture. hen one considers how many miles apart the writers ten were, and how many years apart many of them ere, and the absolute impossibility of their getting together to compare notes, and also considers the radical differences which existed in the training and background of the various writers of Scripture, the fact of the uniform significance of the symbols throughout the books of the Bible becomes a striking proof of inspiration. This fact is an unanswerable demonstration that ONE MIND produced the Bible even though various authors wrote it. They were all "moved along" by the Holy Spirit. (II Pet. 1:21)

The symbol candlestick is no exception. If it can be demonstrated from Scripture how the candlestick stands connected in the mind of God, then the question is settled once for all, and whenever and wherever the candlestick appears in Scripture it will always carry the same general significance.

The first occurrence of candlestick in Scripture is in connection with the religious worship of the Jews. God is giving the plan for the tabernacle and in the course of the instructions concerning the unusually interesting building, He speaks of the candlestick. The candlestick was one of the three pieces of furniture in the Holy Place. The other two were the table of shewbread and the golden altar of incense. The table held forth the bread which is Jesus the Bread of Life, the altar held forth the flame which is Jesus the Way of acceptance before God, and the candlestick held forth the light which is Jesus the Light of the world. It is easy indeed to see that the bread, the flame, and the light all speak of Christ, but what do the table and the altar and the candlestick speak of? The answer to this question is inescapable. The table, the altar, and the candlestick represent the agency which is to give forth the message of the bread, the flame, and light—the message of Christ, the coming Messiah. What is that agency? The apostle Paul answers the question. "What advantage then hath the Jew? . . . much every way, chiefly because that unto them were committed the oracles of God (Rom. 3:1-2). The advantage which God has given the Jew lies in the fact that He has chosen to give His inspired Word to the world through the Jew. This is the first part of committing unto the Jew "the oracles of God." The writers of the Bible were Jews. The remainder of the Divine Commission is that God has already intended that the world should be evangelized by Jews. The Gentile participation in the evangelization of the world during this dispensation is a direct product of the Jews failing to function as God's evangelists. During the whole two thousand years before the crucifixion God's messengers, preachers, prophets, and judges were always Jews. When His Jewish messengers failed Him, the Lord would temporarily resort to the employment of a Gentile leader to put over a world-wide testimony. During the first years subsequent to the crucifixion the preachers were all Jews. But because of Jewish failure to believe and carry on for God, the transitional period covered by the book of Acts quickly came upon the Church and for many years most of God's messengers have been from the national standpoint, Gentiles; although in "the Body" of Christ, so far as standing is concerned, there is neither "Jew nor Greek." But Gentile preachers are only a temporary arrangement. When we turn to the tribulation, the next dispensation, we find that God has not altered His original thought and plan concerning who His preachers shall be. The Jew is still the man whom God expects to carry the message. The Jews will be God's preachers in the Tribulation.

Instantly the meaning of the table, the altar, and the candlestick in the ancient tabernacle of Israel begins to be clear. These three pieces of furniture represented the nation Israel. The table, representing Israel, held forth Christ as the Bread of Life. The altar, representing Israel, held forth Christ as the way to God. The candlestick, representing Israel, held forth Christ as the Light of the world.

Thus it appears that the candlestick is a symbol which stands for Israel. It is an inescapable and incontestable fact that the candlestick is not mentioned by Paul in connection with the Church even once. This is simply because the Holy Spirit never contradicts Himself. The candlestick is not a symbol of the Church. If it were, God would say so, and it would not be found identified with Israel in the Old Testament. God is not the author of confusion.

(CONTINUED ON PAGE 363)



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

CONCESSION GRANTED

We have great cause for thanksgiving since receiving mail from the field telling us that the Belgian Government has granted the Society a concession of twenty-five hectares (61.77 acres) of land. Concerning it, Rev. Irving M. Lindquist says, "Just before I left Shabunda with the balance of our freight, the administrator notified me that he had a letter from the Chef du Province at Costermansville stating that they had had a telegram from the Governor General saying that concession of twenty-five hectares was to be granted us at Musuku. I think this is the first time that a concession has been granted in so short a time. Usually it takes years. We received word that the Vice-Administrator will be here the last of this month or the first of next month (November) to measure our concession, so we will have to get to work and cut out boundaries of 500 metres on a side through the jungles around our mountain. That is some job!"

BUILDING MATERIAL DISCOVERED

"Yesterday we all went up the mountain and picked out sites for our temporary houses. Albert and I picked a site on a little extension of the mountain on the south for one of the houses. Matayo found that there were tons and tons of rock just under the surface there. It is the exact kind of rock which Mr. Moser used at Mukedi for his buildings. This rock, when first uncovered, is about the consistency of soft brick and can be easily shaped, but upon being exposed to the air for a time, it hardens to flint-like hardness. The Lord certainly is providing the materials close at hand. So we will not build our temporary mud houses there but in the little depression between the two promontories at each end of the hill proper.

"I am starting Matayo and some of the workmen on the job of sawing boards or just splitting trees at first for our wood work in the temporary houses. The problem is to build these houses on a spot where they will not be an eyesore or in the way when we build our permanent building so we can use them for something else and not be forced to tear them down. We have found still another shelf on the west face of the mountain just below our path on which we hope to build the school and the native quarters, and then farther down is a large shelf now occupied by a native garden, but which we will use for our Christian village.

DESCRIPTION OF LOCATION

In response to inquiries concerning the location, Mrs. Amie writes: "You asked about our location. We are in the hills. They are almost too high to be called hills, but they are not mountains as we think of the Rockies. They are more like the eastern mountains, covered with forest. And when I say forest, don't think you have ever seen one. Mr. Lindquist and Mr. Jansen said they had heard a lot about African jungles, but they had never dreamed they would be so dense. The undergrowth is impassable until you cut your way through.

"Our location is about one mile from the village of Kasongo. It is not on the highest mountain in the region, therefore it is safe for us to build on it, for the higher hills will likely take the lightning. The site was a former village and the whole top is covered with palms. We are about seven hundred metres high (a metre is 39 inches). (The altitude is therefore about 2275 ft.) We can see about fifty or sixty miles in three directions. The mountain range hides our view from the south.

"This one village (Kasongo) has about three hundred or more natives. There is no mission for miles and miles to the north and east of us." Recent statistics from a missionary from Shabunda were to the effect that in that section there are about 500,000 black people and until our missionaries came to establish our mission to the north of Shabunda, there were only eight missionaries to work among those needy souls!" In a more recent letter, dated November 4, Mr. Lindquist expresses the opinion that lightning rods should be placed on the temporary houses now being built. The work on the erection of the two houses was actually begun October 31, with thirty-six natives at work under the direction of Messrs. Lindquist and Jansen. The wages and cost of boarding these native employees are extremely low, as compared with what would be paid in the United States. A dollar goes a long way in the Belgian Congo. However there are thirty-six of them, and the Society is therefore under very considerable expense until the two houses have been completed.

ACCUMULATING POULTRY AND LIVESTOCK

Mr. Lindquist wrote that at the last counting, Mrs. Amie had 35 hens, three roosters, two turkeys, and a goat. We understand that she got the goat for about fifty cents and a vest. Evidently she traded neckties, dresses, and vests for the chickens because Mr. Lindquist says they have about used up all the ladies' dresses and the vests and neckties are going fast. He wrote, "Two weeks ago Mrs. Amie spoke in the church in Kipende. Kitele interpreted to Chuluba and John interpreted that to Kilega. The rest of us did not know until she told us afterwards that she talked on the Golden Rule and among other things told them that if they, the natives, wanted us to help them, they should help us by bringing us provender." Doubtless the aggregation of poultry was the result!

Here is a suggestion: Within the next few weeks our Society will be sending another shipment to our missionaries through Montgomery Ward. Should any of our friends and donors wish to send old clothing, neckties, bright handkerchiefs, etc., we would be very happy to include them in the shipment. The packages should come to the headquarters of the Society as soon as possible so that they can go in the very next shipment.

LANGUAGE WORK

Conversation with the natives is quite a round-about matter as we can see from the following extract from Mrs Amie's letter: "I have Kitele, my old cook from the station where I worked before, also the carpenter, Matayo, and a stone mason. With the three of them I can get on pretty well. They have the trade language well mastered, and they interpret for me to the boys here at Kasongo. I talk to them in Kipende and they interpret it into the local trade dialect, which is simple. Of course it is not the language which we shall learn. I am working on the grammar now, getting the lessons ready for use. We have been fortunate in getting a boy from the Balega tribe who speaks French and Tshiluba. So, with my Bampende boys and this boy who knows Tshiluba we are getting on. I use some of the oldest men in the tribe together with the educated ones in order to be more certain of getting the pure dialect. The men (Irvin Lindquist and Albert Jansen) have been using my language boy to help with the other workmen, but when I can have him for a day I drop everything and work with

(CONTINUED ON PAGE 368)

A SCENTIST'S VIEWPOINT

(CONTINUED FROM PAGE 340)

Let us start with this statement in John 7:27, that they ooked for a Saviour Who would come, Who would be the virgin-born Christ. The people were concerned over the miracles wrought by this Messiah, and they said, "When he Christ shall come will He do more miracles than this man has done?" Yet in their anger and hatred of heart oward Him they sought to stone Him. Jesus said, "Many good works have I done," (referring to the miracles they had tested) "for which of these good works do you stone Me?" The Jews said, "For a good work we stone Thee not, but for that Thou being a man makest Thyself to be the Son of God."

Then again in John 6:41: "The Jews then murmured at Him because He said, 'I am the Bread which came down out of heaven.'" "And they said, 'Is not this Jesus the son of Joseph whose father and mother we know? How does He now say I am come down out of heaven?" They certainly understood Jesus to claim that He had no father in the flesh and they said, "We know Joseph and we know Mary, how then does this man come from heaven?"

Again in John 9:35 He reiterates, or repeats, almost the same thing. After they had cast the man out of the temple Jesus heard that they had cast him out, and when He found the outcast He said, "Dost thou believe on the Son of God?" And the man answered, "Who is He, Lord, that I might believe?" And Jesus said unto him, "Thou hast seen Him and He it is that speaketh with thee." Now think this through. If you say to me, "Who is the Son of God?" and I say, "He is speaking to you now," you would go away and say, "That man is crazy; he claims that he is the Son of God." Jesus certainly claimed to be God's Son in the same sense of the word that you are the son or the daughter of your father. Jesus claimed to be the Son of God, and either He was or He was a crazy, blasphemous liar.

Again in John 10:24: "Then the Jews came round about Him and said unto Him, 'How long dost Thou hold us in suspense? If Thou be the Christ, tell us plainly.'" "Jesus answered. 'I told you and ye believed not.'"

Then note John 10:29: "My Father Who has given them unto Me is greater than all, and no one is able to snatch them out of My Father's hand; I AND THE FATHER ARE ONE." Which "Father" did He mean? He meant the only one He had. In John 5:18 we read, "Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but also said that God was HIS FATHER, thus making Himself equal with God."

The two important words are "His Father." These words in the Greek text are "Patera idion" and they mean "His OWN Father." In the same sense you are the offspring of your earthly father whose name you bear. Jesus claimed to be the Son of God. Joseph was His STEP-father; His "own" father was God.

My two sons were riding together in the machine on the way to Sunday-school. The oldest boy was earning a New Testament by reciting fifty Scripture verses. A count was made, and the discovery was made that he needed one more. This verse was chosen, "I and My Father are One." He learned the verse on the way to class—but the smaller one learned it also, from the constant repetition. When the older boy finished reciting his verses, the small fellow said, "I know one!" Invited to rise and repeat it, he electrified them all by reciting—"Me and my daddy are one, too!"

Out of the mouths of babes and infants the truth is proclaimed. He never heard of "patera idion"—but he had the idea. "I and my father ARE ONE."

Let us go into this query, "WHO WAS THIS FATHER THAT JESUS TALKED ABOUT?" Was it Joseph? It could not be, because He said, "My Father Who is greater than all has given them to Me; I and the Father are one." Jesus and God were one in substance; one in essence; one in personality; one in power—"I and the Father are ONE." You can get nothing out of that but that Jesus Christ claimed that He was the Son of God and Deity incarnate in the flesh. At least the Jews so understood Him, for in the thirty-sixth verse of this same chapter of John they say, "Thou blasphemest because Thou sayest, 'I am the Son of God.'"

Note further, in John 8:24 Jesus said to the Jews who listened to His message, "I said therefore unto you that ye shall die in your sins, for except ye believe that I am, ye shall die in your sins." Astounded, the Jews fell away from before Him and cried, "Who art Thou?" "And Jesus said unto them, 'Even that which I have also spoken unto you from the beginning.'" Then look at the conversation in the thirty-ninth verse; the Jews began to cast slurs at the origin of this Man Who claimed that He had no father in the flesh. "They answered and said unto Him, 'OUR FATHER is Abraham.'" Again these ancient unbelievers in the virgin birth in the forty-first verse of this same chapter say, "We were not born of fornication" (implying that He was). Continuing further in John 8:53 the Jews say, "Art Thou then greater than our father Abraham who died, and the prophets died? WHO MAKEST THOU THYSELF TO BE?" In the fifty-eighth verse Jesus answered their question: "Verily I say unto you that before Abraham was born, I AM." And then they sought to kill Him; blasphemy had been uttered and according to their law they must kill the man who blasphemed. He had made Himself not only to be the Son of God, but the very God of heaven and earth!

To understand this language of the Lord Jesus Christ, it is necessary to go back to the book of Exodus. In the third chapter of Exodus we have the account of Jehovah God speaking to Moses out of the flaming bush. After Moses had received a commission from God to become the saviour and leader of Israel, he asked a peculiar question. He said, "Behold, when I come unto the children of Israel and shall say unto them, 'The God of your fathers has sent me unto you,' and they shall say to me, 'What is His name?' what shall I say unto them?" "And God said unto Moses, 'Tell them that the "I AM" has sent thee.'" Here is the first mention of "I AM" as a name of God. The Jehovah Who spoke to Moses in the flaming bush was the God Whose name was "I AM." The Jehovah-Jesus of the New Testament took to Himself this name, "I AM." Therefore the Jews sought to kill this man Who took to Himself the name of omnipotent Godhood. THEY WERE STUPEFIED BEFORE THE BLASPHEMY OF A MAN WHO CLAIMED TO BE THE VERY GOD WHO TALKED OUT OF THE BURNING BUSH TO THEIR LEADER, MOSES!

(Again you remember in our discussion of the prophecy in Isaiah 7:14 that when the virgin-born Messiah came He was to be called "God with us.")

THE LAST WORD

Once again, when they came to arrest Jesus in the Garden of Gethsemane and they asked concerning Christ of Nazareth, Jesus called Himself by this name, Adoni, the "I AM" and they fell on their faces in wonder and awe. This name Adoni appears more than two thousand times in the Bible as the name of THE LORD GOD.

The final argument is this: At the trial of the Lord Jesus Christ His enemies, the Jews, advanced many reasons why this Man should be crucified, but their final, compelling argument was from the law of Moses. "We have a law, and by that law He ought to die, because that He, being a man, maketh Himself God." For this one claim alone they nailed Him on the cross.

How in the face of this evidence can any reasoning man stand in a public place and say that Jesus Christ never claimed to be the Son of God? If you do not believe in the virgin birth of Jesus Christ, you have never studied the evidence, you are ignorant of what the Scripture says, OR YOUR HEART IS HARDENED BY SIN AND YOU WILL NOT BELIEVE.

If you believe not in the virgin birth of Jesus Christ you are faced with an awful dilemma. If Jesus Christ was not the virgin-born Son of God, He was a blasphemous liar, Who knew He was an illegitimate child and adopted this means of covering up His past shame. Either that, or He was a crazy maniac Who thought He was the Son of God. WHAT DO YOU THINK? Search through the Word and see—that He was in very truth all that He testified to be—the virgin-born Son of God and the Saviour of sinning men!

BOOK  REVIEWS

Conducted by The Editor

LITTLE SAINT BARBARA

The happenings related in this story are during the time of Queen Mary's reign, in 1858. It contains incidents reminding one of the truth of Romans 8:28. The Gospel, as set forth in this book, is comprehensible to any child who may read it. Barbara, an imaginative child, in her zeal to become a saint, goes on a pilgrimage which almost ends in disaster, but at the end of her escapade, she hears the story of the Good Shepherd and becomes a true saint.

"LITTLE SAINT BARBARA," by M. E. Markham. Publishers, Pickering and Inglis, Ltd., 14 Paternoster Row, E.C.4., London, England. 101 pages. Price, $.50, cloth.

CHRISTIAN LIFE IN PRACTICE

Twelve different writers contribute to this practical book. They deal frankly, fairly, and faithfully with such problems as sex, politics, recreation, business, foreign missions, etc. Being an English book it deals with its subject matter from an English point of view.

"CHRISTIAN LIFE IN PRACTICE," by Fredk. A. Tatford. Publishers, Pickering & Inglis, Ltd., 229 Bothwell St., Glasgow; also London, Manchester, and Edinburgh. 96 pages. Price, 60 cents, cloth.

PETER AND HIS LORD

Twenty-one sermons dealing with Peter in all of his different moods. The writer deals with Peter honestly—telling of his virtues, capriciousness, and backslidings. He fearlessly denounces worldliness and faithfully exalts the Saviour. The several prophetic utterances however are indefinite. The author's position on the millennium is so weakly stated as to leave one feeling that he is a "post." He emphasizes the second coming but forgets to tell us on which side of the millennium it will occur.

"PETER AND HIS LORD," by Clarence E. Macartney. Publishers, Cokesbury Press, Nashville, Tenn. 247 pages. Price $1.75, cloth.

PICKINGS

One hundred eighty-seven illustrations are found in this volume. There are scientific, mechanical, electrical, humorous, domestic, and professional subjects covered in these incidents and facts. An alert minister passes on to his readers the illustrations which have helped him. A good illustration must first of all have a pointed spiritual application, and secondly must be new to the listener. This volume has possibilities in both directions.

"PICKINGS," by Robert G. Lee, D.D. Publishers, Zondervan Publishing Co., Grand Rapids, Michigan. 121 pages. Price, $1.00, cloth.

THE SOLITARY THRONE

This book is filled with good things which thrill the soul and make the Saviour more precious as one reads. The Lord is exalted, and the supremacy, finality, and sufficiency of the Christian religion is contrasted with the emptiness of Modernism and other isms. Dr. Zwemer quotes the Bible as being the only sacred book translatable in all languages and tells the reason why. He cites some interesting statistics concerning Christianity and several heathen religions; also some facts pertaining to the Mohammedan mission field, its difficulties and great need of missionaries. It is a book that should stir in the heart of every Christian reader a desire to grow in grace.

"THE SOLITARY THRONE," by Dr. S. M. Zwemer. Publishers, Pickering & Inglis, 14 Paternoster Row, London, England; also Glasgow, Edinburgh, and Manchester. 111 pages. Price, 50 cents, cloth.

JESUS SHALL REIGN

The author gives a clear scriptural account of the Rapture of the Church and refutes the theory of the split Rapture, as well as Post-millennarianism. The author's reliable answers to the following questions will be of interest to any who have doubts concerning them. Will the Church go through the Tribulation? Should Christians endorse cremation? What is Spiritism? The book also contains some interesting statistics on the Jewish question, and some facts concerning Hitler, Mussolini, and Stalin.

"JESUS SHALL REIGN," by Wm. H. Auret Pritchard. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St. Fleet St., London, E.C. 4, England. 476 pages. Price $1.50, cloth.

THE BAER'S CHRISTMAS

Another Baer story, filled with adventure and excitement. A kidnaping, a Christmas party, and best of all—the true Christmas story! A delightful gift book for a child of eight or ten.

"THE BAERS' CHRISTMAS," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 86 pages. Price, 50 cents, cloth.

GEORGE OF THE PARSONAGE

George is an impulsive, active, talkative child. His desire to live a Christian life and his various experiences including the starting of a Sunday-school, and his becoming a preacher of the Gospel after he has grown to manhood, make this book profitable, as well as thrilling for any child.

"GEORGE OF THE PARSONAGE," by Suise McKinnon Millar. Publishers, Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan. 87 pages. Price, 50 cents, cloth.

BOOKLETS AND PAMPHLETS

"THE MENACE OF MARIJUANA" (The "Killer Drug"—Assassin of Youth) by Robert James Devine. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St. N.W., Grand Rapids, Michigan. Every parent and every Christian worker should read the startling facts disclosed in this pamphlet. Children should be warned against the evils produced by this deadly menace. ("Mary Warner") called by the G-men, "The killer drug." It makes one realize, more than ever, the great need of leading young children to the Saviour. 14 pages. Price, 8 cents, paper.

"THE CHURCH FINANCED," by Rev. Matthew Francis. Publishers, Thynne & Co., Ltd., 28-30 Whitefriars St. Fleet St., London, England. This is a profitable, scriptural discussion on giving, a subject which is not given enough prominence in the pulpit. The writer denounces God-dishonoring schemes and methods for raising money for the church. He approves of tithing, but urges the Lord's people not to stop there, but to give generously. He also exhorts the Lord's people to be given to hospitality. 4 pages. 20 cents, paper.

IN THE HARVEST FIELD



Conducted by Florence Taft Fowler

RARE! THRILLS OF BLESSING, yes, "Music hath charms" when Dr. and Mrs. Robert Harknesss present their delightfully refreshing interpretation of the gospel songs. They are truly GOSPEL songs magnifying the Saviour, the cross and the Book, presenting clearly the message which saves the lost and lifts the believer to heights of joy as he listens to an hour of song, and accompaniment, piano solo, and story, with personal testimony from these two gifted followers of the Lord. The spoken testimony and strong appeal for souls to step out into God's place of blessing in acceptance of the Saviour and in consecration to Him, is no less a part of Dr. Harkness' ministry than the music, for the Spirit of God truly grips the heart through his impassioned spoken appeals. On October 23 the auditorium at 2047 Glenarm Pl. was packed to capacity as Dr. and Mrs. Harkness brought rich blessing through their ministry of music.

An unsolicited statement from the lips of Dr. Harkness follows: "I think each one of us should be devoutly thankful for such an institution as the Denver Bible Institute. Whenever I find a student from the Denver Bible Institute I find one who knows the Word of God."

The Rev. Edward Hancox, Deputation Secretary of the Worldwide Evangelization Crusade was a recent visitor at D.B.I., also giving messages at several Denver churches, bringing rich blessing and inspiration.

This Worldwide Crusade—an interdenominational missionary enterprise working in a dozen foreign countries under various names: Heart of Africa Mission, Heart of Colombia Mission, Ivory Coast Mission, Outcasts of India Mission, Canary Islands Mission, Liberia Interior Mission and several others, is doing a most intensive work of evangelization in the various fields through about one hundred thirty-five missionaries serving in dependence upon the Lord for support.

Mr. Hancox, having himself served a number of years in Liberia, West Africa, has a vital and impelling missionary appeal. With headquarters at 163 College St., Toronto, Ontario, Canada, he is available for speaking engagements throughout the country. May the Lord richly use his ministry to the salvation of many needy souls.

We are happy to know that the Rev. John Losh, former D.B.I. student, and for a number of years, Baptist Chapel Car Missionary in the State of Arizona, but recently doing pastoral work, has been called to the pastorate of the Judson Memorial Baptist Church in Denver. May the Lord's abundant blessing be upon Mr. and Mrs. Losh and their family in this new field.

Former evening school graduate ('34), Brother W. S. Geisinger, has recently accepted the church at Shubert, Nebraska. It is the only church in this small town with a population of nearly four hundred, and affords a splendid opportunity for the real aggressive work for the Saviour that Brother Geisinger is equipped to accomplish through the Lord's blesssing.

Another letter from Mrs. Hannah Roach, class of '30, seven months on the field since her furlough at home, tells of the Lord's abundant blessing, and appeals for prayer in the following paragraph:

> Again I want to thank all of you for your prayers and cooperation in other ways, for the financial help you have been to me and to the work here. If all at home could realize that the work of reaching these people for the Lord is not so much the work of the missionary, but rather the work of those at home—PRAYER, PRAYER is after all, the most important part of the work, and you can all help in that.

...In special meetings recently held at the Grace Fundamental Church at Pomona, California, of which the Rev. Roy Boese is pastor, the Lord blessed in the salvation of about thirty children through the work of the "Sing and Bring" club for children in the afternoon, and ten adults made decisions for the Lord in the regular services. We rejoice at the blessing of the Lord in this new field as the Boeses (both graduates of D.B.I.) faithfully "hold forth the Word of Truth."

Rich blessing and inspiration came to all through the testimony of Miss Ellen F. Burk who visited D.B.I. just before Thanksgiving. Home on furlough from the Evangelical Society African Mission, she has a unique missionary appeal through the many curios brought back from the field which give vivid impressions of the people and their customs enabling those at home to more fully understand the problems of the field and the life of the natives.

Her special appeal of prayer for, and her keen interest in our own B. A. M. group was indeed a striking evidence of her fine missionary vision. Especially significant was her testimony that she, with others, had been praying that the Lord would send more missionaries to give the Gospel to the tribe adjacent to their own field, which tribe was begging them for teachers they could not provide. In answer to the prayer of Miss Burk and her colleagues, our B. A. M. group is established in this very tribe adjacent to the E. S. A. M. and are in delightful fellowship with the E. S. A. Missionaries who have extended unparalleled courtesies. Chief Songo, of whom Mr. Lindquist has written, begged in person for Miss Burk to send them teachers that they might know the Lord. Truly in answer to prayer, the door is open to the Gospel in the Kivu District of the Belgian Congo where these two missions work side by side with thousands who have never heard of Christ.

Another splendid and most interesting missionary letter comes to us from Mr. and Mrs. Harvey Hammond, working with Mr. Ernest Fowler ('33) in Colombia, S. A.

We rejoice that Mrs. Hammond is improved in health, and praise the Lord for answered prayer.

Here are two excerpts from the letter. We regret that space does not permit including the whole letter.

> During the days of rain when the trail was knee deep in mud, I often left my shoes in the "deep" and we had to go hunting to find them in mud up to the elbow! If you could have seen us —mud, wet from head to foot, cold, tired and hungry, but II Corinthians 12:8-9, I Corinthians 15:58 and Philippians 4:13 we found very precious. . . . We do need many things to make travel more safe—I was going to say "more comfortable," but it is never that really.

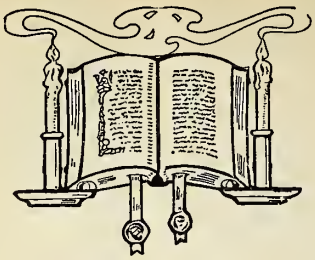
But what a spirit of victory is evident in the letter in their love for and zeal to win the lost and in their willingness to suffer for His sake! Take these missionaries of the cross upon your heart in intercessary prayer for their blessing and yours.

Miss Anna Marie Marsh, former D. B. I. student, writes from Chicago, where she is carrying on a heavy program of working, attending Moody Bible Institute Evening School, teaching a class and in charge of an Intermediate Young People's group called the Gleaners:

> My North Shore Gleaner Society has almost doubled over last year. Every Sunday night we pray in our meetings for the needs of D.B.I.

PERSONALS

Patricia Joy arrived at the home of Rev. ('33) and Mrs. Patrick Clifford on Nov. 18 at Three Rivers Michigan. We are sure that the "joy" of the fond parents is greatly augmented.



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

First Quarter, Lesson 1 **Sunday, January 1, 1939**

PETER CALLED TO SERVE

Lesson Text: John 1:35-42; Luke 5:1-11
Devotional Reading: Isaiah 6:1-8

Golden Text:

"Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

The man who received the Lord's warmest commendation but also His sternest rebuke; the man who stood out as a leader but also hid like a coward; the man who loved Christ supremely and yet rebuked Him; that man is Peter. His life is a life of contrasts. We call him impetuous, impulsive, and vacillating but let us not forget that he is strangely human. Much of the practical side of life would be lost from the Gospels if Peter were not there for it was his mistakes, or faith that evoked so much teaching from Jesus' lips. Not that Jesus loved Peter's mistakes but He always gauges the teaching by the need. To no other disciple did He utter such promises, predictions, rebukes, warnings, prayers, encouragement, blessing, and high commission. Shall we learn over Peter's shoulder?

Our outline represents four acts of Peter: I. Peter Meets Jesus (John 1:40-42), II. Peter Accommodates Jesus (Luke 5:1-3), III. Peter Obeys Jesus (Luke 5:4-7), IV. Peter Follows Jesus (Luke 5:8-11).

I. PETER MEETS JESUS

John 1:40-42

The character who occupies the place of importance in these three verses is not Peter, but Andrew, his brother. Andrew is one who thought enough of his own brother to bring him to Christ. Andrew is a type of all the other Andrews who by zealous personal work have brought their thousands to Christ.

Andrew's example teaches us three lessons. They are as follows:

HE WASTED NO TIME—"He first findeth."

Andrew had been a disciple of John the Baptist (vs. 35) but due to John's humility (vs. 27) and honesty (vs. 36) they left him and followed the true Messiah. Andrew needed no doctor's degree or ordination certificate in order to win souls. He wasted no time, he went right to work.

HE BROUGHT HIS KINFOLK—"He first findeth his own brother."

Too many Christians courteously step aside and let a stranger reap the harvest of souls in their own households. This is backward. The Gospel should be brought by loved ones to loved ones first.

HE PREACHED JESUS—"We have found the Messias." "He brought him to Jesus."

What do we preach when we do personal work? Politics? Social Security? Social Reform? Censored Press? Prohibition? Separation? The weather? Andrew preached Jesus—he recognized in Him the only remedy for sin.

Andrew soon disappears from the pages of the Gospels but his convert lives on. Personal work is like that—"Andrew" is soon forgotten but "Peter" continues to live. Who knows the name of the monk who at Erfurt taught young Luther that justification was by faith alone? Who remembers the name of the lay preacher who on a stormy January Sunday in 1850 mounted the pulpit of the Primitive Methodist Chapel in Artillery Street and gave out the text, "Look unto Me and be ye saved, all the ends of the earth?" But everyone knows the name of the boy who sat in the pew that day and made a decision for Christ, Charles Haddon Spurgeon. Moody is known by every Christian and honored for his spirit-filled ministry but who was that Sunday-school teacher who introduced him to Jesus? Mr. Kimball will share in Moody's harvest and reward because he was that faithful Sunday-school teacher. Be a good "Andrew" and God will take care of the Luthers, Spurgeons, and Moodys.

No man can be forced into the New Birth. We must not overlook the fact that Peter was willing to listen to his brother. "If any man will do His will, he shall know of the doctrine" (John 7:17). Had Peter been stubborn then he would have remained lost even though Andrew had dragged him to Jesus' feet. A soul must be shown first of all his need of a Saviour by his incurable sin, then he will want the proffered salvation. It is probable that Peter was saved at this meeting—the record is not explicit. If not, he surely was before the conclusion of the next incident (Luke 5:1-11).

One of our reasons for believing that Peter was saved at this moment is found in verse forty-two. "And when Jesus beheld him, He said, 'Thou art Simon the son of Jona: thou shalt be called 'Cephas.'" The prophetic utterance would far more likely be made concerning a man after conversion than before. "Cephas" means a stone. Peter's life as a whole was not solid like a stone but after Christ's ascension he became stronger and stronger and more worthy of his name.

II. PETER ACCOMODATES JESUS

Luke 5:1-3

Not many days after the above incident, Jesus came the shore of Lake Gennesaret where Peter and his rtners were mending nets. This was not just an in-dental meeting either—Jesus knew where Peter was and anted to deal with him further. The crowd was a little ushy" so Jesus borrowed a boat in order to have a more dvantageous place of ministry. Whose boat? Why, Pe-r's, of course. There were other boats but Jesus wanted deal with Peter so He borrowed his boat and Peter ith it. Personal work is just like that. One must be hical, diplomatic, thoughtful and wise in dealing with uls. Choose the right time, make the right advances id be ready to clinch the salvation decision at the mo-ent of conviction by the Holy Spirit.

Jesus used a boat as a pulpit—He made the best of ie circumstances. He could not get the people into the mple so He went to the people. The church edifice is fine medium in winning the lost but more souls are won or Christ in the "highways and byways" than in churches. Make a pulpit out of a work bench, laundry tub, kitchen able, laboratory table, street car, gasoline tank, grocery ounter, railroad coach, barber chair or anything that is n the routine of normal life.

Peter accomodated Jesus by loaning Him his boat. Of course, Jesus preferred his heart but would take the oat. There will not be any rewards forgotten for the ne who loaned Jesus the asses' foal. The rent for the pper chamber will be fully paid with accrued interest o the hospitable owner "up there." Nor will the lenders f the countless "havens of rest," the baskets of bread and ish, or the ears of corn from the fields be forgotten. There was also the fellow who loaned his shoulder to Jesus or the burden of the cross—he will get a special star. What have we loaned to Jesus? A shoulder is not enough. He wants our life, our all.

III. PETER OBEYS JESUS

Luke 5:4-7

Having accomplished His purpose of preaching the Gospel to the multitude, Jesus now addresses Himself to the task of winning Peter to a more complete surrender. Turning to him He said, "Simon, launch out into the deep, and let down your nets for a draught." This was a very strange procedure for Peter fished at night, not in the daytime. However, Jesus is not limited by finite bounds. He wanted to pay Peter for the use of his boat and wished to do so at once. Jesus had no bank account, but all creation was His so He decided to pay Peter with fish.

Peter was a good fisherman and he knew how foolish it was to try to fish in the heat of the oriental day. But desiring to be courteous he yielded to the request of his guest. Said he, "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." Peter's response does not represent the best attitude of which a soul by faith is capable but it represents a degree of trust of which all are capable. It is the attitude of doing what the Lord tells us to do even though we cannot understand why. In other words, God prefers naked, unreserved faith but will accept obedience even though the faith be weak. Peter would have missed the blessing altogether had he refused to obey.

The reward for Peter's obedience was tremendous, the nets were so full that they broke and Peter had to call to his partners for help. But Peter was only experiencing the rich reward that belongs to every Christian who will obey. The Psalmist spoke of being loaded with blessings, "Blessed be the Lord, Who daily LOADETH us with benefits" (Ps. 68:19). David talked about blessings so abundant that his "cup RUNNETH OVER" (Ps. 23:5). Then in the eighty-first Psalm we have this promise, "Open thy mouth wide, and I will FILL it" (vs. 10).

A beautiful little sidelight is thrown on this story by observing the pronouns in verses 4, 5, 6, and 7. In verse four, Jesus asks Peter to let down his nets. In verse five, Peter using the personal pronoun says "I will let down the net." But in verses six and seven, the pronoun changes to the third person plural, "When THEY had this done." The question arises as to who helped Peter lower the net and try to pull it in. It had to be Jesus for Peter only had two partners and they were in their own boats (vs. 10). How touching that Jesus should assist Peter in the humble art of fishing and more so when we realize that Jesus was helping to execute His own miracle.

IV. PETER FOLLOWS JESUS

Luke 5:8-11

After this marvelous demonstration of the power of Jesus over nature, Peter did a thing which shows his serious turn of mind. Falling at Jesus' feet he asked Him to leave him, "Depart from me; for I, am a sinful man, O Lord." Peter saw how sinful and vile he was in contrast to Jesus. He was like Isaiah who looked into God's throne room and realized his own unworthiness (Isa. 6:5). And that was the purpose of God's perfect Law—its unattainable perfection should, like a schoolmaster (child-leader), lead men to Christ (Gal. 3:24). Peter's contrition put him in a pliable condition where Jesus could use him.

Have Thine own way Lord
Have Thine own way.
Thou art the Potter
I am the clay.
Mold me and make me
After Thy will
While I am waiting
Yielded and still.

Of course, Jesus did not grant his request to leave. Instead He encouraged Peter in his new realization and yieldedness, "Fear not; from henceforth thou shalt catch men." Peter was really broken as were his brethren and without putting off the decision any longer they "forsook all, and followed Him." All were undoubtedly saved at the first meeting with Jesus but now they yielded their lives to Him for discipleship. Both decisions are independent of each other and usually are made on different occasions but may occur simultaneously. The latter is exclusively for Christians and is referred to by Paul as a "living sacrifice" (Rom. 12:1-2).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

A commercial traveler named Rigby spent a week-end every quarter in Edinburgh. He always worshipped at Free St. George's, being attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the service. On one occasion, after breakfast, he saw a fellow-traveler writing busily, and asked him if he were going to any place of worship. The man answered that he was too busy, and besides was a Roman Catholic. Finally he consented to go, and was so impressed that he asked permission to go with Rigby again at night. At the evening service his heart was strangely moved, and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte, when an impulse prompted him to call and tell the preacher of the help he had given one soul. Tears rolled down Dr. Whyte's cheeks, and he said that he had come away from the last evening's service feeling that everything had been a failure. Then he thought to ask the name of his caller, and on being told that it was Rigby, exclaimed, "Why, you are the man I have been looking for for years."

Then he went to his study and returned carrying a bundle of letters, from which he read such extracts as these: "I was spending a week-end in Edinburgh some weeks ago, and a fellow commercial called Rigby invited me to accompany him to Free St. George's. The message of that service changed my life." "I am a young man, and the other day I came to hear you preach at the invitation of a man named Rigby, and in that service I decided to dedicate my life to Christ." Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.

—Serving and Waiting.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does the Scripture teach that every follower of Christ should be a soul winner? (Prov. 11:30; Dan. 12:3; Matt. 4:19; James 5:20)

2. Does Christ by His own example endorse personal work? (John 3:1-7; John 4:7-26)

3. What vital fact should be presented to a self-righteous soul? (Ps. 51:5; Isa. 64:6; Jer. 17:9; Rom. 3:10, 23)

4. What is God's only method of dealing with the sins of mankind? (Isa. 53:5; Acts 4:12; Rom. 5:8; I Cor. 15:3; I Pet. 3:18; 2:24; Heb. 2:9)

5. What does the soul have to do to accept Christ as Saviour? (John 1:12; 3:16; 5:24; Acts 16:31; Rom. 16:31)

6. Does God offer rewards for faithful service? (I Cor. 3:14; Rev. 22:12)

7. Did Christ's dealing with Peter cause him to see the need of complete surrender? (Luke 5:8)

8. Does obedience to God bring blessing to His child? (I Sam. 15:22-23; Ps. 51:17; Isa. 1:19)

9. Is humility an essential in soul winning? (Rom 12:3; Ps. 51:1-13; II Tim. 2:25; Titus 3:2; I Pet. 3:15)

10. What is the soul-winner's most effective weapon? (Eph. 6:17; Isa. 55:11; Jer. 23:29; John 6:63; Heb. 4:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Let's go fishing. I know you will enjoy it. As we get ready for this fishing trip, we will need to take some things with us, so that we shall be successful fishermen.

Sometimes when men and women go fishing, they stay too close to the edge of the water. Too many people fis there, and the fish know it, and move out into the deep Now there is more to do than just throw the line out int the water. You must keep out of sight, and throw you line where the fish are. It won't be long before you wi get results.

Peter was a good fisherman, but in the story of ou lesson today, we find that even he did not have succes at fishing. He toiled all night, and didn't catch one fis But the Lord came along, and encouraged him, tellin him to let his net down again. Of course, Peter was discouraged fisherman, but when the Lord told him to d it, he obeyed. To his surprise, the net was filled with fish I am sure that when Peter saw that, his heart was happy

Jesus says to all who belong to Him, "Follow Me, an I will make you fishers of men." He knows where th fish are, and if we follow where He leads, we are sure t get a catch. The Lord has given us His precious Wor to use in catching the fish, and He tells us that His Wor is powerful. When we talk with anyone about the Lor Jesus, we can be sure that we are obeying our Lord, an He will allow us to get a catch. There may be many boys and girls that you love and admire, but do you know whether they are Christians or not? The only way you can find out is to ask them. Go fishing for their souls Tell them the story of the Lord Jesus and His love for them. Tell them that Jesus died on the cross of Calvary for their sins. Then point them to the way that Jesus saves them. In other words, bring them to Jesus. He will save them.

When John spoke to Andrew about Jesus, he won him to the Saviour. Then Andrew went to his brother Peter and brought him to Jesus. And there were many that Peter brought to Jesus as well. That is the way to go fishing. When you know the way to be saved, go tell someone else. Remember the words of the Lord Himself: "Follow Me, and I will make you fishers of men."

Yours for souls,
Aunt Anna

First Quarter, Lesson 2

Sunday, January 8, 1939

PETER COMMENDED AND REBUKED

Lesson Text: Matthew 16:13-25
Devotional Reading: Colossians 1:9-18

Golden Text:
"Thou art the Christ, the Son of the living God" (Matt. 16:16).

This lesson is a study in contrasts. Peter jumps from the sublime to the ridiculous, from the mountain top to the abyss, from spiritual ecstasy to satanic cunning. It is such an incident as this that causes us to refer to Peter as impulsive and impetuous. Our title suggests the outline which we shall use. I. Peter's Confession and Christ's Commendation (Matt. 16:13-20); II. Peter's Rebuke and Christ's Reproof (Matt. 16:21-25).

I. PETER'S CONFESSION AND CHRIST'S COMMENDATION

Matt. 16:13-20

Christ confronted His disciples with two questions concerning His identity. There was doubtless much talk about who He was since He had performed so many spectacular miracles. His first question was one designed to get information. "Whom do men say that I, the Son of man am?" Christ knew what the people were saying for He knows all things, but He wanted His disciples to ponder over the answer. They replied that the varied reports had Him identified as John the Baptist, Elias, Jeremias, or others of the prophets. All of these were good men, but they were men, and it demonstrated Christ's point—that the world was failing to recognize Him as the Son of God. It makes no difference how good the things may be that crowd Christ out of our lives, the burning shame is that Christ is snubbed.

The second question was a personal one, "Whom say ye that I am?" This was vastly more important than the first question and was intended as a heart searcher. Again, Christ knew the answer to this question but He wanted public committal. Shame shuts one's mouth and robs it of testimony. Paul said that he was not ashamed of the Gospel (Rom. 1:16). Peter rose to the occasion and spoke for his fellow disciples, "Thou art the Christ, the Son of the living God." What a wonderful confession. Spontaneous and yet so pointed. Peter deserved the commendation that followed. This same question is the most important one in the world for man's eternal destiny swings on the answer to it. If Christ be only a man, then my faith is misplaced and vain. But if He be the Son of God, then I am on my way to heaven. The question is a very personal one. "Every ONE of us shall give account of himself to God" (Romans 14:12).

Jesus was very pleased by Peter's answer shown by His words, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." Jesus gave Peter credit for following the guidance of the heavenly Father in his faith. Surely Peter could turn to no other for help in spiritual matters. Paul received his wisdom "from above" (James 3:17). He referred to it as "the wisdom of God" (I Cor. 2:7), and in Ephesians 2:8-9 he speaks of faith as being a gift from God.

Verse eighteen is the scene of very much confusion and false interpretation. We shall pause long enough to say that the rock upon which Christ promised to build His church is Himself rather than Peter. Scofield, also Gray and Gaebelein, show us that there is a play upon words in the Greek. "Thou art Peter (petros—literally 'a little rock'), and upon this Rock (Petra—literally, 'a fixed rock,' or 'a ledge rock,' or a cliff) I will build My church." If there be any doubt left as to the identity of the Rock

foundation of the church one need but turn to First Peter and let him speak. Certainly Peter ought to know, if any one does. He was the one addressed in the above remark. "Offer up spiritual sacrifices acceptable to God by Jesus Christ . . . Behold, I lay in Zion a chief corner stone . . . the stone which the builders disallowed, the same is made the head of the corner" (I Peter 2:5-9). It will ever be a colossal riddle how such a vast system as the Roman Catholic Church could be fashioned on the false premise of a falsely interpreted Scripture verse.

Peter receives the promise of the keys to the Kingdom of heaven (vs. 19). The possession of a key signifies special privilege and authority. Peter as an apostle had just this. Listen to him preach at Pentecost. See him heal the lame man (Acts 3:6). Mark his boldness before the council (Acts 4:10, 19). The fact of the matter is that all of the apostles had more power and authority in the early part of the age than do ministers of Jesus Christ in this part of the age (Eph. 2:20). In no sense of the word did Peter hold the right to determine the destinies of men. Only Jesus has the keys to hell and death and life everlasting (Rev. 1:18). The popular idea of Peter being the gate keeper of heaven is as silly and groundless as the Santa Claus hoax.

II. PETER'S REBUKE AND CHRIST'S REPROOF

Matt. 16:21-25

The following verses deal with Peter's unfortunate mistake and Christ's response to it. We see that (A) Christ Exploits His Future (vs. 21); (B) Christ Exposes Peter (vss. 22-23); (C) Christ Explicates Discipleship (vss. 24-25).

CHRIST EXPLOITS HIS FUTURE in the following words, "He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." The implication at the beginning of verse twenty-one, "From that time forth began Jesus to shew unto His disciples," is that these things had not been made clear or emphasized, up to this time. It is true that Jesus gave a hint in His discourse to the Pharisees concerning Jonah (Matt. 12:38-42). To them He said that He, too, for three days and three nights would undergo an experience similar to Jonah's. But the disciples must have misssed the meaning. Now, however, He patiently explains His imminent persecution, ultimate death, and subsequent resurrection.

CHRIST EXPOSES PETER for Peter had, in a subtle way, tried to divert Him from the cross. As soon as Christ's prophecy left His lips Peter began to remonstrate with Him saying, "This shall not be unto Thee." There is no doubt that Peter was trying to be kindly, thoughtful, protective, and sincere. BUT he made a mistake. Christ came to earth that He might die and He held Peter responsible for being informed from the Old Testament. Note how Christ expected Nicodemus to know about the new birth, "Art thou a master in Israel, and knowest not these things" (John 3:10)? But one may argue that Christ might expect a priest to know but surely not just a layman, a fisherman. To this objection we would turn again to Christ's own words to the Emmaus disciples, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

Peter's faithlessness and spiritual apathy were the result of his own failure to yield to God all the way. This condition made him a fit subject for the special thing that occurred. In Christ's reproof He addressed not Peter but Satan, "Get thee behind Me, Satan." We believe that Satan was actually in Peter at that moment and that Christ spoke to him as He would to a demon (Matt. 17:18). We grant that this was unusual and that not all faithless people are Satan-possessed. We must remember that Satan is a sentient being, not omnipresent, and can only be in one place at one time (Job 1:6-7). But this much all of us must recognize—our old natures are as vile as Satan and they are just as Christ-hating as Satan himself. Thus Paul exhorts us to put off the old man (Eph. 4:22).

CHRIST EXPLICATES DISCIPLESHIP. Peter's sin was one of unyieldedness and so Christ uses this fresh example to drive home a lesson to all of the disciples. He lays down three rules for discipleship, "let him deny himself, and let him take up his cross, and follow Me." To deny self is to forget ourselves and all of our selfish ambitions (Phil. 3:7-9); to take up a cross is to be willing to suffer persecution (I Peter 4:16); and to follow Jesus simply means to follow none other but Him (John 10:5).

In the last verse Christ tries to show His disciples that man-made theories are deceptive. Thus whosoever goes after the flesh thinking that he is saving his life is really losing it and conversely, the man who does that which looks foolish, following Christ, is really not losing his life at all but finding it in an eternal sense (I Cor. 2:14).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

A skeptic, becoming engaged in conversation with a fellow traveler on the subject of religion, began detailing, with manifest pleasure, some of the inconsistencies of professed Christians. The man who listened was a believer. "I see you are quick to detect evil," he answered, "and you read character well. You have been uncovering the abominable things which have turned Christendom into a wreck, and are ripening it for the judgment of God. You have spared none. Now I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defense; but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed frightened, and sheepishly replied, "Well, no, I couldn't find fault with HIM. He was perfect." "Just so," said the Christian, "and therefore my heart was attracted to Him; and the more I looked at Him, the more I found I wasn't like Him at all, but only a poor sinful guilty man. But tell me yourself if I hadn't a right to be happy and to love Him, when I found out that He had DIED for me, that on the cross He had fully paid my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me from Him. My salvation hangs on what HE has done, not on what THEY are doing; and my friend, unless you, too, repent and find in Him your Saviour, you will be no better off in the day of judgment than the vain professors you are accusing."

—The Illustrator.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does the Bible declare that Jesus is truly the Son of God? (Isa. 9:6; Luke 1:35; Matt. 3:17; 14:33; I John 1:3; 2:22-23; Matt. 27:54; Rom. 1:4)

2. Should a Christian be ashamed of the Lord or His Gospel? (Rom. 1:16; Luke 9:26; Rom. 5:5; Rom. 10:11; II Tim. 1:12)

3. Can the natural man understand the things of God? (I Cor. 2:14; 1:18; Rom. 8:5-7; John 14:17)

4. Who is the "Rock" in Scripture? (Deut. 32:4; I Cor. 10:4; Ps. 18:31; 92:15; Rom. 9:33; I Pet. 2:6-8)

5. Was the life of Christ one of suffering and persecution? (Isa. 53:3-10; John 7:7; Heb. 4:15; John 15:25; II Cor. 8:9; Heb. 12:2-3; Gal. 3:13; Phil. 2:7-8)

6. Are the followers of Christ called to suffer for the cause of Christ? (Phil. 1:29; I Tim. 4:10; II Tim. 3:12; I Pet. 4:12-13; Matt. 5:11-12; John 15:18-21)

7. Does Christ endorse and confirm the experience of the prophet Jonah? (Matt. 12:39-41; Matt. 16:4)

8. Is it possible for Christians to sin? (I John 1:9-10; 2:1)

9. Is it possible for the Christian to have victory over sin? (Rom. 6:6; Eph. 4:22; Rom. 6:11, 14; Gal. 2:20)

10. Should the Christian live an unselfish life? (Rom. 15:1; I Cor. 10:24; Gal. 5:13; 6:2; Phil. 2:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The times when the disciples were with the Lord Jesus, were times when they came to know and love their Saviour. He taught them concerning Himself. Turn with me to the Gospel of Matthew, chapter 16. In this chapter, Jesus is having a talk with Peter.

During the Saviour's stay here on earth, many were passing their opinions as to who Jesus was. Some said He was a prophet, some that He was a teacher, and many other such things. Now Jesus turns to Peter, and says, "Whom sav ye that I am?" Jesus was not concerned as to what all of the people were saying, but He wanted to hear Peter's confession, as to who He was. Listen to what Peter says: "Thou art the Christ, the Son of the living God." Jesus was pleased with Peter's words. Peter was strong in faith, believing Jesus to be the Christ of God.

Then Jesus began telling His disciples how that He was going to have to suffer, and that He would die on the cross, and that He would arise from the dead. This was more than Peter could stand. Was it possible that the God of heaven would have to suffer like that? He would not permit anyone to hurt or injure the Lord in any way. That sounds as though Peter were a brave soul, but he wasn't. He forgot that it was for that purpose that Jesus came into this sinful world. Jesus came that He might die for us.

Instead of Jesus being happy over such a statement made by Peter, He rebuked him. It was not long after that, that Jesus was taken to be crucified, and when Peter was accused of being one of His disciples, he denied it. We see that Peter was not as bold as he had made out to appear. His stand for the Lord was weak.

What a vast difference there was in the two statements made by Peter. Let us put them side by side "Thou art the Christ, the Son of the living God," and "Be it far from thee, Lord: this shall not be unto thee." The first one was one of faith in the living Christ, the other was a weak way of saying that the Lord did not know what He was talking about, when He said He was to suffer.

Peter needed to forget the importance of self. The Lord says, "If any man will come after me, let him deny himself, and take up his cross and follow Me." Let us remember that Jesus suffered on that cross for our sins. His love sent Him to die there in my stead. Now I want to live for Him that others shall find Him as their Saviour too.

As a Christian, I may have to suffer for belonging to Him, but my suffering can never compare with what He suffered for me. All the suffering I might have to bear, will be that of being laughed at, but what is that after all? I can take my cross and follow Him, and do that gladly.

Yours in His joy,

Aunt Anna

First Quarter, Lesson 3 **Sunday, January 15, 1939**

PETER SEES CHRIST'S GLORY

Lesson Text: Matt. 17:1-9; 14-18
Devotional Reading: Rev. 1:12-18

Golden Text:

"And we beheld His glory, the glory as of the only begotten of the Father" (John 1:14).

We observed two weeks ago in the first lesson of this series about Peter that much of our Lord's vital teaching was provoked by Peter. In the transfiguration before us in this lesson, Peter is right in the center of the picture as usual. The outline is, I. Christ's Invitation (Matt. 17:1), II. Christ's Revelation (Matt. 17:2-9), III. Christ's Demonstration (Matt. 17:14-18).

I. CHRIST'S INVITATION

Matt. 17:1

Everybody likes to receive an invitation. An invitation signifies that the host has a special interest in the potential guest. In this verse we note that just such a scene is being unfolded before us. Someone is extending an invitation to his friends to go on a trip in a secluded spot.

The PERSON who gives the invitation is the Lord Jesus. How wonderful to receive an invitation from Him. To the weary He extends a strong hand, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). To the sin-sick and thirsty He promises, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money . . . incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:1-3).

The PERSONNEL covered by the invitation is Peter, James, and John. Christ was no different than all other leaders in that he had a selected inner circle, His confidants or staff with whom he discussed more delicate and private matters. There were twelve disciples in all but the three who enjoyed this special privilege were Peter, James, and John. They are seen together again in the Garden of Gethsemane (Matt. 26:37). As we look at Peter's life and as we recall the selfishness of the two sons of Zebedee (Mark 10:35-41) we must conclude that Christ chose these three not because of their perfection but because of their faith. The hall of faith in Hebrews eleven is filled with men who could not boast spotless records but they were FAITHFUL. You and I, too, can be in Christ's inner circle if we will be faithful and keep our "minds stayed on" Jesus.

The PLANE or place of the invitation was on "an high mountain apart." The significance of this is that we must first of all be "alone" with Jesus. All worldly attractions must be left behind as we go into the secret place of fellowship. Then we must go "up" to the mountain top, "set your affections on things above," for it is there that we find our Lord. Moses went up to Sinai to find his Lord and you and I must do likewise. It is on the mountain top that we get God's perspective of life. At the foot we can see but one side at a time but from the top we see all sides at once. Thus it is with our lives.

II. CHRIST'S REVELATION

Matt. 17:2-9

The reason for this special trip to the top of the mountain was that Christ wished to give these three disciples a pre-view of the coming kingdom glory. The last verse of the preceding chapter carries the promise of this very thing, "Verily I say unto you, there be some standing here, which shall not taste death, till they see the Son of man coming in His kingdom" (vs. 28). This revelation, called the transfiguration, is the fulfilment of that promise.

In the scene unfolded before us we hear four voices. The voice of the "Patriarchs," the voice of "Peter," the voice of the "Father," and the voice of the "Son."

As the transfiguration took place, Jesus' raiment became as white as light and His face shone as the sun. But He was not alone for Moses and Elijah were with Him "talking with Him." What they said is not revealed but we can imagine that their conversation was a pleasant one. Moses must have been talking about the Rock which furnished his people water in the wilderness (Num. 20:8), for that Rock was Christ (I Cor. 10:4). We can't believe that he had any memory of his disobedience in striking the Rock twice for all sins are blotted out (Isa. 44:22-23). Had he a memory for the unpleasant things then heaven would not be bliss. So whatever Moses and Elijah talked about it must have been marvelous.

Peter was quite enamored with his present circumstances. In fact he was so thrilled that he did not want to go back to normal life. Can we blame him? Paul had a vision of heavenly glory and it was so wonderful that

he was not permitted to relate what he saw. If a glimpse of heaven brought such inexplicable joy to these men, what must it be like to be actually there? But Peter let his ecstasy warp his judgment. He suggested the erection of three tabernacles to the honor of the two men and Christ. To erect one for Christ was entirely in order but it was blasphemous to suggest that the same honor be accorded the other men. The Catholic Church fosters the deification of patron saints and the Virgin Mary. To worship Elijah and Moses would be just as idolatrous. Peter received his rebuke, in the next verse, from heaven.

"While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased: hear ye Him." Peter tried to put Jesus on a level with man but the VOICE OF THE FATHER rebuked him and gave him and us the correct attitude concerning Christ, "Hear ye Him." There is only one Son of God, only one Saviour and only one Lord—His name is Jesus Christ. Those who refuse to hear Jesus Christ shall be condemned (Acts 4:14; Heb. 12:25).

The disciples were sore afraid and awe-stricken by what they saw and because they had heard the Father's voice. But at the VOICE OF THE SON they took courage and looked up for they had hid their faces. Jesus said reassuringly, "Arise, and be not afraid." Then when they looked, the vision had gone and the record says, "They saw no man, save Jesus only." Again the lesson is driven home to our hearts that Jesus is the only One Whom God wants us to honor and worship. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

III. CHRIST'S DEMONSTRATION

Matthew 17:14-18

While the three disciples had been lifted up to such spiritual heights, then nine companions were experiencing no little difficulty. It is indeed a good thing for them that Jesus did not grant Peter's request to stay up there. We see at once A REQUEST, A REBUKE, A REMEDY.

The REQUEST came directly from a father who was in the multitude. He had brought his demon-possessed son to be healed. Not finding Jesus he asked the nine disciples to do something about the matter and they tried in vain. The father is to be commended, for he knew to whom to turn when the preachers failed. Christ is hid from no one—all men can come to Him without any mediator. "There is one God, and one Mediator between God and man, the Man Christ Jesus" (II Tim. 2:5). The access is also provided by Jesus: "We have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand" (Rom. 5:1-2).

But the sad thing about this incident is that the disciples failed. They deserved the REBUKE which Christ gave them. He said, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you? bring him hither to Me." This was not spoken to the multitude although they might have overheard it. It was spoken to the nine disciples. They knew it too and smarted under it. A little later they came to Jesus privately (vs. 19) and asked for a detailed analysis of their failure. He called them "faithless" but that had not impressed them. There was no better answer so He merely paraphrased it: "Because of your unbelief" (vs. 20).

Jesus provided the REMEDY. He "rebuked the devil (demon); and he departed out of him; and the child was cured from that very hour." Note the last phrase, "From that very hour." We heard Mrs. Aimee Semple McPherson Hutton, originator of the Foresquare Gospel Pentecostal movement say, while in Denver, "Dear sick ones, don't be alarmed if your healing does not become evident for several weeks. Be patient—the healing will come." Such blasphemy; but the whole Pentecostal healing idea is of the devil. Christ's healing was manifest immediately. He demonstrated in this simple incident that He alone has the power to heal and save. To His disciples He promised the healing and sign gift provided they had faith. But this gift was an apostolic gift confined to the Transition portion of this age (35-70 A.D.) (Eph. 2:20).

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

It is told of James Tissot, famous for his paintings of New Testament scenes, that through a vision he was led to his life work of portraying Christ. He had already gained considerable fame as an artist, and was engaged in painting a series of pictures of "The Parisian Woman," and had actually gone to a Paris church to make a study of a fashionable woman posing as a religious devotee. He himself tells the story of how, as he sat there, a vision came before him of the ruins of a great castle. Before it a weary peasant and his wife were sitting down to rest. Beside them was a bundle containing their entire worldly possessions. Utter despair was depicted on their faces. As they sat bowed under their intolerable burden, Christ, the "Man of Sorrows," came and sat beside them, laying His hand in tender protecting sympathy on the peasant's shoulder. To the artist the vision took form as "Christ the Consoler." The sketches he had come to make were forgotten. He returned to his studio, but the vision remained with him. He could not continue the work he had in hand. In despair, he resolved to paint the vision and so rid himself of its haunting presence. As he worked, he became so absorbed in the beauty and grandeur of the theme that he resolved to devote his whole life to portraying Christ. He went to the scenes of the Lord's wonderful ministry, spending ten years of study in familiarizing himself with every detail of the setting of that marvelous life. The result was one of the most striking series of pictures of Jesus the world has ever seen.

The Illustrator.

Note:—Many do not approve of the likenesses of the Lord Jesus in art, in any form. And again, the Transfiguration scene was no "vision" in the ordinary sense, but reality. Nevertheless the illustration is a good one on Vision and Service.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What invitation does the Scripture give to the unsaved man? (Isa. 55:1; 45:22; Matt. 11:28; John 7:37; Rev. 22:17)

2. What invitation does the Scripture give to the backslider? (Isa. 44:22; I Sam. 7:3; Deut. 30:2; Isa. 55:7; Jer. 3:12; Hosea 14:1)

3. What invitatation does the Scripture give to the saved man? (Rom. 12:1-2; I Cor. 6:19-20; Rom. 6:13, 19; II Cor. 5:14-15; Titus 2:12)

4. Is God a respecter of persons? (Deut. 10:17; Job 34:19; II Sam. 14:14; Luke 20:21; Acts 10:34; Rom. 2:11; Titus 2:11; II Pet. 3:9)

5. How may a believer please God? (Heb. 11:6, 39; Ps. 147:11; Rom. 4:20; I Pet. 2:7; II Cor. 2:15)

6. Is there any believer who has no sin? (I Kings 8:46; II Chron. 6:36; Eccles. 7:20; Prov. 20:9; I John 1:8, 10)

7. Where does the Bible definitely mention the reign of Christ for a thousand years? (Rev. 20:4, 6)

8. Who should be accorded the pre-eminence in all things? (Col. 1:18; Neh. 9:6; II Cor. 10:17; I Cor. 6:20)

9. Is God always attentive to the prayer of His child? (Isa. 65:24; I John 5:14-15; Jer. 33:3; Job 14:15; Matt. 7:7)

10. Who alone can meet all the needs of the human soul? (Ps. 23:1; Isa. 40: 31; II Cor. 5:17; Phil. 4:19; John 15:5; Phil. 4:13; II Cor. 9:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Jesus was in the habit of going up into a mountain when He prayed. Some times He would go alone, and then again, He would take some of His disciples with Him. On one occasion, He took Peter, James and John.

These three went up the mountain side together. As they arrived at the top of the mountain to pray, the Lord

Jesus was changed before their very eyes. Although they knew that Jesus was very God Himself, living on earth as a man, they had never seen His real glory.

Jesus had a purpose in revealing Himself as He did in the presence of these disciples. They had only seen the earthly side of the Saviour, and now they were receiving a heavenly vision of Him. What a wonderful sight that must have been. But not only did they see the Lord in all of His glory, but they saw Moses and Elijah there too. Now Moses and Elijah lived years before they did, and they had gone from earth, so that these disciples had never seen them on earth. But the Scripture tells us that they recognized that it was Moses and Elijah.

These three disciples were so amazed at this sight, that in haste Peter says, "Let's build three tabernacles, one for the Lord, one for Moses, and one for Elijah." It was all right for him to put Moses and Elijah together, but to put the Lord on the same level was entirely out of the question. Instead of the Saviour rebuking Peter for what he said, He just changed the whole scene, and instead of seeing Moses and Elijah with the glorified Lord, all was taken from their sight, and they saw only the Lord Jesus. Everything else was gone.

This picture gives us a glimpse of our lives as well. We are so concerned about the things round about us, that we do not put the Lord first in all things. What the Saviour wants of us while we are here on earth, is to be shut out from all else, and see none, save Jesus only. He is the only One that is worth our while.

There is coming a day, when we shall be taken to glory, and then we too shall see Him as He really is, and we shall be like Him.

Waiting for His coming,
Aunt Anna

First Quarter, Lesson 4

Sunday, January 22, 1939

PETER DENIES HIS LORD

Lesson Text: Luke 22:31-34, 54-62
Devotional Reading: Ps. 51:1-10

Golden Text:

"Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Here is a lesson which begins with the attack of the devil upon the life of one of God's saints. It shows us the attitude of the adversary as he moves upon the soul of his victim. It shows us the attitude of our Lord and Saviour Jesus Christ Himself, shows us the terrible sin to which the soul can finally drift and brings us, as the story ends, to the anguish, the great remorse and repentance which comes to the heart of the guilty one. We will discuss the lesson under five headings: I. Satan's Attack (Luke 22:31); II. Christ's Intercession (Luke 22:32-33); III. Christ's Omniscience (Luke 22:34); IV. Peter's Sin (Luke 22:54-60); V. Peter's Repentance (Luke 22:61-62).

I. SATAN'S ATTACK

Luke 22:31

We would not know about the attack of the adversary upon the soul of Peter if it were not for the fact that our Lord Jesus, to whom nothing is hidden, tells us about it. In verse thirty-one He says to Simon, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." What a revelation of satanic malignity. What illumination to be shed upon the heart of Satan. He observes Peter's life, he sees that Peter is a man of God, a man who truly desires to walk with Him and to be what God would have him to be. He sees that Peter is at heart loyal to his Saviour, faithful to his Lord, absolutely true. But he also sees that Peter has certain weakness, certain impulsiveness, that there are certain blind spots in Peter's life upon which Satan can work and deceive Peter to evil. Throughout the Scripture it is revealed that God's plan in His dealing with the human race is not to prevent evil from assailing us but to provide strength to each and every one of us that we may have victory if we are willing to appropriate the strength which God provides. Satan's wicked attack upon the life of Peter has its counterpart in his attack upon the life of Job. In the case of Job the devil appears before the throne of God and seeks divine consent to make the attack. From the language of the passage it is evident that God's love for Job was very similar to Christ's love for Peter. The depth of wickedness resident in the adversary is made very plain by his words when he says, "Doth Job fear God for nought? But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face (Job 1:9, 11). As Satan desired Peter to sift him, so Satan desired Job to sift him as wheat. And as Satan desired Peter and desired Job, just so Satan seeks to sift us as wheat, to draw us by his wickedness and by his blasphemous deception away from our loyalty and fidelity to God. Well saith the Scripture to us in I Peter, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). It must be constantly remembered that Satan's method of attack upon the lives of men is through the channel of deception. Paul's word of admonition to the Ephesian believers is, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." The word translated "wiles" means "cunning," "cleverness," "deception." So the appeal of God to us believers in this hour is that we shall stand against the deception of the devil. The devil's method is again given an expose in the Scriptures when the Holy Spirit tells us how Satan will gather together a mighty army after the Kingdom and lead them against the beloved city, but fire will come down out of heaven for the rescue of God's people. And then, comment is given concerning Satan; it says, "And the devil which deceived them was cast into the lake of fire." Satan's methods are always the same, he was a deceiver and a liar from the beginning. It is his special delight to draw near to a saint of God and to bring to bear upon the life of that saint some hideous, horrible, and unclean deception. Satan made just such an attack upon the life of the apostle Peter.

II. CHRIST'S INTERCESSION

Luke 22:32-33

The Saviour's intercession is clearly recorded in the Word. Jesus says, "I made supplication for thee that thy faith fail not, and do thou, once thou hast turned again, establish thy brethren." What a glorious revelation of the Saviour's intercession for the saints, "I have prayed that thy faith fail not."

He does not cry unto God to forgive the sins of the saints. He knows that His finished work on Calvary forever settled the sin question of the man who has believed in Jesus Christ. His prayer is for strength, and steadiness in the life of the man who is attacked by the enemy. It is of value to us to remember that Christ cannot offer a prayer that is not answered. His prayers are all answered. Hence, this prayer of Christ for His saints involves their eternal security. It must not be forgotten that the Saviour has said definitely "I and the Father are One." Hence, when Jesus prays, it may be looked upon practically as a conference between the Father and the Son. The prayer of the Lord Jesus for His saints then amounts to this. In effect He is saying to the Father, "This testing which Satan wishes to bring to bear upon the life of our loved one will develop character, will discipline the soul, and will eventually bring this one closer to God. The thing upon which we must agree is this, his faith will not fail him. Hence, he will not lose his salvation, he will be eternally secure." This is the agreement of Deity concerning all those who believe on the Saviour. Hence He is able to say in another place, "I give unto them eternal life and they shall never perish." Another example of this type of praying on the part of our Lord Jesus when He is interceding for His own is found in John 17:15 where He says, "I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." The translation "evil one" is the correct rendition. In effect He is saying,

am not praying that they shall be protected so that temptation or testing shall ever befall them, but I am ying that they shall possess eternal security and conuently shall never come to a final end in the grip of devil. I am praying that they should be kept from evil one." The truth of the intercessory work of our ssed Lord becomes particularly beautiful in the light such a passage as I John 2:1: "If any man sin, have an Advocate with the Father, Jesus Christ the hteous." The word translated "advocate" means "Stander," "one called to the side of another," and so if any God's children commit sin, the Scripture does not say t God becomes indignant and enraged, but if any man we have One Who stands by us, One Who is called ng side of us. He is an advocate for us with the ther, and His name is Jesus Christ the Righteous. How must have struck home to the heart of Peter when sus, looking upon him with indescribable tenderness, d, "Satan hath desired thee to sift thee, but I have yed that thy faith fail not." Peter has the blessed surance from the lips of his Saviour that although the ting may be fierce and he may even be so foolish as stumble into the awful delusion and deception of the versary, yet the prayers of our Lord and Saviour Jesus rist never fail. Peter is going to come out of the diffilty victoriously, because Jesus has prayed that his faith l not.

III. CHRIST'S OMNISCIENCE

Luke 22:34

Because our Lord Jesus Christ is God, He is omnis-nt—He knows all things. In the Psalms it is said that counteth the number of the stars, that He calleth em all by their names. Again in the Psalms we are d that He beholdeth all the sons of men, He consider- all their works and how blessed it is to read in Psalm 9 that God knoweth the heart, and He understandeth thoughts afar off. There is something indescribably h about the personal touch which we find in the words, fe knoweth what things ye have need of." Yes, He ows all things; there is nothing left out of His knowlge, consequently, we need not wonder at His words to ter, when Peter replying to His words, "I have prayed r thee that thy faith fail not," said, "Lord, I am ready go with thee, both into prison, and to death." And en He said, "I tell thee, Peter, the cock shall not crow is day, before that thou shalt thrice deny that thou owest Me." Here is divine omniscience with a venance. How the words must have thrust themselves into e very heart of Peter like daggers, but Peter did not ange his words of boastfulness in which he had said was ready to go with the Lord Jesus both into prison d into death. He let his boast stand. It is in the book Proverbs that the Holy Spirit says to us, "He that usteth in his own heart is a fool; but whoso walketh sely shall be delivered" (Prov. 28:26). And the Golden ext is peculiarly appropriate: "Wherefore let him that inketh he standeth take heed lest he fall."

Peter's intentions were good but he did not reckon on the terrible power of the adversary, nor did he alize the subtilty of deception with which Satan would proach him. But the Lord Jesus had already revealed is ambitions in another pointed remark which is recorded verse 32. It comes immediately after He has said, "I ve prayed for thee, that thy faith fail not," and then e says, "And when thou art converted, strengthen thy ethren. He not only tells Peter that he is going to deny im thrice, but He also tells him that he is going to come ck. The word translated "converted" means "turned ain." "When thou hast turned back to Me, strengthen y brethren." This is the same teaching that we find in e fifty-first Psalm where David had sinned so terribly and ies out to God, "I acknowledge my transgression! and y sin is ever before me." Then he says, "When I have en restored, when I have turned again, then will I teach ansgressors Thy ways and sinners shall be converted nto Thee." It is the Scripture letting us know that when man has been forgiven of much and realizes that the ve of God has reached to him even in his wickedness d corruption, so filled with gratitude and love is he that reaches out for the lives of others with special eagerss and special fervor. We should not have to pass rough such harrowing experiences in order to become more deeply loyal to our Lord, but because of the depravity of our souls it appears that just such discipline is necessary to cause us to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

IV. PETER'S SIN

Luke 22:54-60

The sin of Peter was a dastardly thing. The story proceeds that they took our Lord Jesus and led Him to the high priest's house and that Peter followed Him afar off. The very expression "afar off" tells the story of his condition. In a very little while the evidence of that condition begins to show up in conduct which is indescribably reprehensible. The milling crowd has presently kindled a fire in the midst of the hall and they all sit down together—Peter among them. And then "A certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, "This man was also with Him." Instantaneously the denial leaps to the lips of Peter. He says, "Woman, I know Him not." The heartbreaking thing about it is that after having uttered the awful lie, Peter sits in the midst of the laughing and jeering crowd without one vestige of compunction of conscience, no regret, no remorse, no sense of sin, and the worst of it is, the incident is repeated in just a few minutes. For after a little while another saw him and said, "Thou art also of them. And Peter said, Man, I am not." Those who do not understand what was taking place may cry out in horror, "Why did not Peter experience any pangs of conscience after having thus lied so egregiously twice?" The answer has already been furnished by the steps of the narrative: "Satan had desired to deceive him and Satan had him under his deception. Unless an earnest soul has passed under the awfulness of satanic deception, he cannot know the thralldom under which Peter was at the moment of the committal of this terrible sin. In about an hour another man confidently affirmed concerning Peter, "Of a truth this fellow also was with Him: for he is a Galilean." Peter said, "Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." And Peter has fulfilled the prophecy which fell from the lips of the Lord Jesus. Peter has demonstrated that Jesus is indeed omniscient and that He knows those events which shall transpire in our lives before they take place. Jesus is God and knoweth all things.

Unfortunately, we have grown so accustomed to the story of Peter's denials of the Lord Jesus that we have lost the sense of awfulness at Peter's perfidy and disloyalty. If a man gives me food or clothing, I am deeply indebted to him. Common decency and ordinary gratitude would demand that I should always be faithful to him. But if a man gives me spiritual truth and feeds my soul as well as my body, my debt to him is beyond measure—my loyalty to him should never die. The Lord Jesus had given to Peter spiritual truth. The Lord Jesus had led Peter into the most glorious things that his soul had ever known about it. The Lord Jesus had demonstrated to Peter that He was the Christ, the Son of the living God, and Peter had so admitted Him to be. But now under the pressure of temptation, with pride binding his heart, keeping him from being the man he ought to be, and under the horrible delusion and deception of Satan, Peter actually turns against Him Who is his best Friend. Peter turns against Him Whom he has recognized as the Messiah. Peter turns against Him Who has done more for him spiritually than anyone else he has ever known. Three times Peter lies about his Friend. Three times Peter denies his Saviour. In so doing, Peter classifies himself as an ingrate. A godly man said to me only a few days ago, "An ingrate is one of the most dangerous members of human society. He can turn away from his best friend without a vestige of remorse." Under the awful deception of Satan, Peter became an ingrate and repudiated the One to whom he had given his sacred word that he would go with Him through prison and through death.

V. PETER'S REPENTANCE

Luke 22:61-62

After the cock crew, there occurred one of the most tense and dramatic moments in this entire remarkable incident. The Luke record says, "And the Lord turned and looked upon Peter." What a moment of inexpressible and excruciating agony it must have been for them both,

for the two men loved each other. They had been thrown with one another for nearly three years. Peter had been led into the sweetest and deepest things of God by that Man Who was looking at him for just a moment. And Peter had denied Him; Peter had broken his sacred word; Peter had ignored the tremendous spiritual obligation which he had to Christ. Peter had neglected the truth which had come to his soul that this Man was the Messiah. For one brief moment their eyes met, but it was long enough for memory, and conscience, and the power of the Holy Spirit to do a tremendous work in the heart of Peter. That which Jesus had predicted took place in a flash—Peter was converted, or to give a clearer translation, Peter "turned again." He came back to his Lord—he was restored.

The word translated "repentance" in the Scripture means to change one's mind. Like a flash of lightning, Peter changed his mind. Luke 22:62 is one of the most poignant verses in the entire Bible: "And Peter went out, and wept bitterly." The sinner is now repentant. It is too late to undo his sin but it is not too late to be forgiven by the glorious grace of the living God. In a subsequent lesson, we shall see how full and complete the forgiveness of Jesus was, a forgiveness which did not try to hold Peter off at arm's length and force him into some demonstration of his sincerity, but a forgiveness which was loving, tender, and without one word of blame in it. This is the forgiveness of Christ our Saviour.

This lesson brings to our hearts two great truths: the awfulness of sin as shown by the denial of Peter, and the glorious efficacy of repentance and turning again to the Lord as shown by the fulness of Christ's receiving of Peter when he comes back to Him in tears. The Holy Spirit makes a striking contrast in the book of Corinthians. We are told that the sorrow of the world worketh death, but we are told, almost in the same breath, that godly sorrow worketh repentance. It was godly sorrow that wrought in the life of Peter. May God teach us the value of godly sorrow when our lives have come under some one of the terrible deceptions of the adversary.

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

The Saviour would have us filled with so profound a self-distrust that no prayer is oftener on our lips than the cry to escape testing. Napoleon is said to have ordered a coat of mail and when the maker brought it, ordered him into it and then shot at him again and again; and when the armor had withstood the test, richly rewarded him. It is madness for us to rush on such a challenge in the spiritual realm. Mr. Moody says that a life's observation taught him that the falls of Christians are nearly always due to underestimating the power of the enemy; the keen realization of our weakness is one of our supreme safeguards because it precipitates us full-length on vigilance and prayer.

—D. M. Panton.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does Satan attack all Christians? (II Cor. 11:3; I Pet. 5:8)

2. Does God permit the Christian to be tested? (I Cor. 10:13; II Cor. 4:17-18; Heb. 12:6-7; Heb. 12:11)

3. How does the old nature attack the soul of a Christian? (I Pet. 5:8; Rom. 6:16; Rom. 7:19)

4. Has Christ provided unqualified victory for every believer in every circumstance of life? (I Cor. 15:57; I John 5:4-5; Phil 4:13)

5. What does Christ's intercessory work avail for the believer? (Heb. 7:25; 9.24; Rom. 8:26-27, 34)

6. What is the one sure way of victory? (II Pet. 3:18; Phil. 4:13; Isa. 26:3)

7. Will Christ ever deny the believer even though the believer denies Christ? (Num. 23:19; II Tim. 2:13)

8. Can a Christian sink so deeply into sin that God cannot forgive him? (I John 1:9; Rom. 5:20; 8:38-39; I John 2:1)

9. What does the Scripture teach about self-confidence? (Prov. 12:15; 23:4; 28:26; Rom. 12:16; I Cor. 10:12)

10. Upon whom should we depend? (Prov. 3:5-6; I Tim. 1:15; II Cor. 1:9; I Tim. 6:17)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

There are so many ways of denying the Lord Jesus. Sometimes we just make our friends believe that we are not interested in Jesus, and know nothing about His religion. Again, we may deny Him by letting some sin get hold of our lives and keep us from living for Him.

Peter was such a weak Christian. He followed the Lord, but not close by His side. He always wanted to follow, but afar off. When the Lord Jesus was taken by cruel men, to be tried in the courts, Peter went along but not so anyone would think he knew Jesus. He really wanted to see all that took place, but did not want to be included in the crowd that were standing by Jesus.

Jesus had told Peter that he was not as strong as he thought he was. Jesus knew his heart. He knew there would be a time when Peter would deny his Lord. And it came just that way. While Peter followed afar off there were a lot of people who were discussing the Saviour, and in their conversation, mentioned that Peter was one of His followers. This was too much for Peter. He denied even knowing the Lord. It was a cold night, and the evil men who were continuing to talk about the Lord Jesus stood about a fire, warming themselves. And there was Peter too. He stood with them. Then they spoke of Peter being one of the crowd that were with Jesus and again Peter said, "I am not the man."

The Lord had told Peter that when He needed him to stand by, he would deny Him as Lord, and that he would deny three times. He also told him that the cock would crow twice when he denied three times. And so it was. After the three denials the cock crowed. The Lord looked toward Peter at just that moment, and Peter was fully ashamed, and went away and wept bitterly. This was a sad lesson Peter had to learn—but he learned through that experience, what he could never have learned any other way.

This was the beginning of a strong and courageous Peter. From this day on he realized that he had made the mistake of leaning upon the arm of the flesh, and he miserably failed each time.

But seeing his failure, he felt all of life's best had gone. The Lord was crucified and he would have no one to go to for help. But in his sorrow, the Lord sent special word to Peter, to show that He still loved him as His very own.

We may fail our Lord, but we must remember the words of the Bible which say, "He is faithful, He cannot deny Himself."

Yours in One Who never fails,

Aunt Anna

First Quarter, Lesson 5 **Sunday, January 29, 193**

PETER DECLARES HIS LOVE

Lesson Text: John 21:11-19
Devotional Reading: Matthew 10:34-42

Golden Text:
"If ye love Me, keep My commandments" (John 14:15).

The lesson story occurs after the resurrection of our Lord and Saviour Jesus Christ, and contains an incident which has been used by the Holy Spirit in many a life to bring us to the point where we face squarely the question

'Do I love my Lord as I ought?" We will consider this lesson under three headings: I. Christ Identifies Himself by working Miracles (John 21:11); II. Christ Takes an Interest in the Commonplace Needs of our Daily Lives (John 21:12-13); III. Christ Manifests Himself in Resurrection (John 21:14); IV. Christ Yearns To Be Loved by His Children (John 21:14-17); V. Christ Knows the End from the Beginning (John 21:18-19a); VI. Christ Commands that We Follow Him (John 21:19b).

I. CHRIST IDENTIFIES HIMSELF BY WORKING MIRACLES

John 21:11

Throughout the ministry of our Lord Jesus upon the earth He had gone up and down preaching the Gospel of the Kingdom. The working of miracles belongs distinctly to the Gospel of the Kingdom. It is God's plan to give miracles as credentials to Kingdom preaching, consequently, as the disciples had walked and talked with the Lord Jesus as He moved among the people of Israel preaching the Kingdom, they had beheld many mighty works. They had seen with utter astonishment the withering of the fig tree in Matthew 21:18-21, and had caught a glimpse of His wondrous power. They had seen sight restored to men who had been blind throughout a lifetime. They knew of a woman who had been twelve years afflicted with an issue of blood who was instantly healed by touching the Lord Jesus. They had seen a man with an impotent hand, who had been afflicted thirty-eight years, completely recovered. They had seen many miracles but they had never grown accustomed to them. They had beheld the winds and the waves of the turbulent sea respond instantly to the commands of this amazing Master of theirs. Furthermore, they had seen the astonishing miracle of the dead raised to life; in fact, they had now seen Jesus Himself in His resurrection. Consequently when He gave them the miraculous draught of fishes He was employing the method which was sure to identify Himself to them. Simon Peter drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many the net was not rent. The miracle becomes a remarkable demonstration of the special might of His power when we remember that the disciples had toiled all night in fishing and had caught nothing and when morning came they were greatly discouraged. Jesus stood on the shore and spoke to them and said, "Children, have ye any meat? They answered . . . No" (John 21:5). And then He told them to cast the net on the right side of the ship and they would find. And they cast the net where He ordered them to cast it and what a contrast with their night of fruitless labor! Up to this time they had not known who it was that had spoken to them from the shore, for the Scripture says definitely in verse four, "the disciples knew not that it was Jesus." But after the miracle was performed they knew Him. He could not have chosen a more graphic way of demonstrating His identity to them than by the performing of a miracle.

In the dispensation in which we live it is not the practice of our Lord to be performing miracles of this sort. He will make Himself known by the miracle of regeneration to any man who will believe upon Him. But when it comes to that which we think of as the signs or the miracles of attestation and accrediting we are specifically told in this age, "We walk by faith and not by sight."

II. CHRIST TAKES AN INTEREST IN THE COMMONPLACE NEEDS OF OUR DAILY LIVES

John 21:12-13

As the disciples drew near to shore they discovered to their astonishment that the Lord Jesus had a fire of coals there and fish laid upon it and bread, and then the Lord said to them, "Come and eat." And none of the disciples durst ask Him, "Who art thou?" because they knew now that it was the Lord. "Jesus then cometh, and taketh bread, and giveth them, and fish likewise" (vs. 13). Here is one of the passages in God's Word that would have us see how deeply and how definitely the Lord Jesus does take a personal interest in the most insignificant and commonplace things of our lives here upon the earth. When instructing the disciples concerning prayer, He told them to pray, "Give us this day our daily bread." And now as He finds them chilled and tired after a night of fruitless labor, He has prepared for them on the shore of the sea a meal to satisfy their hunger. He has remembered their commonplace physical need. Sometimes it is very hard for us to realize that the God Who created the universe and Who is the Author of the plan of redemption actually cares for the individual needs of our apparently insignificant lives, and yet the Scripture says to us, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). There is nothing in our lives too small for Him to be concerned about. He tells us that not a sparrow falleth to the ground without our Heavenly Father seeing, and He tells us that the hairs of our heads are numbered. What a glorious thing it is for the Christian as he comes to know God better and better to realize that "underneath are the everlasting arms," and we have not an High Priest Which cannot be touched with the feeling of our need. He loves us no matter how keen or how deep the testing or temptation may be and gives us the assurance that He will strengthen us with strength in the inner man (Eph. 6:10; Col. 1:11; Ps. 138:3; Phil. 4:13).

III. CHRIST MANIFESTS HIMSELF IN RESURRECTION

John 21:14

Our Lord Jesus has already manifested Himself twice before to His disciples in His resurrected body, thus this present manifestation becomes the third time that He has let them see Him after His coming forth victoriously from the grave. Many Christians do not realize the supreme importance of the truth of the resurrection of our Lord Jesus from the dead, but the early ministers and preachers of the Gospel as recorded for us by the Holy Spirit in the book of Acts, did not fail to realize the importance of this truth, for we find that they preached it on every occasion and the persecutions which befell them were especially said to be persecutions that came upon them because they proclaimed the resurrection from the dead. In some instances they were promised relief if they would give their word that they would not tell the story of Christ's resurrection from among those in the grave. In the seventeenth of Acts there occurs a passage which shows very plainly how this truth became the central truth of the early preaching. When they heard of the resurrection of the dead, some mocked, but others said, "We will hear you again on this matter." And the centrality of resurrection truth is also shown by the handling of that truth by the apostle Paul in I Corinthians 15:12-44 and II Corinthians 4:14.

IV. CHRIST YEARNS TO BE LOVED BY HIS CHILDREN

John 21:14-17

This is the section of the lesson from which the lesson committee have the name which they have given today's lesson. It is one of the most beautiful and touching incidents in the entire story of our Lord and Saviour Jesus Christ.

The little group on the shore of Galilee consisted of at least seven of the disciples which had companied with Him since the day of His baptism, and the Lord Jesus Himself in resurrectional manifestation. How the memories must have raced through the minds of the disciples as they sat with Him thus at meat. The times when He had predicted that He would rise from the dead would now come freshly to their mind and they would be saying to themselves, "Surely it is He, surely He is God Himself." But the one in whose mind the memories must have been most sad and depressing was Peter himself, for it had only been a few days before that Peter had said, "Though the whole world be offended at Thee, yet will I stand true." Alas, Peter had three times denied his Lord. And now they have finished their breakfast and when they have finished Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" How significant that our Lord Jesus should have begun this subject in this way. Under similar circumstances we human beings would have approached it so differently. More than likely we would have started out by saying, "I told you so." "Exactly what I predicted came true; I told you that you would deny Me thrice before the cock crew and that is exactly what you did." But our Saviour did not bring up the subject in that way. Or, we might have said, "Now that you have seen the way things have turned out I expect you are mighty sorry for the way you acted, aren't you." Or,

we might even have gone to the extreme of trying to extract a promise from Peter that he would be good from now on. All of these truly human approaches to the subject were ignored by our Saviour—He goes straight to the center of the circle by the revealing question, "Lovest thou Me?" Jesus' desire is to produce a mighty minister of the Gospel. This is clearly shown by His repeated admonishing, "Feed My lambs." Jesus' desire is to produce in Peter a spirit of willing service for Himself and absolute joy in proclaiming the truth to the souls of men. He knows that in order for these conditions to be produced in the soul of Peter, Peter must love his Lord with all his heart. So, instead of merited rebuke, or a normal reminder of his failure to be true to his Saviour, Jesus asks him the revealing question, "Peter, lovest thou Me?" When Jesus asks the question He employs a verb which means love in its very highest form, such as the love of God for mankind, or such as the love that angels might bear for the Creator of the universe Himself. But when Peter answers the question in the affirmative, "Thou knowest that I love Thee," he does not use the same verb. He uses a verb which suggests a love which is beautiful but which is of a more human type. It is as though he said to the Lord Jesus, "I dare not employ this more exalted verb; I must place myself on a lower level." "Yea, Lord, Thou knowest that I love Thee," and he uses the lower kind of love as descriptive of the love which he bears for the Lord Jesus. No doubt Peter felt restrained in his answer for he could scarcely forget that it had only been a few days since he denied the Lord thrice. And then the Saviour says to him: "Feed My lambs." It is a blessed commission to go forth with the message.

Then our Lord Jesus surprises Peter by asking him the same question again: "Simon, son of Jonas, lovest thou Me?" Again he uses the lofty verb, speaking of the type of love which Peter had not acknowledged in his reply. He saith unto Him, "Yea, Lord; Thou knowest that I love thee." And Peter continues using the verb which speaks of the lesser type of love. Then Jesus tenderly replies, "Feed My sheep." And the third time He said to him, "Simon, son of Jonas, lovest thou Me?" This time out of love and tenderness for the soul He is dealing with, Jesus uses the word which Peter has been using—He employs the verb which speaks of the human type of love, not the lofty verb He yearned for Peter to employ. Peter was grieved because He said unto him the third time, "Lovest thou Me?" But he answered the Lord very definitely: "Thou knowest all things, Thou knowest that I love Thee." And Jesus said, "Feed my sheep." Three times the Lord had said to him, "Lovest thou Me"; three times He had said, "Feed My sheep." But when Jesus in His third question adopted Peter's verb for love, and used the word which means the love of friend for friend instead of the love of God, it was a beautiful example of the Lord stepping down to the level of His child in order that the fellowship might be complete. It is an illustration of the truth declared in Philippians 2:6-8.

But there is another truth in this incident in the life of our Lord Jesus which we sometimes miss: it is the truth that our Lord Himself was hungry to be loved. We are losing one of the most impressive facts of the New Testament if we fail to observe that these questions undoubtedly mean that the Lord Jesus definitely wanted Peter to love Him. The threefold question addressed to Peter can have but one message for us—the Saviour Himself Who loved us and gave Himself for us is eager for the love of those who are His. God in the Bible is not niggardly in His expressions of love toward us (Rom. 5:8; Eph. 2:4; II Thess. 2:16; Titus 3:4). Shall we not learn the lesson and begin to definitely express to our Heavenly Father and to our blessed Saviour our love and devotion?

Furthermore, there is a further lesson for us to learn in our human relationships. There is a real need that we should learn to express our personal devotion to those who are near and dear to us. It is very easy to love deeply and yet in the midst of the pressure of life's responsibilities forget to tell one whom we love that we do tenderly regard them through every hour of the day. As the heart of Jesus yearned to hear the apostle Peter say, "I love Thee," just so the heart of the one who is dear to us in the earthly pathway may be hungry beyond expression to hear us say, "I love thee." A mother, a father, a husband, a wife, a child, a friend—these all have the right to hear that tender expression. Shall we not learn from the hunger that we have found in the heart of our Saviour what is the hunger in the hearts of our loved ones and begin to express that which is so greatly needed?

V. CHRIST KNOWS THE END FROM THE BEGINNING

John 21:18-19a

The Saviour now says to Peter, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God." It is the prediction of the death of Peter. We learn from non-biblical sources that he died a martyr's death. The Lord Jesus, being God, knew the future. Neither the past, nor the present, nor the future is hid from the eyes of Him with Whom we have to do.

In the earlier days of His earthly ministry He frequently predicted His Own death and resurrection and in the twenty-fourth of Matthew He predicts the terrible dispensation of the Tribulation, that brief but awful period that shall come upon the whole earth and will especially effect the people of Israel, showing that His knowledge of the details of the future has no limit. He predicts that during the Tribulation there shall be set up in Jerusalem the abomination of desolations spoken of by Daniel the prophet, that it will stand in the holy place, and that terrible persecutions will come upon the nation of Israel at that time. We are seeing during these days in which we live the foreshadowing of those persecutions taking place in Europe during the present hour. At the close of the Tribulation He predicts that He shall come back to the earth. "Immediately after the tribulation of those days shall the sun be darkened, and the moon will not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30). He indeed knew the end from the beginning. Just as freely and easily as He told Peter the circumstances of his own death by martyrdom, just so freely and easily He reaches into the future of the world's history and tells the story of the persecution of Israel, the awful rise of the Antichrist and the conditions which will prevail upon the earth during the Antichrist reign, and then the glorious victory which shall come when Jesus returns from the heavens and overthrows the Gentiles and re-establishes Israel. Our Lord and our Saviour knoweth all things.

VI. CHRIST COMMANDS THAT WE FOLLOW HIM

John 21:19b

The closing words of this lesson are: "And when He had spoken this, He saith unto him, Follow Me." It is, of course, possible that our Lord Jesus may have meant this first of all in a purely literal, visible, personal way—that He wanted Peter to follow Him when He walked away from the scene of this beautiful morning conversation. But there is a larger meaning which we must not fail to observe. It is a direct appeal on the part of our Lord Jesus for consecration to Him. It is an appeal for the yielded life. It is an appeal that we who love Him shall follow Him as He suggests, for instance in Matthew 4:19 when He says, "Follow Me, and I will make you fishers of men." He is asking us to give our lives to Him. It is identically the same thought as Paul expresses in Romans 12:1-2 when he says, "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

VITAL TRUTH ILLUSTRATION

By Albert Mygatt

Dr. David J. Burrell tells of losing his faith, while a student of Yale, and of disappointing his mother, who had prayed for him to enter the ministry, by determining to study for the law. In order to pay expenses one year, he took the superintendency of a Newsboys' Mission. One day one of the newsboys entered his room with heart in

throat and hair on end, asking him to come to his father, who was dying. Following to an attic room, he found an old man who had dissipated his life away. He says, "I shall never forget that night. The old man began by asking me if I thought God would have mercy on an old sinner like him. I answered by quoting Wesley's lines,

Betwixt the saddle and the ground,
Mercy sought is mercy found.

He said, 'How do you know that?' I replied that Christ had said so. 'How do you know Christ said so?' I referred to the Bible as my authority. He said, 'Do you believe the Bible?' What could I answer? I lied to him, saying that I did. 'Do you believe Jesus died for a low-down sinner like me?' I lied again and said that I did. 'How do you know that?' Again I referred to the Bible as authority. 'How do you know the Bible is true?' I did my best to explain—insincerely.

"But what could I do? The dying man shot questions at me all night, thrusting me, metaphorically, from one corner of the room to another, and keeping his filming eyes on me as I sought to answer him. Oh, that dreary night! I had never seen a man die before. At last the old man, who had been reared in a Highland home by Christian parents, began to remember; and presently he was murmuring to himself the Scottish version of the Shepherd's Psalm:

The Lord's my Shepherd, I'll not want;
He makes me down to lie . . .

The past was coming up before him! Presently he said, 'Pray with me.' I fell upon my knees by his bedside and poured out my soul in the first real prayer I had offered in years. When I arose from my knees, the old Scotchman had gone, the morning was dawning, and I had reason to thank God that in trying to teach a sinner how to die, I had myself learned to live! My faith had come back to me. I had discovered that henceforth there was no middle-of-the-road for me; I must believe or disbelieve. Since then, thank God, I have never wavered."

—Condensed from "The Bible Today."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Should we expect to see miracles performed today? (I Cor. 13:8, 13; II Cor. 4:8; 5:7)

2. Is the new birth essential to salvation? (John 1:12; 3:3-7)

3. Is Christ concerned about our physical needs? (Phil. 4:19; II Cor. 12:9; Heb. 4:15-16)

4. Did Christ experience physical testings similar to ours? (Luke 4:1-13; Heb. 4:15)

5. Why is the resurrection of Christ of vital importance? (John 11:25; Rom. 1:4; 6:5; Phil. 3:10)

6. For what purpose was man created? (Ps. 34:3; I Cor. 6:19-20; Col. 1:16)

7. Do we owe to Christ our deepest devotion? (Ps. 42:1-2; 63:1, 3, 5; I Cor. 10:31; Ps. 96:4)

8. Does God yearn for fellowship with His children? (Ps. 37:23; 65:4; Luke 13:34; John 14:21)

9. Does God have a plan for our lives? (Ps. 18:30; 32:8; Rom. 8:28-30; Eph. 2:10)

10. Does following Christ involve the whole soul, mind, strength? (Matt. 4:19; 22:36-40; Rom. 12:1-2; I Cor. 6:19-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

How gracious the Lord is to those who have gone astray. After the Lord had risen from the dead, He showed Himself to His disciples. The disciples had been out fishing, and Jesus stood on the shore waiting for them to come in. As the company came to shore, they sat around the Saviour, and Jesus, knowing that Peter was the one of the group that needed to be encouraged, starts a conversation with him.

Peter was very much conscious of his failure, and when Jesus asked him if he loved Him, Peter answered, but with shame. He knew that his love for the Saviour was so much weaker than that of the other disciples. Then Jesus asks him again about his love. This time Peter is beginning to see that the Lord loves him, even though he has failed. By the time the conversation comes to its close we hear Peter saying, "Lord, Thou knowest all things, Thou knowest that I love Thee." Truly the Lord knew what was in the heart of Peter. This same Peter who not so long before had denied his Lord three times, now comes with the simple confession three times testifying that he loves his Lord and Saviour.

Peter had to make a choice. This he did, and Peter became a strong man instead of the weak man that he was. As the book of Acts opens, we read of how Peter stood before a great crowd, and preached about the Lord Jesus as the Saviour of the world. His life and his message was of a crucified and risen Lord. Many were brought to the Saviour through his preaching.

Just as Peter's life was changed, just so your life can be changed. You may not be talking to your school mates about the Saviour. You may be ashamed that they might laugh at you. We know not how long we shall have the privilege of telling men and women, boys and girls about the Lord Jesus. But why not tell all those with whom we come in contact. We have nothing to be ashamed of. Our Saviour is the Lord of Glory, and what better friend could we want than He? Why not introduce Him to all of your friends here and now?

Yours in the Saviour's Name,
Aunt Anna

THE SEVEN ACTIVITIES

(CONTINUED FROM PAGE 347)

Consequently, when we find the Lord Jesus walking among the candlesticks, in the opening chapters of the Revelation, God is most beautifully letting us know that the book of the Revelation will be dealing with a period of time in the future in which the Gentiles will NO LONGER be the preachers but that the Messiah will move among and supervise the work and testimony of His candlesticks, representing Israel, as they once more enter the place and task He has always intended for them—the task of preaching the Word to the lost.

As our study of the Revelation proceeds we will find that most of the book deals with the Tribulational Age in which the God-appointed preachers are Jews from the twelve tribes of Israel. God's candlestick, Israel, shall send forth the light in the dispensation of the Tribulation. In that coming Age, no Gentiles need apply. In that coming Age the Jews will be enjoying their "advantage." They will be exercising their rights in connection with "the Oracles of God." How great indeed is the privilege accorded us Gentiles in this Age, that we, for a little season, are allowed the high honor of proclaiming God's Word. This honor belongs by divine right to the Jew and in the tribulational Age, which is not far away, will be handed back to him.

And these candlesticks, among which Jesus is set forth as walking, are golden candlesticks. What is the significance of gold in the Scripture? Gold first appears in Scripture in the opening dispensation of the world's history—the dispensation of Innocence. The dispensation of Innocence is a type of the Kingdom. Hence the first occurrence of gold in the Scripture stands connected with the Kingdom. From this beginning the symbol gold is easily traced in Scripture. When men advance to kingliness they wear garments of gold cloth, and crowns and rings and chains of gold, always speaking of either God's true Kingdom or Satan's imitation. And at last when the Kingdom comes, and the Heavenly City, Christ's glorious capital, descends from heaven, the inspired record is astonishingly simple, "and the City was pure gold"! Gold stands for the Kingdom, the personal reign of Christ on earth. When we come to the Tabernacle chapters in Exodus, gold is constantly mentioned because the Tabernacle sets forth in type the dispensation in which the Presence of God shall be upon the earth, and that is the Kingdom. The reason the table and the altar and the

candlestick which represent Israel were made of gold is because Israel is God's Kingdom nation. All the kingdom promises were made to Israel. When the Kingdom finally arrives Israel shall be the head of the nations, and Israel's Messiah shall reign as King of kings.

Now the seven candlesticks among which Christ walks in the first chapter of the Revelation are definitely interpreted by the Holy Spirit. The inspired interpretation is in Revelation 1:20. The record says plainly, "The seven candlesticks . . . are seven churches." We have definitely learned in the foregoing study of Scripture that the candlesticks stand for Israel, and now the record says the candlesticks "are the seven churches." Is there such a conception in Scripture as a Jewish church?

There is. In fact, it is right here, and this is not the first occurrence.

In the book of Acts the Holy Spirit speaks of the children of Israel as they came up out of Egypt and refers to them as the "church in the wilderness." In this passage the word "church" cannot mean anything other than Jewish church.

Again in the book of James is an instance of the same thing. In James 1:1 the book is addressed to the "twelve tribes scattered abroad," but in James 5:14 the apostle tells these same persons to "call the elders of the church." It is another example of the Jewish church. In this present dispensation there is no such thing as Jewish or Gentile church. Thus we see that all such passages which bring us face to face with a Jewish church are passages which take us to some other age than this present so called church age.

But many students have the impression that wherever the word "church" occurs it must necessarily refer to the Church which is His Body. This is a wrong impression. The word "church" as used by Paul does indeed speak of that which we think of as "the mystery," the Church of this age, the Body of Christ, of which we are the members. But the word "church" is also definitely used to speak of the Jewish group of believers in other ages. No careful student would attempt to deny this. It is a unique fact that in the Septuagint, the Greek translation of the Old Testament so frequently quoted by our Saviour, the word EKKLESSIA, "church" is used 87 times to refer to the Jewish assembly or congregation.

The meaning of the word EKKLESSIA is "the called out ones." The Jewish church of the Old Testament is God's called out ones of the ancient age. The "Church which is His Body" is God's called out ones of the present age. The seven churches of the Revelation represent God's called out ones of the tribulational age. They are symbolized by the candlestick which the Scriptures specifically teach represents Israel. Hence the churches of the Revelation are the Jewish churches of the future age. The simple presence of the word "church" is no proof that Revelation 1-3 belongs to the church of this age. The word "church" must be interpreted in the light of its context. The context of Revelation 1 demands that the churches there mentioned be recognized as Jewish and future.

The seven messages are addressed to seven churches of Asia which evidently existed in the days of John, because he says, "the seven churches which are in Asia." These seven churches become the typical representation of the Jewish church of the future, for whom the contents of the messages is especially intended. This is a method of revelation which the Holy Spirit has used in other places in Scripture. In the twenty-eighth of Ezekiel the prophet begins speaking of the king of Tyre and without notice changes to discussing Satan. The king of Tyre is a type or representation of Satan which the Holy Spirit uses as a point of beginning.

Such is the Holy Spirit's method here in the first chapter of the Revelation. He uses the seven churches which were then in Asia as a picturization of the Jewish church of the future.

We have seen that the candlestick represents Israel and the light represents Jesus the Light of the world. Thus the whole picture set forth is the fact that Israel is to give forth God's testimony of Christ. The question that now confronts us is, What is the "testimony" which specially comes before us in the book of the Revelation, and to whom is it entrusted? Is this "testimony" spoken of in such fashion as to give us any clear conception concerning it? Yes, there are some very illuminating passages (see Revelation 1:2-3; 19:10). We saw in a previous discussion that the testimony of Jesus is the testimony concerning the Tribulation and Kingdom. The Revelation further declares that the "testimony of Jesus is the Spirit of prophecy" (Rev. 19:10). This is exactly what we would expect since we have learned that the testimony of Jesus is concerning the Tribulation and Kingdom. This same testimony or revelation of Jesus is also called the "things which must shortly come to pass" (Rev. 1:1). Perfect agreement. Now we are explicitly informed that this testimony or revelation is to be shown unto His servants (Rev. 1:1). We are told with outspoken plainness who these "servants" are in Rev. 12:17. "The dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." The "woman" is Israel. The "remnant of her seed" is the elect remnant. God's "servants" and "the remnant" are one and the same. To them is given the testimony of Jesus. In chapter seven we see the angel ascend from the east to seal the "servants of our God" on the forehead. Thus the 144,000, which is the "remnant" or the "servants" receives its divine call or commission. This is the mighty company of Jewish evangelists which go forth to the world in the Tribulation. They shall go with the "testimony of Jesus." They shall go in the "spirit of prophecy," for "the testimony of Jesus is the spirit of prophecy." They shall go to the world with the Word of God. This is the message of the candlestick (Israel) in Revelation. God's purpose for the light of Christ to shine through Israel shall yet be fulfilled. The hour of tribulational horror and midnight blackness of Gentile power and brutality shall be the background against which shall shine with glorious brilliance the white light of the "testimony of Jesus" as hated Israel shall give it forth. "The purpose of God according to election shall stand!"

Thus we have seen the message of the Third Activity of Jesus in Revelation 1:8-20.

The Fourth Activity of the Lord is the sending forth from "His mouth of the sharp sword." The symbolic significance of the sword in Scripture is the Word of God (Eph. 6:17). The specific activity of sending forth the Word as a sword from His mouth stands connected with judgment and the Second Coming. This is made plain in Revelation 2:16 where He says, "Repent or else I will come unto thee quickly and will fight against them with the sword of My mouth." Furthermore, when the Spirit describes the Second Coming of the Lord Jesus as He comes to judge His enemies, this unusual point again appears. "And the armies which were in heaven followed Him . . . and out of His mouth goeth a sharp sword that with it He should smite the nations." This is indeed such a striking and unique activity as to challenge instantaneous attention. Outside of the Revelation there is only one other place in Scripture where we find so arresting a concept presented. It is in Isaiah 11:4, "He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked." Isaiah here speaks of the Second Coming and describes the judgment which shall attend. The Isaiah passage and the Revelation passages are speaking of the same activity of the Christ. The thrusting forth of the rod and the thrusting forth of the sword from His mouth both speak of the impending judgment of that coming day. John the revelator continues accenting the judgment effect of this sword when he describes Armageddon. He declares Antichrist's army were "slain with the sword of Him that sat upon the horse which sword proceeded out of His mouth."

It is both eloquent and impressive that in the Pauline letters to the church which is His Body, the Lord Jesus Christ is never presented with the sword proceeding out of His mouth. There is a reason. This activity belongs to Israel. It does not belong to the Church. In the rapture when Jesus comes for the Church, He does not have a sword going out of His mouth, He does not smite the nations. That Activity belongs distinctly to His coming to Israel at the end of the Tribulation.

Now when we return to the first chapter of the Revelation we are properly prepared by God's Word to rightly understand the vision. In this wonderful first vision which John records, Jesus is walking among the candlesticks

nd as He walks among them, there is going forth from His mouth a sharp two-edged sword (vs. 16). This instantly classifies the vision in harmony with all which we ave adduced under the other aetivities. The vision of 'hrist among the candlesticks with the sharp sword proeeding out of His mouth has naught to do with the 'hurch age, in whieh we live, but is clearly Jewish and arries us to the Second Coming at the end of the Tribuation and the opening of the Kingdom, when He shall neet His enemies in open fray and smite them with the word which proceeded out of His mouth. To place this ision of Christ among the candlesticks and with proruding sword in the present Church age is to fly into the eeth of the indisputable Bible evidence whieh is radically o the contrary.

The vision of Christ in the first of Revelation belongs ot to the Church, but belongs to Israel. It belongs not o the first coming, nor even the Rapture, but belongs vithout doubt to the Second Coming at the end of the 'ribulation.

The Fifth Activity of the Lord in Revelation 1:8-20 is omforting His servant John with His loving "Fear not." And He laid His right hand upon me saying unto me, Fear not; I am the First and the Last'" (Rev. 1:17). He omforts John with one of His own mighty "I Am" tles. He has already declared that His "I Ams" eonnect Him with the Jehovah of the Old Testament (Rev. 1:8). 'hus He is, in effect, saying to John, "I am Jehovah, et forth in the visions, I will keep My promises to Israel. am Jehovah. I fail not. My Word cannot be broken. 'ear not, John, **fear not.**"

The Sixth Activity of the Lord in Revelation 1:8-20 is irecting the work of the seven angels. These seven ngels move with majesty and power through the visions f the Revelation. There is no reason to assume that very time seven angels are mentioned that it is a new even. In fact, it is much more normal and reasonable to ecognize that God has seven angels of special power nd glory whom He uses in all the various judgment acvities of the Revelation. As the Lord appears in this ixth Activity the passage says, "He had in His right and seven stars" (Rev. 1:16). "The seven stars are the ngels of the seven churches" (Rev. 1:20). The right hand tands for power and authority. The seven angels are nder the orders of the Lord Jesus for the special purose of putting over the fulfilment of the visions of the evelation, defeating the Gentile nations, and bringing eliverance to the chosen nation, Israel.

The Seventh Activity of the Lord in Revelation 1:8-20 handling the keys of Hades and Death. "I am He that veth and was dead, and behold I am alive for evermore, men; and have the keys of hell (Gr. hades) and of eath." We see the Lord Jesus utilizing these keys which o fully reveal His great power in Revelation 20:13-14. he Lord Jesus is seated upon the great white throne and conducting that last judgment. In this connection the ecord declares, "Death and hell (Gr. hades) delivered up ne dead which were in them." The Lord is using His eys. He is at last letting His mighty power be known. le has finished His millennial reign and is closing up His accounting with man and with time. The next step n the record shows that the Lord is winding up His udgment work. "And death and hell (Gr. hades) were ast into the lake of fire." No lengthy diseussion—just imple deelaration of the awful verities of the existenee fter death.

And we have seanned through the seven mighty activies of the Lord in Revelation 1:8-20 and have found that ney point with unmistakable certainty into the amazing ature of the Tribulation and Kingdom, and that in those oming days God is going to remove all dishonor from ne persecuted children of Abraham. The book of the evelation is that thrilling book whieh tells the story of ne Tribulation, leading into the glory of the Kingdom. here are just two great subjeets which come before us s the story of the Tribulation is unfolded. Those two ubjects are, "the testimony of Jesus" and the program f the Antichrist. The "testimony of Jesus" will be put ver by a mere handful of 144,000 chosen men from the espised Jewish nation. The program of the Antichrist ill be put over by the kings, the statesmen, the premiers, ne armies, and the navies of the Jew-hating and Jewbaiting nations of the world. The outcome will be the return and victory of the Lord Jesus, the overthrow of Satan and his power, the restoration of Israel to international supremacy, and the universal establishment of the Kingdom of Christ bringing the anti-Semitic nations of the earth into cringing subjugation. The Church shall reign with her resurrected Lord, Israel shall suffer no more, and Calvary's bleeding Vietim shall have the worship and acclaim of angels, demons, and men! O God, hasten the day!

EVOLUTION OR THE VIRGIN BIRTH, WHICH?

(CONTINUED FROM PAGE 343)

If our blessed Lord Jesus was not virgin-born, He had a human father.

If He had a human father, He was born under the Adamic curse.

If He had a human father, He was of the earth earthy.

If He had a human father, death reigned in Him as effectively as in the rest of the race.

If He had a human father, judgment had already come upon Him unto condemnation.

If He had a human father, Adam's disobedience made Him a sinner.

If He had a human father, He partook of the death which is the heritage of all mankind, for "in Adam all die."

Horrible and hideous contemplation! If our Lord Jesus had a human father, He was damned and doomed to the eternal burning hell. Lost—eternally lost!

If He had a human father, the race is still without a Redeemer.

And more terrible still, if our Lord had a human father, He Himself needed a Saviour as badly as do we, the sin-cursed offspring of the Edenic rebel.

And if He had a human father, every member of the race is still without God and without hope.

If He had a human father, His earthly life was such an atrocious mass of misrepresentation that none could regard Him with love, confidence, or respect.

If He had a human father, His death on the cross was no more effective for the redemption of man than the death of a still-born babe.

If He had a human father, He is not at the right hand of God interceding.

If He had a human father, the glowing prophecies of His coming back to this old earth to rule and reign are but the vapid imaginings of impressionable Hebrews who had a national inclination and flair for religious spectacularity.

If He had a human father, the whole fabric of revelation as set forth in the sixty-six books of the Bible falls to the ground, an utter and irreparable ruin.

If He had a human father, the story of salvation for the soul through the shedding of Jesus' blood is of no more moment or valuc to the race than the incoherent mumblings of the drunken sot who grovels and vomits in yonder gutter.

Yes, it can be said with certainty—in the light of God's Holy Word, the virgin birth is demanded by the sin-cursed condition of the sons of Adam. Only a virgin-born Saviour could save.

If the Lord Jesus had a human father, He was no more holy than any other son of Adam and could not lift the race any higher than any other man. A bitter fountain cannot send forth sweet water (James 3:11) and a corrupt tree cannot yicid good fruit (Matt. 7:18). The sin dominated condition of the race calls for a perfect Saviour. Nothing less will do.

The frank avowals of the evolutionists coneerning the Saviour show that they have viewed this whole subject logically and that they know that to accept evolution is to degrade the Lord Jesus. They are astonishingly willing for any insult and calumny to be heaped upon Him, but they are not willing to turn away from the fable of evolution.

A sample of this condition is revealed in G. Stanley

Hall's discussion of Nietzsche. Hall regarded evolution as the "bed-rock" of his thinking; Nietzsche was also a confirmed evolutionist. When Hall discusses Nietzsche's position on the superman, he openly states that the terrible conclusions of the superman teaching are the direct outgrowth of evolution. Hall's unblushing words are:

> Nietzsche has best formulated this ideal (the superman). which has inspirations for many in our day all its own. The conception of the superman claims to be a corollary of Darwin's struggle to survive and win the largest "place in the sun." In the long struggle of evolution the fittest have always won out and the unfit or less fit have always died out. Progress all the way from the amoeba to man has been marked by the death of laggards or backsliders who failed in the competition. Hence for the superman pity means degeneration of the world and degradation for him. Jesus was the arch plotter against the advancement of the race by teaching tenderness to weaklings. He thus indefinitely retarded the progress of humanity. and in fact was Himself a pitiful degenerate, whom we must nevertheless not pity, but whom we may imprecate and curse (Morale, pp. 10-11).

There it stands in all its unclean nakedness and appalling blasphemy—evolution's own confession of the depths of Christ-rejection to which this ape-magnifying hypothesis drags its hypnotized devotees.

Believer in Christ Jesus, it should not be much of a task for us to quietly and quickly close in with the ever-wooing Spirit of God and settle once for all the stirring question,

Evolution or virgin birth—which?

IV. THE VIRGIN BIRTH IS DECIDED BY THE SIMPLE STATEMENTS OF THE SAVIOUR'S DEITY

The Lord Jesus Christ is God. If this be not true the Christian is undone. Every hope which has been implanted in the heart of believers is utterly dependent on this truth. Strip Christ of His deity, and you strip Christians of a Divine Saviour, a Heavenly Intercessor, and an Eternal Sovereign, for no mere man has power to function in these three glorious offices. None but Deity can answer for our sins and satisfy the demands of both infinite justice and infinite love. None but Deity can satisfyingly represent in heaven's court the poor, weak, and faulty family of earthly believers. And none but Deity can lay hold of the reins of earth's government and bring about peace and righteousness. Yea, none but Deity can be God's chosen Prophet, Priest, and King. And the Lord Jesus Christ is appointed of the Father for these three positions of preeminence, because the Son of Mary is the Son of God.

The deity of the Child Which was born is proclaimed by Isaiah.

> For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called . . . The Mighty God (Isa. 9:6).

The deity of the Saviour is unhesitatingly averred by the writers of the New Testament.

> In the beginning was the Word (the Christ), and the Word was with God, and the WORD (the Christ) WAS GOD (John 1:1).
>
> God . . . hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of GOD OUR SAVIOUR (Titus 1:3).
>
> But unto the Son He saith, Thy throne, O GOD, is forever and ever (Heb. 1:8).
>
> And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life (I John 5:20).

The deity of Christ is declared whenever He claims to be the Son of God. This, the Jews understood full well.

> But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God (John 5:17-18).

The deity of Christ is set forth in the fact of His equality with God.

> For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will (John 5:21).
>
> I and My Father are one (John 10:30).
>
> Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me John 12:44).
>
> Who, being in the form of God, thought it not robbery to be equal with God (Phil. 2:6).

The deity of Christ is demonstrated by His wondrous Lordship.

> For the Son of Man is Lord even of the sabbath day (Matt. 12:8).
>
> Ye call Me Master and Lord: and ye say well; for so I am (John 13:13).
>
> The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all) (Acts 10:36).
>
> Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory (I Cor. 2:8).

And thus we see, most clearly, that the Bible demonstrates the deity of the Saviour. To demonstrate His deity is to demonstrate His virgin birth, for Deity cannot be produced by fallen Adam's race. The best a human father can do is to transmit a life that is temporary and a character that is vile. But the Lord Jesus has a life that is endless and a character that is without spot. Such a character as His could not have proceeded from a human forebear. Such a life and such a character can only have come forth from a Divine Progenitor. It takes Deity to beget Deity.

But the Scriptures do not only declare "The Word was God," they also declare, "The Word was made flesh." Deity shall be begotten in humanity. This is the stupendous and astounding plan of the Father.

But a holy God could only employ a clean vessel in the perpetration of so holy a purpose, and so God speaks to Mary, a woman from the tribe of Judah, a virgin, and calls her to His side and in spite of the jeering of ten thousand scoffers and skeptics, the Holy Thing that is begotten in her is of the Holy Spirit.

Of all other mothers it must be said, "In sin did my mother conceive me." But when Christ was born, the Father was God and the mother a virgin—the Father was infinite in holiness and the mother was undefiled—"and the Word was made flesh and tabernacled among us." The Glorious Product of heaven's "biological miracle" walked and talked among men.

Defilement in the woman would have defeated the purpose of God. Deity could only be born of a woman untouched by the lust of man. The deity of Jesus Christ becomes the demonstration of the virginity of His mother, and the virgin birth is settled and sealed by the fact that Jesus is God.

And how do evolutionists view these mighty and essential truths of God's holy revelation? How do they look upon the miracle of the virgin birth? Haeckle with amazing frankness declares, "Every supernatural creation is completely excluded." Strauss and Hegel join with him in reducing our blessed Lord to the dead level of the natural and the human. Griffith Jones and his ilk, actually present the blasphemous thought that the religious ideas of today have ascended through Christ, thus putting His concept of truth beneath the concept of the modern mind. Lane, with a naivete that is shudder-provoking says, "It is not to the discredit of evolution that it cannot account for Him." While Huxley, one of the world's greatest names in evolutionary circles, utters the ultimatum—"Evolution, if consistently accepted, makes it impossible to believe the Bible."

Evolution is condemned out of its own mouth. Evolu-

ion stands as the enemy of God's revelation and God's ruth. The hour is already here for the people of God o wake out of sleep and make known in language unistakable, where they stand on that question of questions,

Evolution or Virgin Birth—Which?

CONCLUSION

Evolution robs the child of God of the virgin-born Christ.

If Jesus Christ was not virgin-born, He was not Deity.

If Jesus was not Deity, He lied when He said, "I and he Father are one."

If Jesus Christ was not Deity, He was only a sinful nan, and as much in need of a Saviour as the balance of the race.

If Jesus Christ was only a sinful man, Calvary was a arce.

If Calvary was a farce, every truth in the Word of God is exploded.

This is the fruitage of evolution.

Evolution denies the fundamentals of the faith once or all delivered; topples the blood, the cross, and the old-fashioned faith into the limbo of despised and forgotten things; sneers at miraculous conversions, empties hell, depopulates heaven, scrambles the Scriptures; ridicules the gospel ministry; makes God a man and man a god. Evolution and Babylon are synonymous.

Logically viewed, evolution is a hodge-podge. Its effect upon the soul is to negative every foundational truth, thus producing uncertainty, perplexity, and confusion. And to make a bad matter worse, when evolution seeks to affirm. it argues against itself, contradicts itself, and refutes itself. In some men evolution produces morbidity, melancholy, and suicide. Its reactions in other men find expression in indifference to things eternal and consequent abandonment to animalism and lust.

Evolution has neither guiding star nor mooring mast. It is a derelict in the universe of the human imagination. It gropes and stumbles from chimpanzee to gorilla, from orang-outang to missing link, seeking rest and finding none. Evolution is the pariah of the cosmos of thought, rightly despised by the men of Christian faith, and repudiated by those men of science who require demonstration before embracing fine-spun theories.

Furthermore, evolution destroys the land marks of godliness; uproots the sweetest and best in life; brazenly magnifies the carnal and the beastly; turns the modest blush of adolesence into the hot flush of sensuality; derides the beauty of innocence; exalts blase sophistication. Evolution undermines the life of prayer; repudiates the thought of fellowship with God; throttles faith, kills love, and obscures hope. Evolution is hell's masterpiece and Satan's devoted concubine.

The choice must be made,

Evolution or Virgin Birth—Which?

You cannot have both.

"IT IS INDEED PATHETIC"

(CONTINUED FROM PAGE 345)

Amie.) He declares the way to have a revival is for pastors everywhere to "seek the baptism" and begin practicing divine healing. He emphatically endorses speaking in tongues.

Summarized, and briefly stated, his conclusions are as follows: (1) Christ's Church is paralyzed because it has rejected the doctrines of Pentecostalism with its so-called Baptism of the Holy Spirit and its divine healing propaganda. (2) The paralysis will be over if the church will accept the crude doctrines of Pentecostalism—this means seeking the Baptism and claiming what he refers to as "the signs following," healing, tongues, etc.

Every saint of God who knows the Word of God will unhesitatingly and stoutly repudiate Mr. McCrossan's conclusions. The earnest and sincere cry of every soul who is taught in the Scriptures is: "Dear Lord, deliver us from all false religions and particularly from Pentecostalism."

There are several reasons for the lethargic condition of the Church of Christ, but perhaps the largest contribution to the Church's paralysis today has been made by Pentecostalism itself. To the extent that Pentecostalists emphasize their special doctrines of "Baptism of the Spirit," "Healing," and "Tongues,"—to that extent they produce the ruin and death of Christian work. The shoddiness and clap-trap of Pentecostal preaching is so disgusting to people of intelligence that they are driven away from Christ and from His salvation. And those who become enmeshed in the deadly web of Pentecostalism reap the inevitable harvest of broken homes, remarried divorcees, appalling backslidings, premature deaths because no physician was called, nervous breakdowns, mental depressions and insanity. Pentecostalism is demonism all "sicklied o'er" with religiousness, Scripture passages, and fanaticism. Pentecostalism holds out to its dupes the bait that they will receive "God's best," while it leads them into an awful morass of prostrations, babblings, pseudo-healings and so called tongues. These are the identical manifestations which may be found in any spiritist meeting, where evil spirits are doing their regular work without using the mask of the Baptism of the Holy Spirit and without quoting so much Scripture to cover up their tracks.

In the compass of a brief review it is impossible to enter into a refutation of the views advocated in any book discussed. In fact, refutation is not the purpose of the reviewer. The reviewer is reporting his findings and expressing his own views upon those findings. However, it is not amiss to give the reader, briefly, a chance to compare some of Mr. McCrossan's statements with the Bible.

Mr. McCrossan teaches that the Baptism of the Holy Spirit is never a baptism INTO ANYTHING! But the Scripture says, "By one Spirit are we all BAPTIZED INTO one body." This is rather a neat contradiction.

Here is another: Mr. McCrossan teaches that there is more than one baptism of the Holy Spirit, but the Scripture says, "One Lord, one faith, ONE BAPTISM." These two examples will suffice to exemplify the flagrant contradictions to Scripture which characterize Mr. McCrossan's book.

Every book has an outstanding message, and this book is no exception. When this reviewer had waded through the nearly 350 pages of closely printed controversial pentecostal material and had laid the book on his desk, he prayerfully asked the question: "What is the outstanding impression this book leaves upon the soul of the reader?" The answer quickly crystalized in the mind. The book, "Christ's Paralyzed Church X-rayed" leaves clear-cut twin impressions upon the reader. The two impressions are practically equal that the six great men of God were egregious and excuseless ignoramuses; and that Mr. McCrossan is the greatest Greek student of the age, the most profound expositor of Scripture for many a year; and that he is the moral, mental, and spiritual emancipator of Christ's paralyzed Church of today. Yes, "IT IS INDEED PATHETIC." We cannot recommend this book. The amount of labor which the author expended on this work was worthy of a better cause. The thing that is "indeed pathetic" is that many who read the McCrossan diatribe against God's truth and in favor of the deadly errors of Pentecostalism will be led astray.

Surely these closing days of the Church age, loaded as they are with strong delusions, bring to God's people a mighty challenge to prayer and a special call to unswerving loyalty to the "faith once for all delivered."

CHRIST'S BIRTH and the ADAMIC BARRIER

(CONTINUED FROM PAGE 344)

Where now from the children of these fallen parents will God find the "Seed" to crush Satan and redeem the race? Over and over again in offering the Levitical types of this coming Redeemer, it is specified "without blemish." There can be only one answer to this question. "And when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4-5). The Lord Jesus Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:7). "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might

destroy him that had the power of death, that is, the devil" (Heb. 2:14). God did redeem the race with a Man —a Man like as we are in every sense of the word with one exception. He was without sin. He came into the world sinless by being born of a virgin—He had no earthly father, consequently, He had no Adamic nature.

DID THE CHURCH FATHERS BELIEVE?

(CONTINUED FROM PAGE 342)

" 'Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him.' Seest thou obedience, and a submissive mind? Seest thou a soul truly awakened and in all things incorruptible? For neither, when he suspected something painful or amiss, could he endure to keep the Virgin with him; nor yet, after he was freed from this suspicion, could he bear to cast her out, but rather keeps her with him, and ministers to the whole Dispensation." (S. Chrysostom's Homilies on St. Matthew, Library of the Fathers, P. 70).

VII. THE DIVINITY OF THE VIRGIN BIRTH DEMONSTRATED

Down through the ages the words have come ringing, "Thou hast made us for Thyself, and the heart is restless till it rests in Thee." Thus wrote the once wayward son of Monica, Augustine. Rioting in vice at one moment, and bowed down in despair by a convicting conscience at another; one hour saying, "I have lied to my mother, and such a mother," and at another time praying, "Give me purity, but not now," these are his words revealing his soul struggle before he yielded to Christ. Finally the Word of God brought conviction and conversion and he stood by his mother as they gazed out of the window of a house in Ostia. She expressed her satisfaction in the following words, "My son, I am done with this world; it no longer delights me. What I had hoped and lived for is gained—your conversion." Five days later she died. Augustine as Bishop of Hippo, proved to be a popular preacher, an eminent scholar and a defender of the faith against heresies. When he speaks of the Virgin Birth it is to uphold it as a divine reality evidenced by God's dealing with Joseph, persuading him of the heavenly character of the virgin birth.

"This also which follows they like to laugh at, whose wish it is to destroy the authority of the Evangelical books, that they may show as it were that we have without good reason believed what is said, 'When as His mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example was minded to put her away privily;' for because he knew that she was not with child by him, he thought that she was so to say necessarily an adulteress. . . . How truly just a man is this! He would neither keep an adulteress, lest he should seem to spare her because of an impure affection, and yet he would not punish or betray her. Deservedly indeed was he chosen for the witness of his wife's virginity: and so he who was in trouble through human infirmity, was assured by Divine authority.

"For the Evangelist goes on to say, 'While he thought on these things, behold, the angel of the Lord appeared unto him in sleep, saying, Joseph, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus.' . . . This then we religiously believe, this most firmly hold fast, that Christ was born by the Holy Ghost of the Virgin Mary." (S. Augustine's Homilies on the New Testament, Library of the Fathers, Pp. 9,10).

VIII. THE PURPOSE OF THE VIRGIN DEDUCED

Demonstrating a good theological background, Cyril, who became Archbishop of Alexandria, A.D. 412, appeals to the Word of God as he defends the Virgin Birth and emphasizes its purpose.

" 'Behold, a Virgin shall conceive in the womb and bear a Son and they shall call His Name Emmanuel.' How then (tell me) is that which is born of the holy Virgin called Emmanuel? Emmanuel (as I already said) signifying, that the Word out of God, which is in truth God, was made by reason of the flesh in nature as we. But He is Emmanuel, for He emptied Himself, having undergone a generation like to ours . . . 'For a boy has been born to us and a son given unto us whose rule is upon His shoulder and His Name is called The Messenger of the great Counsel.' Hearest thou that He was called a Boy because He underwent a birth like us? But Him a Boy by brightest star did the sky point out, did the Magi worship coming from the uttermost limits of the earth, did the angels bear good tidings of to the Shepherds saying that a 'Saviour was born,' . . . He is also the Messenger of the Great Counsel: for He made known to us the Good-will of the Father, Who in Him was pleased . . . to reconcile the world unto Himself . . . That He is therefore 'the Counsel' of the Father Whose 'Messenger' He has been to us, Himself will teach saying, 'For God so loved the world that He gave His only Begotten Son, that every one that believeth in Him should not perish but should have everlasting life.' But the Only Begotten Son is He Who was born of the holy Virgin, for the Word Himself was made Man, Who was God in the flesh and thus appeared to those on earth. Finally He says, 'He that believeth on Me hath everlasting life." (S. Cyril of Alexandria, On the Incarnation Against Nestorius, Pp. 219-220).

May we bow in adoring worship like the Magi of old before the Mighty God Who was born of a Virgin in Bethlehem's manger long ago, remembering that thus He became Man in order that He might become our Sin-bearer on Calvary's Cross. Thus He has made it possible for us to become "sons of God" when we by simple faith receive Him, the Virgin-born, Crucified, Risen, and Ever-living Saviour. And may we like the shepherds having seen Him by faith, spread abroad the "sayings" concerning our Virgin-born Lord till many come to know "the good tidings of great joy" and make room in their hearts for "Christ, the Lord."

THE BEREAN AFRICAN MISSION

(CONTINUED FROM PAGE 348)

him. I worked for about seven hours yesterday and got quite a bit done."

MAIL FROM HOME

If you have not been writing to the missionaries, thinking that your letters would not be important, the following extract will give you some idea as to whether or not your letters would be appreciated. Mrs. Amie says, "Last night, just as we were ready to go to bed, I went out on the front veranda of our house (the state house) and I heard voices in the dark. As they were black men and it was very dark, I could not tell at first just who it was coming, but soon discovered that it was our messenger, whom we had sent a week ago to Shabunda with mail, just returning with mail from home. Of course we did not go to bed for some time later!" Through the kindness of a Christian friend our missionaries receive several American periodicals but as Mrs. Amie says, "Nothing can take the place of letters from home." Our missionaries can now be addressed as follows:

Musuku Station
Shabunda, Kivu District
Congo Belge, Africa

A WORD FROM OUR PRESIDENT

Mr. Davis has asked me to appeal to our entire constituency (all our supporters and friends) for contributions, in lump sums, to increase our general fund, for the erection of buildings at the station now definitely in our possession. Our general fund was almost entirely exhausted by the high cost of transportation of our missionaries and necessary supplies, on the long journey from Belgium to our station at Musuku. The "dollar-a-month" plan must be supplemented by gifts AT ONCE to GO FORWARD in the erection of necessary buildings. THIS IS VITAL AND IMPERATIVE. All such contributions should be sent to the home office. Please come to our relief.

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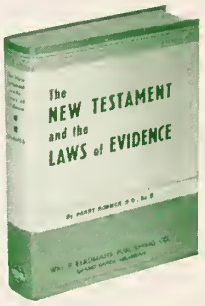
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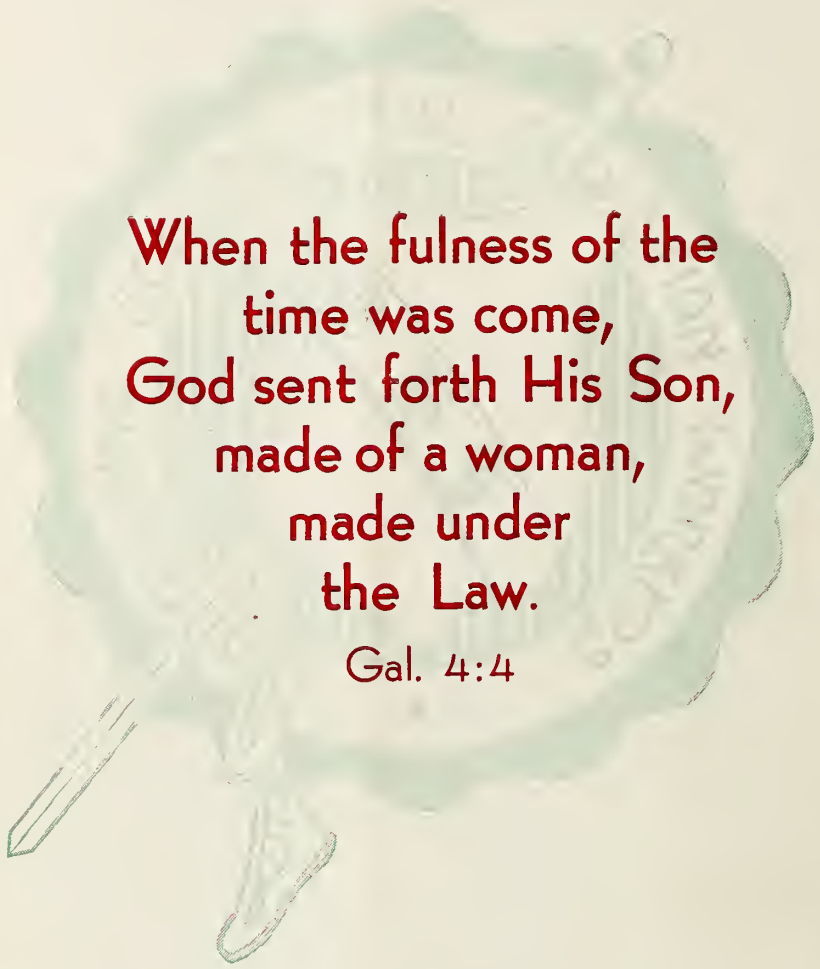
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time was come,
God sent forth His Son,
made of a woman,
made under
the Law.

Gal. 4:4


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